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DEBATE ON BAPTISM,

AND

THE WORK OF THE HOLY SPIRIT;

IN WHICH THE PLACE OF BAPTISM IN THE GOSPEL
ECONOMY, ITS DESIGN, AND THE WORK OF
THE HOLY SPIRIT IN CONVERSION
ARE CONSIDERED.



CONDUCTED BY

J. B. MOODY (Baptist), Nashville, Tenn.

AND

J. A. HARDING (Disciple), Winchester, Ky.

PRINTED FOR THE DEBATERS.

BRANDON PRINTING COMPANY, NASHVILLE, TENNESSEE.

1889.

J. P. Williams Sr.

to

South Bible Inst.

New Orleans

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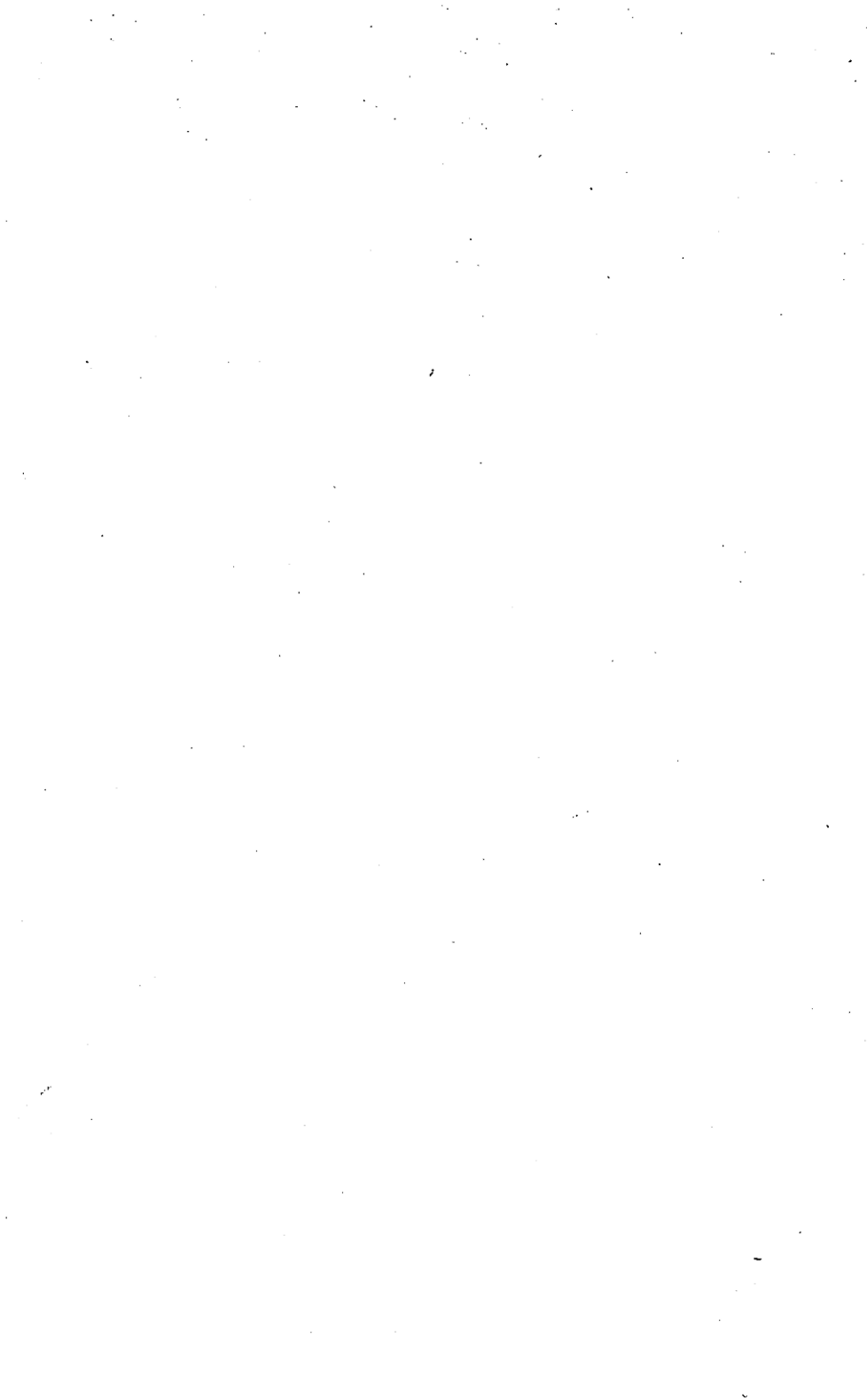
PREFACE.

The following pages contain a fair and impartial report of the "Nashville Debate," which was conducted by the undersigned in the Central Baptist Church, Nashville, Tenn., on the following propositions, viz :

1. Remission of sins with like blessings of salvation is received before baptism.
2. Baptism to the penitent believer is for (in order to) the pardon of his past sins.
3. The Scriptures teach that man is so depraved in mind and heart that he is unable without a direct enabling power of the Holy Spirit to obey the Gospel of the Son of God.

The debate began May 27, 1889, and was continued for sixteen nights. Elders Geo. A. Lofton and David Lipscomb presided as moderators.

J. B. MOODY,
J. A. HARDING.



J. B. Moody's First Speech.

PROPOSITION:

Remission of sins, with like blessings of salvation, is received before baptism.

Mr. President, Gentlemen-moderators, Ladies and Gentlemen:

The favorable circumstances of this occasion forcibly remind me of my great debt of gratitude for that grace by which I have been disposed, and that providence through which I have been enabled to meet you on this occasion, to begin my seventh discussion of this subject. I have had the pleasure of discussing it with such noted representatives of the opposition as Mr. Briney, Mr. Lipscomb, Dr. Brents, and now, for the fourth time, with my present distinguished opponent. I am not weary of the subject, nor with the discussion of it. Indeed, I rejoice at every remembrance and every prospect of opportunity to discuss a question of such vital interest.

I present you a diagram showing the issue involved in this discussion. The arrangement represents my opponent's views, the incorrectness and full explanation of which will appear as I proceed with my argument.

DIAGRAM.

Hearing, Believing, Conviction, Love, Repentance, Confession.

BAPTIZE—EIS.

Salvation, Remission, Justification, Sanctification, Regeneration, Reconciliation, Jesus Christ, Holy Spirit, Cleansed, Purified, Purged, Washed, Adopted, Accepted, Sealed, Grafted, Quickened, New Creation, from Death to Life, from Darkness to Light, Circumcised, Mercy, Grace, Peace, Joy, Disciples, Children, Heirs.

The order is significant only before baptism. The others are supposed to be in or beyond the water. Mourning, Prayer, Contrition, Agony, Thirst, Labor and Heavy Laden we know not where to place.

If it were a matter of mere order, the issue would not deserve the loss of our time nor the tax on your patience. If my opponent and the people he represents obtain remission of sins, with like

blessings of salvation, either in the water or after baptism, instead of debating I would be ready to congratulate most cordially, and with the warmest Christian affection and fellowship, both him and them. Or if he thought that we and the rest of the Christian world endorsing our views received these blessings before baptism, that he would be ready to extend the same Christian fraternity. It is not a question of mere order, chronological or theological, but it is believed honestly by both sides that the order of these things by the other side makes their existence impossible. So that the order is not only important but *vital*. He denies that these things exist, or can exist, before baptism, and hence all unimmersed persons since the day of Christ are lost. On the other hand, I deny the validity of any baptism administered by Catholic, Protestant, or Baptist, where the subject did not possess these as prerequisites to baptism. My friend's order makes repentance impossible, and without repentance there can be no faith of the heart; and confession with the mouth where there is no preceding faith of the heart unto righteousness is unscriptural and unacceptable to God; and all these being wanting the baptism is no baptism, and we *can but* deny the existence of the other blessings in such cases. The question for the audience to decide is, will I or he make good, by Scripture arguments, the position we have honestly and consistently assumed? So much for *Order*. Now a word about *Relation*.

If you inquire what relation remission of sins with like blessings of salvation sustains to baptism, I answer, no relation at all. These things being before baptism are independent of it, and complete without it, just as much so now as before the institution of baptism, unless my opponent can prove that baptism was instituted to procure these things, a thing which I promise he will never do. If you ask me what relation the substance sustains to the shadow, I answer, no relation at all. The substance is before the shadow, and independent of the shadow, just as much a substance without a shadow as with one; as much a substance in the night as in the day, under a cloud as under a burning sky. But if you ask me what relation the shadow sustains to the substance, that is another question, requiring another answer. The shadow sustains a relation to the substance, for it can't exist without it, and exists only to reflect it. The substance can and does exist without the shadow, but the shadow can't exist without the substance. If you ask again what relation the Lord's death sustains

to the Lord's Supper, I answer, none at all. The Lord's death would have been as complete and efficacious without the supper as with it. This, however, is not denying that the supper sustains a relation to the Lord's death, for it does. There could be no Lord's Supper, as we have it, if there had been no Lord's death. So while the supper sustains a relation to the death, the death was not related to the supper. In the same way, while salvation and its like blessings sustain no relation to baptism, yet baptism sustains a relation to these. As the substance is necessary to the shadow, so these are necessary to baptism. Baptism sustains the same relation to them that the Lord's Supper sustains to the Lord's death, or the shadow to the substance. Baptism is a figure, a likeness, a shadow, a symbol, an emblem, a type, a form, and as such it sustains these relations to the true. It can't be both shadow and substance, both likeness and original, both type and antitype, both emblem and the thing emblemized, both symbol and the thing symbolized. It can't be both a real resurrection from the dead and a typical one. It can't be both the real death and resurrection of Christ and the likeness of it. If it emblemizes a death to sin and a resurrection to a newness of life, it is only an emblem, and can't be the thing itself; if it saves us in a figure, and cannot save us in reality; if it *really* washes away sin, then it does it in no other sense, and if it does this symbolically, it does it not really.

And now a word about *order* and *relation*. When I say that these things are before baptism, always and necessarily, and when I further say that they sustain no relation at all to baptism, then I hope I will be spared the charge of believing that they sustain the highest relation, namely, that of cause and effect; and when I acknowledge that baptism sustains a relation to them, I don't believe, and never did, that it is the relation of effect to cause. These things are before it, yet they are not the causes of it. There is a cause, but it is to be sought elsewhere than in the like blessings of salvation. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The order is a chronological and theological necessity. There must be a birth of the flesh *before* there can be a birth of the Spirit. Here is invariable order, and some sort of relation, yet not the relation of cause and effect. A man is not born of the Spirit because he is born of the flesh, for if so the effect would always follow, yet born of the flesh necessarily precedes. Conviction, repentance, faith, confes-

sion, necessarily precede baptism, yet we are not baptized because of conviction, repentance, faith, or confession. So while remission of sins, with like blessings of salvation, necessarily precedes baptism, yet these are not the causes of it, and hence we are not baptized because of any of these things. All of these, and more, may contribute to the occasion, to the requirement, yet they do not constitute the cause. The cause is to be found alone in the sovereign authority and explicit command of our Lord, while grace, effectually working in us all these qualities and qualifications, furnishes the occasion by bringing us into a state of experimental knowledge and of loving obedience. Obedience is the spontaneous fruit of the good tree. "If ye love me, ye will keep my words." Here is cause and effect. Love out of a pure heart, a heart that God has purified by faith, or a heart sprinkled from an evil conscience is the producing cause, and this answers by having the body washed in pure water. When Christ is received into the heart by faith, and is formed in us the hope of glory, it must be in the fullness of his character; he must be believed upon as the Lord Jesus Christ; as Prophet, Priest, and King, and thus received, he takes the reins of government, and we, becoming willing captives, answer, "Lord, what wilt thou have me to do?" Christ formed within is a mighty reality, working in us to will and to do, and the spontaneous expression is to put him on in baptism. Here is cause and effect—the good tree bringing forth good fruit. Those who love are born of God, and those who love will keep his commandments. Hence the cause of obedience is found in regeneration rather than in remission, with like blessings of salvation. The regenerated have life, but they need light, and they all would walk as children of light if the impartation of light was as unerring as the impartation of life. What God does in us and for us is unmixed with error, while in all we do we are liable to err, and hence may err in baptism, and this my opponent will not deny.

I am not here to underrate baptism, or to deny its importance or essentiality. A bird's wings are essential, and so are a man's eyes, hands, and feet; that is, they are essential to that for which they were appointed. But I deny that any of these is essential to life. They may be essential to the highest usefulness and happiness, but I know they are not essential to life. So of baptism. It may be, and I believe is, essential to very important ends; but I know it is not essential to life and salvation, for millions were saved without it before it was appointed, and millions have been

saved without it since. Yet as I pity the bird without wings, and the man without eyes, hands, or feet; so do I pity the man who says he knows and loves the Savior, and yet will not keep his commandments. But it is not with these I now have to do, but with those who, taking the other extreme, say "no baptism, no salvation." The infinite evil of this error lies in the fact that it turns the eyes of the sinner from the Savior's offering to the Savior's ordinance; from sacrifice to sacrament. Teach a man that remission is in baptism and he will look to *that*, and not to the cross. He will believe in the water, and not in the blood. The mistake is fatal, or I would not be so earnest in opposing it. It may be in the power of water to preserve life or destroy it, but it cannot produce it. It may cleanse the body, but not the soul. Water and fire are good if used within the limits of their design, but beyond this they are fearfully destructive. So the law is good if a man use it lawfully, otherwise it contains only wrath. Paul circumcised Timothy, and then, with his bloody knife before him, wrote to the Galatians, "If ye be circumcised Christ shall profit you nothing." Paul, who was more unsparing in his denunciation of works, was yet "in labor more abundant than they all." He commended circumcision and good works within the limits of their design, but when, like water and fire, they got beyond, he gave place by subjection, no, not for an hour, that the truths of the gospel might continue with us. So of baptism. It not only may, but must be urged for its intended purposes; but when it is said ye must be baptized or ye cannot be saved, we are ready to have no small dissension and disputation with them. Baptism, like circumcision, "is nothing but keeping the commandment of God," a significant command, to be sure, but like circumcision, it makes the death of Christ of no effect if, as a work, it is made essential to salvation. It just as effectually makes salvation of law, and "if a law had been given (or could have been given) that would have given life, verily, salvation would have been of law," and Christ need not have died. It is the *principle* of obedience that is involved, not the form of it. Law is necessary in this present evil world, yet there are times and places sanctified of God that are too holy for such a principle. Tell me that a brother has this law principle in his family I would disdain to lodge under his roof? Do you have in your family the obedience of children or of servants? Are your children Isaacs, or are they Ishmaels? Are your children to come to the inheritance by complying with cer-

tain conditions? Do they render their obedience for their bread? Such a mother would be malevolent, and such a father a fiend. The children must be obedient, and the father must give them bread, but the family is too sacred for obedience in order to bread. Such an obedience would not be that of a son, and such a provision would not be that of a father. I have no social fellowship for such principles, and my Christian disfellowship for such is Pauline in constancy, in degree, and in sincerity. When a man puts himself under law he falls away from grace, and hence from salvation. If any man defile the temple of God, him will God destroy. What hope is there, then, for him who would defile the family of God by changing its gracious principles of adoption and inheritance to those of law? Make salvation of law and works, and you may then write this superscription: "Cursed is every one that continueth not in all things written in the book of the law to do them." If a man would be justified by law he must go to the law. There are but two covenants—one of works and one of grace, but none of works and grace.

A greater subject never engaged the minds of men or angels, and, from our standpoint, may we not add, the adorable Trinity? Indeed, the manifold wisdom of God, that in the eternal councils devised the way of "remission of sins, with like blessings of salvation," is pronounced the wisdom of God and the power of God. Hence, the subject discussed in that eternal council, before the foundation of the world, was, "Remission of sins with like blessings of salvation." When the secret of the everlasting covenant was faintly disclosed to the guilty pair, trembling under the awful consciousness of forfeited life, the burden of that promise was, "Remission of sins, with like blessings of salvation." When Abel, the first son, born of filthy, fallen flesh, brought his bleeding victim to the altar, the declaration of his soul was, "Remission of sins, with like blessings of salvation." So the first, being dead, yet speaketh, saying that through faith in the blood there is "Remission of sins, with like blessings of salvation." Types, symbols, prophecies, promises, parables and plain teaching pointed the guilty to "Remission of sins, with like blessings of salvation." When God, who, at sundry times and in divers manners, spake in times past to the fathers by the prophets, their message was, "Remission of sins, with like blessings of salvation." When in later times he spoke unto us by his Son, his gospel was, "Remission of sins, with like blessings of salvation." When the name "Jesus" was

given, the meaning was, "Remission of sins, with like blessings of salvation." When he appointed the twelve, and then the seventy, and finally the invincible and deathless *ecclesia*, and started them from Jerusalem to the ends of the earth, and to the end of the age, their mission and commission was, "Remission of sins, with like blessings of salvation." Under that commission I am before you this evening, and the burden of my message is "Remission of sins, with like blessings of salvation." The Lord has made bare his arm in the eyes of the nations, and all the ends of the earth shall see the salvation of God, which includes "Remission of sins, with like blessings of salvation." The eternal lamentations of the lost will be, that they did not heed the message of those whose beautiful feet made haste over difficult mountains, carrying good tidings of peace, bringing good tidings of good things, proclaiming salvation, with remission of sins, and like blessings. The eternal rhapsodies of the redeemed will be, "Unto him that loved us and washed us from our sins in his own blood."

I have before my eyes this large number who have come to hear, but I have before my mind's eye a larger number who I trust will come to read; to read where I have not spoken, and to read when I shall speak no more. I address myself to you, and I trust to them; and if numbers add importance, may I not add especially should I address them? I desire you to hear, and them to read, to the best advantage; and in discharging this difficult duty you must lose something of the advantage of impromptu utterance, that they may have some of the advantage of a clear statement. Hence I have departed from my custom by preparing a part of my affirmative argument with unusual care. When it comes my turn to reply, then I must go where my opponent goes, and where he dies, there I must bury him.

I desire to lay before you a general and historical statement of the question, and then a particular statement of the issue to be discussed, and then I shall proceed with my affirmative argument. I want you to know how this looks from a Baptist standpoint. I have selected an article from Cathcart's Encyclopedia, which states our position most clearly. It is as follows:

"The first great error among Christians was that water baptism in some way removed the sins of penitents. This heresy was common in the third century. About the same time the Lord's Supper was regarded as possessing soul-healing efficacy for him who partook of it, and a magical power to protect the dwelling or

a ship at sea, if a portion of the bread was in the one or the other. These follies led Christians to magnify the minister enormously who could impart the soul cleansing immersion and consecrate the heart-healing and house and ship-protecting sacramental supper. These heresies, with their priestly reverence, fostered sacerdotal ambition, and led to the creation of gradations of rank among the clergy, until, in process of time, the Universal Church had little to show but a pyramid of priests, with an inferior ministry at its base, and the pope as its head, and two sacred ceremonies, the one giving imaginary salvation through baptismal water, and the other the supposed body and blood of the Lord through real bread and wine. And as evils grow at a rapid rate, these perversions of baptism and the Lord's Supper generated the whole brood of Romish ceremonies and superstitions."

Schaff-Herzog, in *Encyclopedia*, article "Baptism," says: "Infant baptism came in quite naturally as the consequence of the belief in the necessity of baptism." This they established by numerous quotations, beginning with Justin.

Neander, Vol. I., p. 313, says: "But when now on the one hand the doctrine of the corruption and guilt cleaving to human nature in consequence of the first transgression was reduced to a more precise and systematic form, and on the other, from the want of duly distinguishing between what was outward and what was inward in baptism the error became more firmly established that without external baptism no one could be delivered from their inherent guilt—could be saved from the everlasting punishment that threatened him, or raised to eternal life, and then the notion of a magical influence, a charm connected with the sacraments, continually gained ground. The theory was finally evolved of the unconditional necessity of infant baptism. About the middle of the third century this theory was generally admitted in the North African Church."

I have carefully examined the extant writings from the apostles to Justin Martyr, and while many of them descant freely on repentance, faith, forgiveness and salvation, etc., yet not one that I can find enunciated the doctrine of baptismal remission. This confirms all the candid statements of modern writers, as well as those of ecclesiastical historians. Dr. Mosheim, who was bound by his creed to the doctrine, and who usually mentions it as one who endorsed it, goes minutely into a narration of the early corruptions of doctrine, but does not mention remission as connected

with baptism until he comes to the third century. He says of the supper in the second century, page 49, Maclaine's Translation, that "this rite was looked upon as essential to salvation, and was probably so early as this administered to infants." On page 70, in the third century, he says again of the supper: "It was considered by all as of the highest importance, and as essential to salvation, for which reason it was even thought proper to administer it to infants." It was in this connection on the same page, for the first time, he says of baptism: "The remission of sins was thought to be its immediate and happy fruit."

I can say without the least misgiving that baptismal remission was conceived in the second and brought forth in the third century. It was the prolific mother of a brood of superstitions, more fatal to the souls of men than the bite of the fiery serpents was to fleshy Israel. Indeed, God in his mercy provided a remedy for the bitten Israelites; but those embracing this monster error, and who constituted the great apostasy, were given over "to believe a lie, that they all might be damned." It immediately brought infant baptism, pre-birth baptism, deferred baptism, or baptism just before death, clinic baptism, post-mortem baptism, pouring for baptism, sprinkling for baptism, priestly administration of baptism, lay administration of baptism, female administration of baptism, se-administration of baptism, one or two days in the year for baptism, one hour of the day (midnight) for baptism, nude baptism, wild shrieks of execration of evil spirits with priestly exorcism, parades with lighted torches, white robes, crowns, laying on of hands, eating of salt or milk with honey, sign of the cross, anointing all over with consecrated oil, priestly absolution, spittle of the priest in the ears and nose, sponsors, eucharistical salvation, intolerance, proscription, coercion, confiscation, imprisonment, banishment and death, by all the diabolical inventions that devilish ingenuity could devise. Judging this doctrine by its fruit, it is the chiefest of the mysteries of iniquity, the abomination that maketh desolate. The history of baptismal remission is identical with the history of the man of sin, the son of perdition, who drove the woman into the wilderness, and sought to wear out the saints of the Most High. Baptismal remission having degenerated into rhanismal remission, Mr. Campbell sought to restore the ancient order of things by restoring immersion for sprinkling. But he sadly missed the ancient order of this corrupt doctrine when he changed both the order and nature of repentance and faith, and

also the necessity of communion to salvation, which has stronger claims to Bible sanction than the other. Already this new move, as was natural to expect, has so magnified baptism as *the* condition of salvation, that little or no emphasis is laid on the nominal prerequisites. History will surely repeat itself. Let baptismal remission be extensively and sincerely believed, and other superstitions will follow in their time; and with these religious intolerance and demoralization will inevitably follow. We would state here that the signs are very hopeful. Protestant scholars on both continents are being educated out of their baptismal remission creeds. The dogma may be propagated in Romish ignorance, but it can't stand the light of modern exegesis any more than it can stand the light of Scripture teaching on this subject. It is hard, indeed, for one to persuade himself that the Bible anywhere teaches such a doctrine; but how much harder it is for one, after embracing the doctrine, to dispose of the numerous passages that positively refute it. In the accomplishment of this impossible task there has been but little agreement between the numerous sects that have embraced this error. May the glorious light of the gospel of Christ shine upon this aged, general, and fatal darkness!

Let me now define the terms of my proposition. By baptism I mean the immersion in water of a candidate possessing the qualifications required by the Scriptures. Should a candidate be immersed in water who did not possess the Scriptural prerequisites, his immersion would not be baptism; so that should a sinner subsequent to such immersion receive the remission of sins, it would still be remission of sins before baptism. By remission of sins is meant what is intended by the very strange expression to be heard in my opponent's proposition seven days hence, viz., pardon of past sins to a penitent believer. Salvation is used in that comprehensive sense so general in the Scriptures, including the soul with its deliverance from guilt and condemnation. By like blessings of salvation is meant those blessings presented in the gospel by the use of terms generally recognized as equivalents of remission, or those that include it; such as new birth, death to life, adoption, justification, etc. I am going to affirm most sincerely and openly that salvation, with remission of sins and like blessings, is received before baptism. That a sinner becomes a child of God before baptism, and that immersion without these blessings is not Scriptural baptism. My opponent, with a zeal worthy of the truth, will deny,

and will try his utmost to overthrow these righteous affirmations. Then, seven days hence he has engaged himself to prove that all these blessings are in or beyond the water. Baptism has its blessings. Church membership, Church privileges, with greater usefulness, happiness, and rewards, belong to baptism, but these are not "like blessings of salvation." A man may be forgiven, justified, saved, and have all his works burned up. I do not deny that such a man suffers loss, but I do deny that he loses his soul. He himself is saved, yet so as by fire. He has the like blessings of salvation, yet not the blessings belonging to baptism and obedience.

My friend opposes me with the view that without baptism there is no salvation, not even to a penitent believer. He is here to preach what Mr. Campbell calls "the gospel in water." I am here to preach the gospel of the grace of the Son of God. In this discussion it devolves upon me to present my arguments not simply with reference to the proposition to be proved, but also with reference to the issue to be discussed. This is necessitated by the presence of an opponent who, opposing these views, will seek to overthrow my arguments, because they will be in the way when he comes to take the lead. I shall therefore take no notice of the opposing views of other peoples in other lands or times. This great and vital issue between the two peoples here represented by my opponent and myself is expected to receive a thorough discussion. I will therefore aim to prove that salvation is not only by grace without works, and that justification is by faith without deeds of law, but that they are without baptism as a work, or a law, or part of a law. The other plans of salvation and laws of pardon I care nothing at present about. The issue must be kept so constantly before us that all can understand. Not simply so they should, but so they *shall*; not so they may, but so they *must*; not so they can, but so they *can but* hear it, and see it, and taste it, and feel it, and know it.

We are not here to discuss abstract terms, but the meaning and relation of terms. It is the *way* of truth that is evil spoken of. We agree in the statement that a man must be forgiven, purified, purged, washed, cleansed; but we differ widely as to the way to these, as to the where and when and why. I affirm that we receive these when we believe in Christ. My opponent says not till we are baptized. I do not believe that one ever thus received them, or ever will, or ever can. We agree that a man must be justified, sanctified, adopted, saved; but when? where? how? My oppo-

ment thinks that the way to these is baptism, and that that is the time and place. I think it is a fatal mistake, and I am here, by God's help, to show the better way. We agree that men must become disciples, children, heirs, saints; but where? how? My opponent thinks baptism is the way. This is fatal, if true, to the millions who have died in hope without baptism; and if not true, it is fatal to the millions who have died in the hope that it is true. We agree that a man must be regenerated, recreated, translated from darkness to light, and from death to life, but how? My opponent will answer that baptism is in order to; but watch and pray while I try to show the way of life and salvation. We agree that a man must receive the saving mercy and quickening grace of God; but when? how? My opponent will affirm that baptism is in order to; but I will take pleasure in trying to show the better way.

Who has repented unto life, and believed to the saving of his soul? My opponent will tell you only the baptized. Who has love, joy, peace, hope, righteousness, the Holy Spirit? I am here to deny that they are confined to the baptized. Who are the purchased, the redeemed, the predestinated? My opponent thinks only the baptized. He will tell you that "baptism now saves us." I do not believe a word of it. He will tell you that baptism is in order to remission, in order to salvation, with all of its like blessings. This is the way that seems right to him, though the way thereof is the way to death. I trust the Lord has sent me to show the way from darkness to light, and from the power of error unto truth. If he claims that he does not mean baptism only, I grant him his prerequisites to baptism the same that I do for myself. But this will not change the issue. He may offer other terms, but in no case will they vary the sense. Would he substitute obedience? By that he means baptism. Will he say obedience to Christ? By that he means baptism. Do they say the hearing of faith? That means baptism. Do they say keep his commandments? That means baptism. Do they say form of doctrine? That means baptism. Do they say regeneration? That means baptism. Do they say led by the Holy Spirit? That means baptism. Do they say the law of the Spirit of life? That means baptism. Faith, repentance, reformation, turning, are nothing without baptism. Love, joy, peace, hope, indwelling Spirit, constitute a catalogue of delusions without baptism. None but the baptized have been forgiven, purged, purified, washed, cleansed; none but.

the baptized are justified, sanctified, saved; none but the baptized are disciples, saints, children, heirs; none but the baptized have been quickened into life, or translated into light; none but the baptized are redeemed, elected, saved. Baptism is all in all; without baptism you are nothing but sinners, servants of Satan, sons of perdition, deceiving and being deceived!

The Scripture that does not contain baptism, or water, or something that can be construed or misconstrued to mean baptism, is not only useless but generally antagonistic to my opponent's doctrine. If there is no water, or indications of water, in the passage, it is counted of little or no importance. Matthew, Mark and Luke have each a verse which, being misunderstood by my friend, is claimed to support his doctrine. Mark has another attributed to him, but which he never wrote, and by twisting all the common sense out of that my friend thinks it supports his proposition. John has one first misinterpreted by anti-Christ, and in that misinterpretation my friend claims his proposition. Acts has two with one base interpolation, and these are confidently claimed in support of the opposing proposition. Romans has one, Corinthians one, Galatians one, Ephesians one, Titus one and Peter one. These contain the word baptism, or something my opponent thinks smells or smacks of water, and these are claimed in support of his proposition. Then there is one in James that speaks favorably of works, and this the gentleman thinks means baptism, though one is singular and the other plural. Now, do you wonder what he can do or will do with all the other passages in Matthew, Mark, Luke and John, Acts and Romans, 1st Corinthians and Galatians, Ephesians, Titus and 1st Peter; and with increasing wonder do you ask what use have they for all those epistles that do not contain water or baptism so they can use them, 2d Corinthians, Philippians, 1st and 2d Thessalonians, 1st and 2d Timothy, Philemon, Hebrews, 2d Peter, 1st, 2d and 3d John, Jude and Revelations. Why all these epistles as a whole, and all these ninety-nine hundredths of those quoted from, if my friend's position is the simple gospel? See how the Scripture he claims will prove to him a chastisement of whips, while the thousand others will prove to him a chastisement of scorpions.

Now, instead of a few distorted views of a few isolated passages, let us, with eyes to see, and ears to hear, and hearts to receive, walk for twelve nights around the walls of salvation. Let us mark well the chief corner-stone, together with the whole

foundation, even the "living stones" that are built thereon; and when we shall see how compactly these are builded together and how forever secure the cap-stone holds the walls, let there then go up from renewed hearts the exultant shout of "grace, grace- unto it."

Salvation is thus comprehensively revealed for our comprehensive understanding. With this clear and full statement of the situation and the issue involved, I proceed with all diligence to prove my proposition.

I come now to make my first affirmative argument. It is based on experience and personal consciousness, or the positive knowledge of truth. Our Savior said (John vii. 17): "If any man will do his will he shall know of the doctrine, whether it be of God." John viii. 32: "And ye shall know the truth, and the truth shall make you free." (1 Tim. iv. 3; Heb. x. 26; 1 John ii. 21; iii. 19.)

There are different degrees of knowledge, and different words in the Greek to correspond. But when the great Teacher, whose disciples we are, promised us a knowledge of the truth, he used the strongest word, and thus promised the highest degree and utmost extent of knowledge. We may know some things imperfectly, through our natural senses, sight, feeling, taste, etc., but these singly are not reliable. We may know the fruit, and hence the tree, by the combined perceptions of sight, touch and taste, but either one alone might deceive. Judging certain qualities of fruit by sight, and others by touch, and the rest by taste, completes the knowledge. There is no longer any doubt. As we may come to perfect knowledge in this, Christ used here the strongest word for knowledge. This word is often used to express the knowledge of experience, which, under the guidance of God's word, is infallible. We may reason about the truth and err; we may believe a proposition that is false; we may hope for that which will not be, yet a knowledge of truth is attainable. "If any one wills to do his will he shall *know* of the doctrine." "Ye shall know the truth, and the truth shall make you free." The Bible is a revelation. Jesus Christ is a perfect teacher, the Holy Spirit a guide into truth, so that whatever is revealed may be known in the way and time appointed. The truth may be known, whether addressed to our reason, our faith, our hope, to our emotions, or to our personal consciousness, so that reason may rest, faith and hope be assured, emotion satisfied, and consciousness certain.

When the woman touched the hem of his garment she *knew*

she was healed, for she *felt* it in her body; this is the word here translated felt, and the same word is used in the same connection in speaking of Christ. He *perceived* that virtue had gone out of him. It was a matter of experience, or personal consciousness, and of certain knowledge. Zachariah wanted strong assurance, and asked, "Whereby shall I know this?" Experimental knowledge was given him, for God, who has power over the unruly tongue, by this proved to him that he had power over the womb. When Christ said, "I know my sheep, and am known of mine," or "the Lord knoweth them that are his," and "the world knows us not because it knew him not," or when it was said, "To know God and Christ is life eternal," or "to know that the Spirit dwells in us," or "the woman knowing not a man," all this is more than personal acquaintance, it is experimental knowledge, growing out of fellowship. To know God and to know about God are different things. To know that the Holy Spirit dwells in you, and to know about the Holy Spirit, are different things. Christ will one day say, "I never knew you," yet he knew of them. The Father revealed Jesus Christ to Peter, and no man knoweth the Father save the Son, and he to whom the Son will reveal him. This is more than an opinion or belief about him; it is knowledge in the sense of personal consciousness, growing out of spiritual fellowship. The two disciples may have had their opinion about their strange companion on the way to Emmaus, but he was *known* to them in the breaking of bread. We believe, and *are sure*, is a way of showing that this word is knowledge in advance of faith. "Add to your faith virtue, and to virtue knowledge," is another proof. Connected with faith there may be facts, truths, evidence, and confiding trust; yet this word expresses an advance on it all. The Jews were ready to dispute about the law, but Christ told them they knew not the law. Paul did not understand the law till God worked in him mightily with his quickening Spirit. Not till then did he have an experimental knowledge of the law of which he boasted, but which at last slew him, by making sin revive and appear to him as exceeding sinful. Not until then did he *know* in himself. This is the way we know spiritual truth. When truth comes to our personal consciousness it produces an effect, is experimental. We then know it, and no man's want of experience can disturb our assurance. To know this system of doctrine called truth we must begin with the first principles, or we cannot go on to perfection. This doctrine of Christ has to do with the

heart, the inner man. The stony heart must become a heart of flesh that can *feel*. Hence the Holy Spirit begins the work on the inside by convicting of sin, because they believe not on Christ. This is to make them conscious of sin, which is experimental knowledge. It works godly sorrow for sin, and this repentance which the man must know experimentally, or he has no knowledge of them at all. When sin appears in and works death in him by that which is good, *he knows it*. When he is pierced to the heart, *he knows it*, and is likely to cry out as at pentecost. When the secrets of the heart are made manifest and he falls down on his face, *he knows it*. When he is sick enough to need the Great Physician, *he knows it*. When agonizing to enter through the strait gate, *he knows it*. When he seeks repentance with tears, *he knows it*. When his heart is broken, his spirit contrite, and he trembles at the Word, *he knows it*. When he hungers and thirsts after righteousness, *he knows it*. When, like the prodigal son, he comes to himself, and realizes his ruined condition, *he knows it*. When repentance brings a change of thought and purpose, *he knows it*. When he is seeking God with all his heart and soul, *he knows it*. When he believes in Christ to the purifying of his heart and saving of his soul, *he knows it*. Being justified by faith and having peace with God, *he knows it*. When God testifies by giving him the witness in himself, *he knows it*. When God sets his seal upon him and gives the earnest of his Spirit in his heart, *he knows it*. When he tastes and sees that the Lord is good, *he knows it*. When he loves God and his Christ and all his people, *he knows it*. When he has passed from death unto life, *he knows it*. When he has passed from darkness to light, *he knows it*. When old things have passed away and all things have become new, *he knows it*. When he is happy from the consciousness of sins forgiven, *he knows it*. Confidence, assurance, hope, faith, love, peace, are matters of *experimental* knowledge, or they are not known at all. The testimony of all saints of all ages is, that the penitent prayer, offered in faith, heals the sin-sick soul as well as the body. Those who have come thus far, learning by *experience* the first principles of the doctrine of Christ, can go on to perfection. Those who did not thus begin and thus advance know nothing at all as they ought to know. The one has perfect knowledge as far as he has gone, the other is in darkness, even until now. The ritualist has no experimental knowledge of these things. The service may be beautiful to the natural man, but if it begins not in conviction of sin, and leads

not through tearful penitence and heart-seeking after God and heart-confidence in Christ, if it leads not thus and there, it leads to hell. The man who goes down into the water to get remission of sins knows nothing—says he knows nothing, and he don't believe anybody else knows. He mocks at the knowledge he has missed, and only believes that a change has taken place in the mind of God, and confesses there is none in his own personal consciousness. He is doubtless right about himself, and as doubtless wrong about God. The comers to the Levitical priesthood could never with those sacrifices purge the conscience from sin, for it was not possible for the blood of bulls and goats to take away sins. Hence the priest stood daily, offering the same sacrifices which could never take away sins. The sins were in the consciousness of the worshippers, not in the mind of God, and it was from the conscience they were to be taken away. Let sin revive and appear exceeding sinful to one's personal consciousness, and the taking away will be as palpable to his personal consciousness as was the sin. Hence those who are sanctified have the witness of the Holy Ghost, and under the new covenant have the law written in their mind and heart with the full assurance that their sins will be remembered against them no more.

Having, therefore, confidence respecting the entrance of the holies by his blood, let us draw near in the full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed in pure water, as our profession of this perfect cleansing by the blood of Christ. Thus the good conscience toward God answers in this figure of salvation. As David described the happiness of the man to whom the Lord imputes righteousness without works, saying, "Happy is the man whose iniquities are forgiven and to whom the Lord will not impute sin." Let a man be convicted in his conscience, and you may take him to daily offerings of priests, or to my friend, to be washed in water, and there is no taking away of sin. But where there is no conviction of conscience, you may delude him with any thing, even with this, that as there is no change in the conscience, you must believe there is a change in the mind of God. The belief of this, by intelligent people, verifies the saying that in the credulity of men nothing is impossible. The testimony of the multitude of witnesses, that no man can number, of all nations and tongues, is, that under a consciousness of guilt they sorrowfully, tremblingly, penitently, and prayerfully sought God's mercy, and when the heart trustingly

looked to Jesus and committed the care of the soul to him, the burden rolled away, and rest came to the laboring, heavy laden soul, and the peace that passes all understanding possessed the mind and heart, and they *knew* that they were justified by faith and had peace with God through our Lord Jesus Christ. Every Christian man in this world, or that ever was in it, *knows* that he did not come to that peace which passeth all understanding—he knows with infallible certainty that he did not receive this peace but by faith in Jesus Christ. This is the infallible knowledge of personal consciousness, enlightened by God's Word, which Word, from Genesis to Revelation, supports this holy doctrine with an amazing almightiness and an astonishing frequency. When Christ said the woman loved much because she had been forgiven much, and when he said to her, "Go in peace, thy faith hath saved thee," he not only uttered the gospel of all ages, but uttered it so as to show the one result of that gospel when it had been made efficacious. One so infused with love, and so suffused with peace, *knows it*. And not only so, but they know, with a knowledge almost divine, that they come to this love and peace not by baptism, but by faith in Jesus Christ; and never did one deny who thus obtained. As our Churches in these loose days are crowded with the unconverted who failed to obtain experimental knowledge at faith, hence failed to obtain it by baptism, how natural that they, having no experience, should go to their own company, and how natural that they should deny and deride an experience of grace, because they know nothing about it. Hence the substitute of a cold intellectual belief of a delusion, a supposed record that God never made, and which man never found, to the effect that in the great transaction of the forgiveness, or taking away of sins, the change is not in the man's consciousness, but in the mind of God. Let the following witnesses testify to this position, since God brought them out of this forbidding darkness.

H. T. Anderson says: "You will not agree on the evidence of pardon, for the disciples love the law of pardon, and when they have obeyed the law of pardon they have the promise of pardon as the evidence of it. Not so with the Baptist. He wants the Spirit bearing witness with his spirit that he is a child of God, and he must *feel* this; he must know that he is condemned and *feel* his guilt. When this feeling of guilt is removed he *knows* it. This feeling of guilt is removed by the blood of Christ applied to the conscience, the blood of Christ applied to his conscience

from dead works, so that they may serve the living God. When this is done a man *knows* it, and the Spirit that God gives him is within him, enabling him to feel like a child, and call God Father. *This is the Scriptural evidence of pardon.* No man can ever enjoy freedom unless he knows what it is to be a servant. Men are the servants of sin. They must know themselves to be the servants of sin, and feel its weight before they can enjoy the freedom that Christ gives. The evidence of pardon is within a man, not without him. There is a vast difference between a written promise and the thing promised. The Holy Spirit and the remission of sins are promised, and if promised, they are to be received; and if received, they are to be enjoyed. Now, must the believer content himself with the fact that the promise exists? or must he enjoy, be conscious of the thing promised, as possessed by himself? There is a reality in the consciousness of sin, and when the conscience is cleansed from sin by the blood of Christ there is a reality in being thus cleansed. He that is cleansed from sin knows it. He is made free and feels free. This internal state, this consciousness of freedom from sin, is the pith, the excellence of the gospel. Why tell me that I am free if I am not to know it? Now, this knowledge of freedom is to be ascribed not to one having obeyed a law, but to one having received through faith the thing promised. Faith appropriates the promise, and it is the only appropriating principle. Faith and love are immutable principles, underlying all the moral government of God. The first and great commandment is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The second is like unto it, 'Thou shalt love thy neighbor as thyself.' This, with faith, remains immutable in all dispensations. Faith, working through love, has been, and still is, and always will be, the only justifying principle. By faith in Christ we appropriate to ourselves all that he has done for us. By faith in him we are made righteous before God, and not by our works. On this ground the truly intelligent Christian has always stood, and will always stand. Hence there is no glorying before God, for we are but the receivers of his grace. I must be permitted to say that I have been with the disciples for nearly forty years, and I know them. I have been thrown into very happy acquaintance with some Presbyterians. I understand them. I now have to say, after studying the Scriptures for forty years, and after having made a second translation of the New Testament, that the dispen-

sation of the Gospel is a dispensation of grace, and as such it must be received into the heart by faith and love, not by work or works. The Gospel received into the heart by faith becomes an inward principle, that subdues the whole man and makes him a servant of God and Jesus Christ. I cannot accept of baptism as a law of pardon, nor of any law of pardon. Law of pardon is not a Scriptural expression. I believe that the evidence of pardon is within us, a conscience cleansed from sin by the blood of Jesus. There is the promise of pardon, but I wish to know that I have received the thing promised. But enough."

Time expired.

J. A. Harding's First Reply.

Mr. President, Ladies and Gentlemen:

With pleasure I appear before you to discuss this very important question. The work before us is of no little moment. I pray God that we may do it well. As I look out over this large room, so densely packed with intelligent, eager-looking people, I realize that this is perhaps the grandest opportunity that I have ever had to do good in the Master's name in the advancement of his cause. Paul once, thinking of the precious promises of the gospel, and of the guidance which God gives to his loving servants, cried out in the exultation of his loyal heart, "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place." (2 Cor. ii. 14, R. V.). And I, too, joyfully realize that the Father ever directs the steps of those who lovingly and trustingly serve him, that he may use them as vessels "unto honor." I go into this debate, therefore, trusting in him, and praying that the truth may prevail. And now for the issue.

He whom I have the honor of calling my opponent in this discussion holds that the sinner is justified, forgiven, cleansed from all sin the instant he believes in his heart, and before his faith has expressed itself in any action whatever. While I hold that when a man believes lovingly, trustingly, penitently and is baptized upon a confession of this faith, he is forgiven. The one doctrine suspends justification for the sinner upon "faith only," the other suspends it upon faith perfected by the divine requirements. We both teach that we are justified by faith, but we differ as to the *when*. He holds it is when faith is conceived in the heart, while I claim it is when the faith is brought forth in the life, according to the divine direction. "He that believeth and is baptized shall be saved" (Mark xvi. 16), says Jesus, and I believe it. I understand baptism to be an external sign of the internal faith—faith embodied, faith expressed, faith "made perfect." (See James ii. 22.) And unless it is this it is nothing. To be of any avail it must flow out of a heart that has been surrendered in faith to God. Hence:

our doctrine is as far as the east is from the west from the Romish idea. Indeed, we occupy the golden mean of divine truth between the Romanist idea that baptism *in itself* washes away sin, and that occupied by Mr. Moody, which plainly contradicts the Word of God. If the one underestimates the value of a changed heart, the other equally fails to appreciate the necessity of an obedient life. We stand for the changed heart and the obedient life. "Ye see, then, how that by works a man is justified, and not by faith only." (James ii. 24.) "Faith wrought with his works, and by works was faith made perfect." (James ii. 22.) According to the Romanist the commission should read, "He that is baptized shall be saved." According to our position it should read as it does, viz., "He that believeth and is baptized shall be saved." But according to my opponent it should read, "He that believeth and is saved should be baptized." [Laughter.]

As Mr. Moody seems to be under the impression that we have the Romish idea (though nothing is further from the truth), and as many of you have imbibed the same notion from him and other like teachers, I will quote an extract from the great Methodist, Richard Watson. His "Institutes" are studied for four years in Methodist theological schools. He says:

"The Romanist, agreeably to their superstitious opinion as to the efficacy of sacraments, consider baptism administered by a priest having a good intention as *of itself* applying the merits of Christ to the person baptized. According to them, baptism is absolutely necessary to salvation, and they therefore admit its validity when administered to a dying child by any person present should there be no priest at hand. From this view of its efficacy arises their distinction between sins committed before and after baptism. The hereditary corruption of our nature, and all actual sins committed before baptism, are said to be entirely removed by it, so that if the most abandoned person were to receive it for the first time in the article of death all his sins would be washed away. But all sins committed after baptism, and the infusion of that grace which is conveyed by the sacrament, must be expiated by penance. In this notion of regeneration, or the washing away of original sins by baptism, the Roman Church followed Augustine." (Theological Institutes, Part IV., Chapter III.)

You see the Romanists differ from us concerning baptism in these respects: (1) They underestimate the importance of faith, and (2) they attribute a mystical virtue to the water.

When my opponent said that we have "so magnified baptism as *the* condition of salvation that little or no emphasis is laid on the nominal prerequisites," he missed the mark as far as it is possible for a man to do. Never was a statement more exactly the reverse of the truth. My friend ought to be careful; he is talking before the wrong audience. I recently preached for nearly seven weeks in this community, generally twice each day, and these people know what I teach. Within less than two years more than three hundred people have been added to our congregation here in South Nashville, and many of them are in this house to-night. This community knows well that with all the power that is in us we teach that without a complete surrender of the heart to Christ in faith and love baptism is worthless. We teach that baptism must be an external sign of an internal change, an expression of faith and repentance; and then, and then only, is it in order to the forgiveness of sins.

As my opponent is in the habit of making this charge against us (though I have corrected him many times, and he ought to know better), and as he is especially outspoken in charging Mr. Alexander Campbell with ignoring both faith and repentance, and with making baptism the all in all, the only act of conversion, I will quote from that distinguished gentleman on these subjects. Of faith he says:

"Faith in Christ is the effect of belief. Belief is the *cause*, and trust, confidence, or faith *in* Christ the *effect*."

Again: "To believe what a person says, and to trust in him, are not always identical."

Again: "While, then, faith is the simple belief of testimony, or of the truth, and never can be more nor less than that, as a *principle of action* it has respect to a person or thing interesting to us, and is confidence or trust in that person or thing. Now, the belief of what Christ says of himself terminates in trust or confidence in him, and as the Christian religion is a personal thing, both as respects *subject* and *object*, that faith in Christ which is essential to salvation is not the belief of any doctrine, testimony or truth abstractly, but belief in Christ, trust or confidence in him as a person, not a thing."

Again: "Any belief, then, that does not terminate in our personal confidence in Jesus as the Christ, and to induce trustful submission to him, is not faith unfeigned, but a dead faith, and cannot save the soul." (The Christian System, pp. 52, 53.)

These quotations I have made from Campbell's article on "Faith in Christ." The article was written in the prime of his manhood, after he had been for many years a speaker and writer. They show conclusively that the charge so often made that he believed in a mere "head faith," a "mere intellectual assent to the truth," is false and utterly without foundation.

Repentance he defines thus:

"Repentance is sorrow for sins committed, but it is more; it is a resolution to forsake them, but it is more: It is actual 'ceasing to do evil, and learning to do well.' This is '*repentance unto life*,' or what is truly called *reformation*." (The Christian System, p. 53.)

In a later work on baptism he speaks thus:

"In the Christian institution faith and repentance are essentially and inseparably connected. As to the nature of that connection there has, indeed, been some debate amongst the learned theorists, but as to the fact itself, there is no controversy amongst intelligent Christians of any denomination." (Campbell on Baptism, p. 76.)

In the same work, on page 84, he speaks on repentance thus:

"The universality of the proclamation of repentance renders it universally indispensable to forgiveness. Faith without it is dead and unavailing. Works of any sort without it are unacceptable to God, and of no salutary influence upon him that performs them. Without repentance there is, therefore, no salvation to any human being, for certainly, if the universality of a precept demonstrates the universality of its obligations, if the universality of grace proves that all men may participate of it, so the universality of the precept repent argues the necessity of repentance on the part of every individual in order to his personal salvation; and hence the conclusion is as logically as awfully true, *no repentance, no salvation*."

Now, my friends, you can see the force there is in Mr. Moody's statement that we put "little or no emphasis" on the "nominal prerequisites" to baptism. All of us teach that without faith and repentance baptism is worthless; that faith includes trust in Jesus, as well as the intellectual assent to the fact that God raised him from the dead; that repentance is a change of mind, will, purpose concerning sin and the Savior, a change that grows out of godly sorrow for sin, and leads to a change of life; and that the faith that saves and repentance are inseparably connected. We all believe there is a degree of faith that precedes repentance, but that

saying faith includes repentance. Let these things be borne in mind, and let no man of this audience ever intimate again that we care nothing for the "prerequisites," but that with us the water is the all in all. Not one of my brethren that lives, or that ever did live, believes, or ever did believe, that baptism is of any avail without the prerequisites of faith and repentance.

But the gentleman was singularly unfortunate in his speech. Never have I heard any other man, on so important an occasion, make so many mistakes. As he *read* his speech we had reason to believe that he would be fairly accurate, at least in his statements. But not so; blunder after blunder he makes, and that, too, of the most palpable kind. For instance, he says that none of the "fathers" till Justin Martyr—that is, none of the "apostolic fathers"—teach baptismal remission. Well, I will show you about that, and I will read from Baptist authors, too. Armitage, in his "History of the Baptists," a recent work (1887) published by the great Dr. Thomas Armitage, of New York, on page 157 says:

"These are called the Apostolic Fathers, namely: Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, and Papias, of whom the last is doubtful."

He calls them a "group of old Baptists." He supposes that Barnabas wrote about A. D. 119, and he quotes him thus:

"Happy are they, who, trusting in the cross, go down into the water full of sins and pollutions, but come up again bringing forth fruit, having in the Spirit hope in Jesus." (See History of Baptists, p. 160.)

The Baptist historian Orchard, in his "History of Foreign Baptists," Vol. I., p. 12, quotes Barnabas more fully. He says:

"We now turn to the writings next in importance to the sacred oracles in order to ascertain the views encouraged by the early fathers on baptism. Barnabas, Paul's companion (Acts xiii. 2), and like him, sound in the faith. This worthy minister says on baptism: 'Consider how he hath joined both the cross and the water together; for this he saith, Blessed are they who, putting their trust in the cross, descend into the water.' . . . Again, 'We go down into the water full of sin and pollutions, but come up again bringing forth fruit, having in our hearts the fear and hope which is in Jesus.'"

Orchard then quotes from Hermas, whom he says Paul salutes in the Church of Rome (Rom. xvi. 14), and whose writings he puts about A. D. 95, thus:

“Before a man receives the name of the Son of God he is ordained to death, but when he receives that seal he is freed from death and delivered unto life; now, that seal is water, into which men descend under an obligation to death, but ascend out of it, being appointed unto life.” (Orchard’s Church History, Vol. I., p. 13.)

Of these two “fathers,” Barnabas and Hermas, a few remarks by way of introducing them to you may be necessary, as doubtless many of you have not had occasion to study the writings of those ancient Christians, who come next after the apostles.

First, as to Barnabas, the author of the ancient document known as the Epistle of Barnabas. All Christian antiquity, without the exception of a single man, understood him to be the Barnabas of the New Testament, Paul’s companion and co-laborer. Origen, generally considered the most learned of the ancient fathers, and who wrote about one hundred and ten years after John died, refers to the epistle as Holy Scripture. The following statements are made concerning it in the introductory note prefixed to the epistle in “The Ante-Nicene Fathers,” Vol. I., p. 134.

“The ancient writers who refer to this epistle unanimously attribute it to Barnabas, the Levite of Cyprus, who held such an honorable place in the ancient Church. Clement of Alexandria does so again and again. Origen describes it as ‘a catholic epistle,’ and seems to rank it among the sacred Scriptures. Other statements have been quoted from the fathers to show that they held this to be an authentic production of the apostolic Barnabas, and certainly no other name is ever hinted at in Christian antiquity as that of the writer. But notwithstanding this the internal evidence is now generally regarded as conclusive against this opinion.” . . . “It was clearly written after the destruction of Jerusalem, since reference is made to that event, but how long after is a matter of much dispute. The general opinion is that its date is not later than the middle of the second century, and that it cannot be placed earlier than some twenty or thirty years before.” . . . Hilgenfeld, who has devoted much attention to this epistle, holds that ‘it was written at the close of the first century by a Gentile Christian of the school of Alexandria, with a view of winning back, or guarding from a Judaic form of Christianity, those Christians belonging to the same class as himself.’”

Orchard dates it A. D. 45, Armitage A. D. 119. Alvah Hovey (Baptist) says: “While the author of the epistle is unknown, com-

petent scholars are agreed in believing that it was written in the first quarter of the second century, perhaps about A. D. 120." (American Com., Vol. I., p. 13.)

So, my friends, in this man Barnabas you have the testimony of a Christian who lived while the apostles lived, and who wrote about the time that John died. His words, "Blessed are they who, putting their trust in the cross, descend into the water," . . . and, "We go down into the water full of sin and pollutions, but come up again bringing forth fruit," should have very great weight. They certainly show that my opponent is wrong in saying that none of the fathers till Justin teach baptism for remission.

Hermas, the other father quoted, it is generally agreed, wrote about the middle of the second century, about forty or fifty years after John died *by those who put it the latest*. Irenaeus, who wrote about A. D. 167, Clemeus Alexandrimus and Origen, who wrote about A. D. 210, all speak of it as inspired. In the introduction to the epistle, "Ante-Nicene Fathers," Vol. II., p. 7, the learned translator says:

"Whatever opinion critics may have in regard to the authorship, there can be but one opinion as to the date. The 'Pastor' of Hermas must have been written at an early period. The fact that it was recognized by Irenaeus as Scripture shows that it must have been in circulation long before his time. The most probable date assigned to its composition is the reign of Hadrian, or of Antoninus Pius."

So much for the apostolic fathers. And as Mr. Moody says that "the signs are very hopeful," that "Protestant scholars on both continents are being educated out of their baptismal remission creeds," we will now turn our attention to the testimony of modern scholarship on the question, and see how far he is right (or rather how far he is wrong) in this statement. I hold up before you "An American Commentary on the New Testament," edited by Alvah Hovey, President of Newton Theological Institute. Dr. Hovey is perhaps the most learned Baptist in America; he is certainly one of the most learned. He was selected to edit this Commentary, Baptist scholars do all the work on it, and it is being issued by the American Baptist Publication Society of Philadelphia. Commentaries have been issued on Matthew, Mark, Luke, John, Acts, and Revelation by such Baptist lights as J. A. Broadus, W. N. Clarke, Geo. R. Bliss, Alvah Hovey, H. B. Hackett and J. A. Smith. The other volumes of the series have not yet appeared.

As I will have occasion to refer to this Commentary many times (seeing that it represents the wisdom and scholarship of the Baptist Church of to-day), I hope you will not, my friends, forget the names of the distinguished commentators, especially Broadus, Clarke, Bliss, Hovey and Hackett. As I read from this great work you will see to whom modern scholarship is coming on this question. I read Mark i. 4: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." The meaning of the expression "for the remission of sins" (*eis aphesin hamartion*) is the question to be settled during the first twelve nights of this discussion. If it means "in order to obtain the forgiveness of sins," Mr. Moody is wrong and my brethren are right. If it means "because your sins have been forgiven," he is right and we are wrong. Now to the authorities. Mr. Clarke, commenting on the verse before us, says of John's baptism:

"It was *for the remission of sins*—that is, the obtaining of forgiveness for a sinful life, was the end to which the submission to baptism was one of the means. Not that pardon was promised or expected upon submission to baptism, in itself regarded; but this act, in which repentance was confessed and reformation of life was promised, was evidently a suitable act for one who wished to forsake his sins and be forgiven. If a man honestly sought full remission, it was only right that he should perform this act; so Peter said on the day of Pentecost (Acts ii. 38); and so it could fitly be called a baptism for, or with reference to, the remission of sins."

So testifies this modern Baptist scholar in this great modern Baptist Commentary. I accept heartily what he says; it teaches my doctrine exactly. Is he coming to the light? Will Mr. Moody tell us?

Now hear Mr. Bliss. Commenting on Luke iii. 3, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins," he says:

"Preaching the baptism of repentance for the (*unto*) remission of sins. This might be paraphrased: 'Proclaiming the duty of all people to repent, and on the ground of their repentance to be baptized, and all with a view to the forgiveness of their sins.'"

A little further on he says: "*For remission of sins*—that is, unto, in order to, with a view to obtaining remission, or 'release from,' 'forgiveness.' The baptism of repentance thus grammatically looked forward to the forgiveness, and was not based upon it. If the pledge given in baptism was truly kept, forgiveness would fol-

low at the coming of the Messiah, when this change of mind would have prepared the subject of it for faith in Christ."

So says the second of these great Baptist commentators. I believe what he here says. He teaches the doctrine of my brethren. Mr. Moody does not believe his statements; he will not say that he does.

Now hear the great Alvah Hovey. In a foot note (Com. on Luke, p. 62), speaking about Acts ii. 38, he says Peter enjoins repentance and baptism upon the name of Jesus Christ "in order to the forgiveness of sins." And in his Commentray on John (Appendix, p. 420), referring to the same Scripture, he says: "Here repentance and baptism are represented as leading to the forgiveness of sins." On the same page he says, "Baptism involves the idea of prayer for the forgiveness of sins." On the next page, "Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon; it expresses the act of the soul in turning to God, committing itself to God, and seeking his grace."

What could express better our doctrine, or more emphatically contravene the teaching of the rank and file of the Baptists of this country? These great and profoundly learned men, rising above the dust and smoke of sectarian partisanship, see the truth, and speak it out in bold, clear tones.

Now hear a fourth one, the learned Horatio B. Hackett. His Commentary on Acts is confessedly the finest commentary on that book ever published by a Baptist. At the time of his death, which occurred a few years ago, no Baptist in America ranked higher as a scholar. On Acts ii. 38 he says:

"Eis aphesin hamartion, in order to the forgiveness of sins (Matt. xxvi. 28; Luke iii. 3), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other."

In his comment on Acts xxii. 16, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," he says:

"And wash (bathe) away thy sins. This clause states a result of the baptism in language derived from the nature of the ordinance. It answers to *eis aphesin hamartion* in ii. 38; that is, submit to the rite in order to be forgiven. In both passages baptism is represented as having this importance, or efficacy, because it is

a sign of the repentance and faith which are the condition of salvation."

How differently the great Hackett talks from Mr. Moody. Hackett teaches that baptism is a sign of repentance and faith, and that it is *in order to* remission; while Moody teaches that it is a sign of forgiveness of sins, and that it is *because of* remission. Hackett's words express what I believe just as strongly as I want it expressed; he says, "*Submit to the rite in order to be forgiven.*"

Mark you, however, none of these writers attribute any efficacy to baptism *in itself considered*; it is in order to remission only when it is a sign or external expression of repentance and faith. If obedience in baptism does not come from a heart that has been surrendered in trusting faith to Jesus Christ it is worthless. So they teach, and so do we. Just here I want to call attention to a statement that may sound a little strange to our Baptist brethren, it is so contrary to what they have been taught, but it is nevertheless true, and I am perfectly able to prove it. It is this: My brethren believe in faith, loving, trusting faith, as a prerequisite to baptism far more strongly than does J. B. Moody. They believe in repentance, meaning thereby a godly sorrow for sin, resulting in a profound heartfelt determination to forsake sin and to follow Jesus, as a prerequisite to baptism, far more strongly than does J. B. Moody. He would baptize people that we would not for a moment think to be fit for the solemn ordinance—people who, according to our view of the matter, have neither believed nor repented so as to be prepared for baptism. Do you want the proof? Well, here it is: Mr. Moody says the chief rulers that I am going to read to you about were saved because they believed on (*eis*) Christ. Listen: "Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." (John xii. 42, 43.) In former debates with me he has boldly avowed that these were saved men, and he won't deny it now; he believes it yet. When sinners are saved, cleansed in the blood of Jesus, he argues they are fit for baptism, and ought to be baptized. He will cheerfully baptize any man that he believes to be saved. So he would readily baptize such men as those rulers. We would not. Their faith had not grown into trust; their sorrow had not caused them to forsake sin and cling to Jesus; they were not yet ready to take up the cross, deny themselves, and follow Christ. Their faith

and repentance were not good enough for us, though plenty good for J. B. Moody. Surely he is the last man on earth that ought to charge, as he does, that among us "little or no emphasis is laid on the nominal prerequisites." And he ought never to intimate that we don't believe in a change of heart, either, for those rulers had never experienced the change of heart that we demand. The fact is, and you will see it clearly as we progress in this debate, that he depends more on *feeling* than he does on *faith*—more on his own *self-consciousness* than he does on the *Word of God*.

But to return. I could not but smile when Mr. Moody was saying that modern scholars are coming to his views when I thought of this new Baptist Commentary that is just coming from the press. Every one of the commentators at work on it that has come to baptism in connection with the expression "for the remission of sins" has translated and interpreted just as we do, and directly in opposition to Mr. Moody's views. The four that have had occasion to interpret such passages are Clarke, Bliss, Hovey and Hackett.

OTHER BAPTIST SCHOLARS.

The following learned Baptists, professors and teachers, translate *eis aphesin hamartion* "in order to" the forgiveness of sins, viz: Professor Harkness, of Brown University, Rhode Island; Professor Foster, of Colby University, Maine; Professor Edward North, Hamilton College; Professor Ripley, Commentary on Acts ii. 38; J. W. Wilmarth, Baptist minister, Philadelphia; Gilbert Boyce, Baptist minister, England; while Professor J. R. Boise, of the Southern Baptist Theological Institute, and President N. B. Goforth, of Carson College, translate it "into," instead of "in order to" the remission of sins, the "into" being the stronger term, signifying not only that the baptism is "in order to," but also that it *attains* to the remission.

The great reformers, Martin Luther, John Calvin and John Wesley, taught that baptism precedes remission, according to the gospel rule. Hear Mr. Wesley; he says: "Baptism administered to real penitents is both a means and seal of pardon. Nor did God ordinarily in the Primitive Church bestow this on any unless through this means." (Wesley's Notes, Acts xxii. 16.)

The greatest New Testament commentator that ever lived, all things considered, is the great German, H. A. W. Meyer. This is now generally conceded. Broadus, in the preface to his Commentary on Matthew, says: "Among modern commentators I am, of

course, mostly indebted to Meyer." Clarke, in the preface to his Commentary on Mark, says: "My largest indebtedness is of course to Meyer." And Bliss, in the preface to his Commentary on Luke, says: "Meyer and Godet are the two great lights on this gospel." Professor Whitsitt, in a sermon on infant baptism, which was published, speaks of him in an equally complimentary way. How wonderful the ability, the application and the learning of this mighty German, who has thus struggled up among men till he towers head and shoulders above them all, the mightiest New Testament exegete that has lived since John laid himself down to sleep!

Meyer, on Acts ii. 38, says: "*Eis* denotes the object of the baptism, which is the remission of the guilt contracted in the state before repentance." Then, commenting on the expression, "*And you shall receive*," etc., he says: "After reconciliation, sanctification; both are experienced in baptism." On verse 40, "Save yourselves from this untoward generation," he says: "In separating yourselves from them by the repentance and baptism." On Acts xxii. 16, he says: "Let thyself be baptized, and thereby *wash away thy sins*. Here, too, baptism is that by means of which the forgiveness of sins committed in the pre-Christian life takes place." So much for Meyer.

This work that I now hold in my hand is the latest and the greatest New Testament lexicon. It is C. L. W. Grimm's great German Lexicon, translated and improved by Professor Joseph Henry Thayer, of Harvard University. Under the article *Baptizo* he translates *eis aphesin hamartion* (Acts ii. 38), "To obtain the forgiveness of sins."

This book (holding up another volume) is "Winer's New Testament Grammar," edited by Thayer. It is the greatest of the New Testament Grammars. In his article on the "Prepositions with the Accusative," he says that *eis* (Acts ii. 38) signifies "the purpose and end in view," and he translates it "in order to."

Godet, the greatest of the French commentators, on Luke iii. 3, says: "Baptism, like every divinely instituted ceremony, contained also a grace for him who observed it with the desired disposition. As Strauss puts it, if on the part of men it was a declaration of the renunciation of sin, on the part of God it was a declaration of the pardon of sins. The words *for the pardon* depend grammatically on the collective notion, baptism of repentance." (Commentary on St. Luke, p. 110.)

The next witness that I introduce to you is Richard Watson, the great teacher of Methodists. His "Institutes" are studied four years in the Methodist theological schools. He says:

"It is thus we see how St. Peter preserves the correspondence between the act of Noah in preparing the ark as an act of faith by which he was justified, and the act of submitting to Christian baptism, which is also obviously an act of faith, in order to the remission of sins, or the obtaining a good conscience before God." (Theological Institutes, Part IV., Chapter III.)

Albert Barnes, the popular Presbyterian commentator, says:

"The water saved Noah and his family from perishing in the flood by bearing up the ark. Baptism, in the proper sense of the term, as above explained, where the water used is a symbol [that is, baptism administered in connection with true repentance and true faith in the Lord Jesus, and as a symbol of the putting away of sin and of the renewing influences of the Holy Spirit, and as an act of unreserved dedication to God], in like manner now saves us; that is, the water is an emblem of that purifying by which we are saved. It may be said to save us, not as the meritorious cause, but as the indispensable condition of salvation." (Barnes' Notes on 1 Peter iii. 21.)

I desire to call especial attention to the last period quoted, it is so clear and unmistakable in its meaning. "It may be said to save us, *not as the meritorious cause, but as the indispensable condition of salvation.*" None of my brethren have ever expressed the doctrine more strongly than that. We are generally content to say, "According to the gospel rule, there is no way of salvation revealed except by being baptized from a heart that truly believes and truly repents." We understand that baptism is one of the commands of the gospel, that no one can obey the "form of doctrine" without being baptized; and then we express our views thus: He who can obey the gospel and will, shall be saved; he who can obey and won't, shall be damned; he who would obey but can't (if there be any such), God will take care of, as a being infinite in love, mercy and justice should do. We are quite willing to leave all such irresponsible people with him who doeth all things well; but in the meantime we will not cease to teach with all earnestness that when Jesus comes again he will come to take vengeance on them "that obey not the gospel of our Lord Jesus Christ." (See 2 Thess. i. 8.)

My opponent thinks the doctrine of baptism for remission was

conceived in the second and brought forth in the third century. Nay, verily; as we have seen, it was conceived in heaven and brought forth on earth by John the Baptist, Baptist scholars themselves being the judges.

He thinks the doctrine was the mother of a dreadful brood of superstitions, such as infant baptism, pre-birth baptism, etc. Not so, not so, my friend; God's truth was never the mother of error. The doctrine of total hereditary depravity is the prolific mother that you are thinking of. When the ancients began to believe that infants are born sinners, then they began to think they must be baptized to wash away their sin. The first man that ever mentioned infant baptism to favor it, in so far as the records show, was Origen. He says: "It is for that reason because by the sacrament of baptism the pollution of our birth is taken away that infants are baptized." (Wall., Vol. I., p. 65.)

In more than twenty debates I have never yet met a man who dared to state our positions fairly and then to attack them. So evidently correct are they, so strong and clear and beautiful, they must be distorted and misrepresented, disfigured and besmirched, before there can be any hope of successful attack. And no man that I have ever known has seemed to feel this necessity more strongly than does my present opponent. He is continually charging us with that which not one of us ever believed, and denying to us that to which every one of us holds. For instance, he says: "The Scripture that does not contain baptism, or water, or something that can be construed or misconstrued to mean baptism, is not only useless, but generally antagonistic to my opponent's doctrine. If there is no water, or indications of water, in the passage, it is counted of little or no importance." Let me say again, the gentleman is talking before the wrong audience. Five hundred people in this house have heard me teach, time and again, that the first and most important duty of man is to study diligently the Word of God. I read the Bible through three times last year, five times the year before, and not fewer than three times per year for a number of years. I believe it to be the chief duty of the teacher in the Church to lead the people to the daily, diligent, prayerful study of the Word, and I devote more time and energy to that one point than to any other whatever. If God enables me to do it, I intend to read through his Holy Word at least as often as once each year as long as I live.

Again, Mr. Moody says of the candidate whom we baptize that

he "knows nothing, says he knows nothing." Nothing could be more untrue. When I went into the water of baptism I believed upon Christ, and I knew it; I had repented of my sins, and I knew it; I had given my heart in faith and love to Jesus, and I knew it. So testifies my consciousness; will the gentleman accept his witness? Every true man and woman that has been baptized by my brethren has had the same experience, having gone into the water in loving faith, having surrendered the heart to Christ.

But we have not gone to baptism knowing by our self-consciousness "that God has for Christ's sake pardoned our sins." Human consciousness is a competent witness as to the thoughts, feelings, and emotions that take place in man, but not to what takes place in God. If we believe, love, sorrow, hope, fear, rejoice or suffer with aches or pains, in mind or body, we know it; consciousness, a competent witness in such matters, tells us so; but it is not a competent witness as to the *causes* of these thoughts, feelings and emotions. The belief of a lie has caused many a man to be happy, just as happy as if the lie had been the truth. You can go to one who believes implicitly in you and fill him with sorrow or with joy in one minute by telling him that which is false. Once while in Detroit, Mich., I received a telegram saying, "Your mother is ill beyond the possibility of recovery." Of course I was filled with sorrow. Directly I opened another which read, "Your mother is out of danger." My consciousness was competent to testify that I was full of sorrow, but it was not competent to testify as to the correctness of the telegram. You make a man believe that God has for Christ's sake pardoned his sins and he will be happy; he is conscious of the happiness, for that takes place within himself; but he cannot be conscious of the pardon, for that takes place in the mind of God. Paul teaches (1 Cor. ii. 11-13) as only the spirit of man knows what is in man, so the Spirit of God alone knows the things of God; as the spirit of man can reveal what is in man in words, so the Spirit of God reveals the things of God in words; hence Paul says of the things of God: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Hence consciousness can never be an evidence of pardon to me only in so far as it tells what takes place in me. There must be two concurrent testimonies in order to establish the pardon of any man. The witnesses are God's Spirit and man's spirit. God's Spirit testifies through the apostles whom he will pardon; man's spirit testifies as to whether or not *he* is

that man. It is all important, therefore, that we should know what God's Spirit testifies in the matter, as we cannot be mistaken about the testimony of our own spirits.

My friend thinks the sinner is justified by "faith only." But God's Spirit does not so testify. He says: "Ye see, then, how that by works a man is justified, and not by faith only." (James ii. 24.) I believe the sinner is justified when, with a believing, loving, penitent heart he is baptized, and on this point God's Spirit testifies thus: "He that believeth and is baptized shall be saved." (Mark xvi. 16.) "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John iii. 5.) "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts ii. 38.) "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) When, therefore, having been convicted of sin, and having repented of sin, one is baptized, trusting in Christ, calling on his name, he is forgiven, and God's Spirit testifies with his spirit that he is a child of God. So my brethren believe, and so they teach.

But when a man trusts to his feelings for his knowledge of pardon, without properly weighing the testimony of God's Spirit in God's Word, there is no telling to what he will drift. The religion of feeling leads to all sorts of fanaticism and folly, to every degree of cruelty and crime. The Catholic worshipper has the testimony of consciousness when he does the cruel penance; the Hindoo devotee, when she casts her infant into the river; the Quaker, when he rejects all the ordinances; the Mormon, in his polygamy; that is, they are conscious of the *feeling* that they are pleasing God in what they do. Paul was conscious of the same *feeling* when he was persecuting the Church. The *feeling* did exist, too; consciousness was a competent witness on that point, but it could not tell as to the correctness of the faith from which the feeling came. In the cases just mentioned the feeling came from the belief of falsehoods, as Mr. Moody and I agree; and I don't hesitate to affirm that when his candidate for baptism rejoices in the belief that his sins are forgiven the rejoicing is there as his consciousness testifies, but it is a rejoicing based upon belief of that which is false. Men must *obey* the "form of doctrine" before they are forgiven. (See Rom. vi. 17, 18.) Faith perfected by works reaches the blessing.

Just here I want to ask my friend three questions, and I will be very much obliged if he will give clear and explicit answers to them:

1. The apostle John says (see John i. 11, 12) that Christ gave to them that believed on his name "power to become the sons of God." How did they exercise that power in becoming sons? What did they do? It is clear that when they believed they were not yet sons, they then simply had power to become sons. Evidently they were not justified by "faith only."

2. Certain disciples went to Antioch and preached the Word of the Lord, the hand of the Lord was with them, and it is said, "A great number believed, and turned unto the Lord." (Acts xi. 21.) They first believed, and then turned unto the Lord. Now, my second question is this: What did those believers do in turning to the Lord? They certainly were not pardoned till they turned to the Lord (see Isa. lv. 7), and they certainly first believed, and then turned to the Lord.

3. Paul told the Gentiles to "repent and turn to God" (see Acts xxvi. 20), and Peter, in his second sermon after the resurrection of Christ, said: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Acts iii. 19, R. V.) Now, I ask in the third place, What did these penitent ones do in turning to the Lord?

From these passages we learn (1) that when a man believes he is not yet a son, but that power is then given him to become a son; (2) that when a man believes he is not yet pardoned, for pardon comes after turning to the Lord, and it is said, "A great number believed, and turned unto the Lord;" (3) this turning does not consist in repentance, for the people were told to repent and turn again, that their sins might be blotted out. Evidently the turning follows both the believing and the repenting. What is it? I know, but Mr. Moody cannot tell you from his standpoint to save his life. His theory will not allow him to give any clear, distinct, well-defined answer.

But it is different with me. I can answer in the very words of God. Compare these statements of God's Word:

"A great number believed, and turned to the Lord." (Acts xi. 21.)

"Many of the Corinthians hearing, believed, and were baptized." (Acts xviii. 8.)

Can you not see that the turning act is baptism? Again:

"When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts viii. 12.)

On the "turning act" that follows repentance take these passages:

"Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins." (Acts ii. 38.)

"Repent ye, therefore, and turn again, that your sins may be blotted out." (Acts iii. 19.)

To my mind it seems evident from these Scriptures that to the man whose heart has been properly prepared for it by faith and repentance *baptism is the turning act*. It is the final act, the last change in conversion. Worthless in itself alone, when it is the act of a heart truly changed by repentance and faith, it passes us into Christ. Hence we are said to be "baptized into Christ," "baptized into his death." He that believes is begotten of the Spirit, all admit; he that is immersed, is brought forth from the water; hence, "he that believeth and is baptized" is "born of water and of the Spirit." Hence we can easily see how it was that Jesus gave to believers power to become sons of God.

Baptism is a "figure," says Mr. Moody, and hence it cannot be for remission. The word "figure" translates "*antitupos*," *antitype*. The lamb slain on the Jewish altar was a type, Christ the antitype. Does not Christ save? The blood of the lamb was the type, the blood of Jesus the antitype. Was not the blood of Jesus for remission? The water that saved Noah in the ark was the type, baptism the antitype. Is there any thing in its being an antitype to forbid its being for remission?

But Mr. Moody claims that this doctrine "turns the eyes of the sinner from the Savior's offering to the Savior's ordinance; from sacrifice to sacrament." Says he: "Teach a man that remission is in baptism and he will look to that and not to the cross; he will believe in the water, and not in the blood." This statement is not true, and the plain statements of the Bible show it is not. Did not Naaman find the cure for his leprosy in the water? And did he not say when he returned from it, "Now I know that there is no God in all the earth but in Israel?" (See 2 Kings v. 15.) He looked to God, and not to the water, although he was cured in the water. Did not the blind man whom Jesus sent to Siloam find his eyesight by washing in that pool? Yes. Did he look to the water instead of to Jesus? No; he said of Jesus: "He hath opened mine eyes." (See John ix.) Well, if these people could obey Jesus and thus obtain the blessing without giving the glory to the water, cannot we obey Jesus and thus obtain the blessing without

giving the glory to the water? If not, why not? I don't hesitate to say that no people on earth look more to Jesus than do my brethren, nor do any put less trust in the water. We go into the water because he tells us to do it, and if we expect to find pardon in the water it is because the Lord so teaches us. Is there any thing wrong in obeying Jesus, trusting in him for a blessing? And when we thus obtain a blessing, do we not get it by faith? Certainly we do. It is said, "By faith the walls of Jericho fell down, after they were compassed about seven days." (Heb. xi. 30.) God told Joshua what to do; he did it, and then the walls fell, and thus the city was taken by faith. It was a faith that obeyed, and when it obeyed it reached the blessing. Read the account in the sixth chapter of Joshua.

I call your attention now to a passage of Scripture that seems to me to set forth in a most striking way the importance of obeying Christ in baptism. The Scriptures say, speaking of John's baptism, "The Pharishes and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke vii. 30.) If to fail to be baptized by John, as these people did, was to reject the counsel of God against themselves, what do you suppose it will be to reject the baptism of Jesus? The one was a servant, the other the Son. "If the word spoken by angels [messengers like John] was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him?" (Heb. ii. 3.) In the estimation of the apostle it was a much more terrible thing to reject the teaching of Jesus than of the messengers that came before him.

If Naaman had refused to wash seven times in Jordan he would have rejected the counsel of God against himself, and he would have died a leper. If the blind man had refused to wash in Siloam he would have rejected the counsel of God against himself, and he would have died blind. John came "preaching the baptism of repentance for the remission of sins." Those who rejected his baptism rejected the counsel of God against themselves, and, unless they afterward repented, they died in their sins. Jesus taught, saying, "He that believeth and is baptized shall be saved." Who can doubt but that if we reject his baptism we will reject the counsel of God against ourselves, and we will die in our sins?

In the close of his speech my opponent made quite a lengthy

quotation from Brother H. T. Anderson. Brother Anderson said a number of things in his old age that I do not believe, that my brethren do not believe; but he never went over to the Baptists, nor did he ever adopt their interpretation of Acts ii. 38, as Mr. Moody seems to think. In one of his letters published by Mr. Moody, he says: "My purpose in what I have written is to give a correct exegesis of Acts ii. 38." And in that letter he translates it thus:

"Repent and be baptized, each one of you, in the name of Jesus Christ, as the scapegoat of your sins; or, that he may take away your sins; or, for taking away your sins."

That suits me first-rate. I was baptized in the name of Jesus Christ that he might take away my sins. Can my opponent say as much? The doctrine of Anderson's last translation of the passage suits me exactly. Does it suit you? I would like to hear you say it does. However much brother Anderson may have been right or wrong in other matters, he was certainly right here.

Time expired.

NOTE—Brother Moody's diagram represents our order only in part. For instance, he puts regeneration (re-begetting) in or after baptism; we put it before. And so of other items, which I may have occasion to refer to hereafter.

J. B. Moody's Second Speech.

Gentlemen-moderators, Ladies and Gentlemen:

I am pleased to have the opportunity of contributing to the interest of this occasion. I will finish up the argument that I began last night, and then reply to my friend. In the first place, I will repeat the proposition, "Remission of sins, with like blessings of salvation, is received before baptism." I put that diagram on the wall to illustrate the position I am antagonizing, and I hope it will be a help to you to see the incorrectness of my friend's position. I was last reading the testimony of Mr. Anderson, one of the most learned of his own school, who in his ripe old age became a witness, by divine grace, to the doctrine of personal consciousness. I give you another:

The *Texas Baptist Herald* gives "the following experience related to the Baptist Church at Utopia, by a Campbellite professor of the normal school at that place: 'I suppose no one ever more sincerely believed himself a suitable subject for baptism than I did when I sought baptism for the remission of sins. I heard the president of the college, and nearly all the people whose piety was above suspicion in my esteem, call the Campbellites the Christian Church until I regarded them pre-eminently so, and for that reason determined to make them my religious instructors. They said my faith was right, and my repentance proved it; of which, in my natural blindness, I could not detect the delusiveness. So the preacher took my confession, and immersed me in the belief that baptism was the final condition on which my forgiveness depended. I readily accepted it as true, and as pardon is an act passed in heaven, I could have no knowledge of its passage except to believe the testimony on which I acted. I had no doubt of its passage, and was as happy as that confidence tended to make me. I confess I loved prayer and other Christian exercises no more after than before baptism. Under the sermon on Bartimeus, my views of self, repentance and faith were radically revolutionized. I never before knew myself a sinner. What I professed for faith was no

kin to it. What I accepted as repentance was only a dread of punishment with an unabated love of sin. My sinfulness gave no trouble, nor did prayer give me any pleasure. I now look on the system as fearfully delusive, and wonder in my soul if one can be a true Christian and at the same time be so indifferent to the fatal delusion of blinded souls as to call that system "the Christian Church" and its believers Christians. I never believed in Jesus till yesterday about 3 P. M., nor knew what repentance was till I lost my dread of punishment in a more distressing sense of ill-desert. Nor did I ever know what it was to love prayer and praise until I could say with the Psalmist, "He hath taken my feet from the mire and clay, and hath put in my mouth a new song," etc. I view with perfect horror the system which has so completely deluded me. I now have the great trouble that I have compassed sea and land to get my wife and children and two sons-in-law into the same delusion. I humbly ask membership with you in a more distressing sense of unworthiness than before yesterday I ever had, but in a joyful confidence that Christ is of God, made unto me wisdom and righteousness. My soul now longs for the pleasure of an obedient life, with a full assurance that my obedience is, and always must be, so imperfect as to need an infinite righteousness not my own to make it acceptable."

I introduce this witness, who came from his people to ours, and who testified that he never knew any thing about the personal consciousness of which I was speaking in my last speech under their teaching. He may count more than I can, but the testimony of one on our side is worth a thousand of his, because one is the testimony of conscious knowledge, and the other is the testimony of conscious ignorance. We will see how this is as we advance.

I will now introduce another, a lady of high standing in society. She was for some time the principal of a high school in a Tennessee town of some 2,000 inhabitants. She shrinks from having her name published unless the demand is made. After speaking of her former life and condition, she says, in a letter to me (and which I received during our last debate): "Hearing some of your powerful sermons (I say powerful, because to me I think they must have been attended by the Holy Spirit), I was led seriously to think about my condition. I had become satisfied that immersion was the only correct mode of baptism. I went so far as to mention the subject to some members of the Baptist Church of my town, my idea being that, if I could receive immersion, I would be all

right, and did not wish to change my membership from the Episcopal Church, thinking that good enough. I was informed that I could not receive baptism without first presenting myself to a Baptist Church for membership. Not caring to join the Baptist Church, I shortly after talked over the subject of my condition, feelings, etc., with a Campbellite preacher, Mr. Hamilton. Being informed by him that my anxiety was caused by not having obeyed the Savior's command, etc., I was persuaded by his counsel, added to my desire, to receive immersion at his hands, some of the members of that Church having told me that I could be baptized by their minister without having to join their Church. After receiving immersion at the hands of Mr. Hamilton, I found I did not experience the change he had told me I would, but, on the contrary, instead of my doubts and fears being dispelled, my anxiety and trouble relieved, I was made to feel worse. I felt I was no better than I was before. I tried hard to reconcile my conscience and to feel easy and secure, but I could not. When I informed Mr. Hamilton of this, the only consolation he could offer me was, to tell me that my anxiety now was because my husband was a sinner, and that he knew that I was saved, because I had obeyed. I began to read and study more closely the Word of God. I saw my weakness. I felt that I had not the Spirit of God within me, because the fruits of the Spirit—love, joy, peace, etc.—were wanting. I went to the Savior with my trouble. I poured out my soul to him in prayer. He heard my petition, and gave peace to my troubled soul—"the peace of God that passes all understanding"—and I felt *within* freedom from my load of sin. I felt the Lord had forgiven my sins through faith in the blood of Jesus. I thought with the Psalmist, that the Lord had 'brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings.' I, therefore, united with the Baptists. I have been sprinkled once and immersed twice, but I have been baptized but once. Then, and only then, did I feel that my baptism was the answer of a good conscience toward God."

Here is another first-class witness to the Bible doctrine of *conscious guilt* and *conscious* taking away of guilt "from the conscience." This is the testimony of all the Christian world in all ages. The testimony of personal consciousness, enlightened by God's Word, is infallible knowledge.

I introduce a few more from his people, for God does not leave himself without witnesses. I quote from the "Symposium on the

Holy Spirit," one of his own books. Elder A. B. Jones, on page 2, says: "The great master metaphysician, Sir William Hamilton, says that 'all philosophy of mind is evolved from consciousness,' and 'that consciousness affords not merely the only revelation and the only criterion of philosophy, but that this revelation is naturally clear, and this criterion in itself unerring.'" Again he says, page 6: "We cannot say that consciousness is knowledge, since consciousness and knowledge involve each other and are co-extensive."

If I know a thing, I know that I know it; that is, I am conscious that I know it. If I believe any thing, I know that I believe it. If I hope for a thing, I know that I hope. This proclamation which the soul makes to itself is termed consciousness.

Page 8: "Next to the very eye of God is the penetrating power of this witness for self-examination. 'What man knoweth the things of a man, save the spirit of a man that is in him?' Now, since a man cannot apprehend or comprehend a thing without being conscious of it, no one, it is presumed, will deny that whatever addresses itself to his understanding addresses itself to his conscience."

Page 9: "I take it for granted that a proposition so self-evident as this will require no elucidation other than its own announcement."

Page 10: "But there are other questions which require, for a full and adequate solution, that the emotional nature shall be employed and associated with the intellectual faculties, for the reason that they address themselves to the moral consciousness. The man who attempts the solution of any great question involving our relations as social and moral beings, leaving his heart out of the investigation, can never be trusted for a safe and satisfactory conclusion."

Page 13: "Now, since conscience is the essential, vital element in all these forms of mental activity, it becomes the one and the only term by which we can express the general result of our mental operations, and of our internal experience; and, since religion addresses itself to the whole intuitional, rational and moral nature, may we not assert that religion appeals directly to every man's consciousness, and consequently, that consciousness is to every man the ground of his responsibility, and his final sole arbiter in all matters of religion?"

Page 25: "So I am directly conscious of certain internal religious

experiences, and indirectly conscious of a present exciting cause, which the Word of God tells me is the Holy Spirit. 'The fruit of the Spirit is love and joy and peace,' etc."

In the same work Elder T. Munnell, page 94, says:

"A Christian may be quite conscious of the love of God in his soul, but not of the instrumentalities through which it reached him. To ascertain that he learns that the 'love of God is shed abroad in our hearts by the Holy Spirit:' the Scriptures entirely relieve consciousness of such a task, and allow it to be engaged in identifying the things the Word had promised. The Bible promised and described love, the intellect understands what is promised, and consciousness says, 'Here it is.' Since we are distinctly conscious of a certain agreeable emotion, which the Scriptures tell us is shed abroad by the Holy Spirit, therefore we are conscious of the influence of the said Spirit."

Page 95: "We are sealed with that Holy Spirit of promise. This seal is the 'earnest' of our inheritance, and, of course, is a thing of consciousness. All pledges are things of conscious possession, else they would not be pledges."

Page 96: "Of this foretaste of heaven, the converted soul is easily conscious; as for 'strength' and the 'supply of Spirit,' and all the other fruits of the Spirit, they are plainly cognizable by consciousness. 'Christ in you the hope of glory' is no hallucination. So we might particularize through the whole list, but in every instance we would find consciousness identifying the blessings which faith in the Word says come by the Spirit. We cannot contravene the testimony of consciousness. Within its legitimate sphere its testimony is unquestionable, its authority absolute."

Says a great writer (Thomas E. Barr) on the philosophy of human life:

"Consciousness is that power of the spirit by which it knows itself, and its own acts and states. First, the testimony of consciousness must never be called in question. This is of vital importance. . . . Consciousness is the highest court of appeal. If it be untrustworthy, nothing is certain. It is only by means of consciousness that any knowledge of the inner life is possible. In it are presented all the facts of the inner life, all facts of thought, of feeling, of intention. It is the record of them all, the mirror in which they are reflected. It is, therefore, obvious that any assertion of the fallibility of consciousness must be destructive of all knowledge, and is to be carefully avoided. Second, consciousness

gives infallible witness to the self-activities, freedom and unity of the spirit. . . . There also arise, in experience, certain intuitive moral judgments. . . . The moral judgments are not mere uncertain generalizations from experience, but intuitive and self-evident principles. The moral agent, in his normal condition, immediately and intuitively discerns the rightness of them, and their binding force on himself and all other like agents, now and always, in this world, and in all worlds. This may be shown by subjecting any one of them to the test of consciousness. For example, take the love of our neighbor. Is it right or wrong? If right, is it right necessarily, immutably and universally, or contingently, changeably, and in some cases only? Is it right for one man and wrong for another? right in America and wrong in Asia, or the far distant parts of the universe? To all such questioning the response of consciousness is clear and emphatic."

Another writer (C. D. Morris, D.D., L.L.D., Lane Theological Seminary) says:

"Protest is often made against the orthodox theology, as tending to the undue repression of gracious sensibility, as exalting the cold processes of Christian intellect into supreme authoritative-ness to the exclusion of those valuable modifications or meliorations of belief which have their origin rather in holy emotion. Within certain limits it is as true that there is a theology of feeling as that there is a theology of the intellect; and, in the highest sense, that may be regarded as the best type of theology in which both intellect and feeling, thought and sensibility, are most judiciously and happily blended as regulative forces."

My friend represents a people proverbial for, and pronounced in their unqualified opposition to this doctrine. It is necessitated by the fact that they have so perverted the Gospel that their preaching fails to produce conviction of sin so as to make one "cry out" and "fall down" under the awful load of guilt; and hence, there can be no conscious taking away. In order to hold their members, they must deny the doctrine. They not only deny, but they ridicule, as seen in the following, which is a sample of what abounds in their literature. It is headed "An Experience."

"*Brother Burnett:* At the recent Baptist Association at Morgan Mill they had an old-fashion experience meeting. They invited all Christians to tell their experience, and as I considered myself a Christian I told my experience along with the rest. I spent about fifteen minutes in declaring the whole counsel of my experience,

and I kept back nothing that was profitable unto them. This threw a damper over the big 'Wholy' Ghost interest they had up. (Let that stand 'Wholy' Ghost, instead of Holy Ghost, for it is all ghost.) When I tell you they had no more professions after that, you will readily conceive that they got vexed over it."—*Correspondence in Christian Messenger*.

I now close this argument by repeating that every truly converted man *knows*, from personal consciousness, that he received forgiveness of sins, not in baptism, for no one ever received, or ever claimed to have received, such personal consciousness in baptism; but all who ever did receive it *knows* that he received it when, under a conscious load of guilt, he looked to the Son of Man lifted up, and put his whole and implicit trust in the cross of Christ. Let sin revive in a man's soul so that he will die, and he will never be made alive in baptism, and there is no such testimony of personal consciousness under the sun.

Let me notice now the remarkable speech of last night. The gentleman, as predicted, seems determined to discuss the subject set for next week before the time. He brought into that speech the main strength of his argument for next week, and as I have engaged to reply to him then, is it right that I should do so now? His quotations, and his misquotations, from Baptist authors shall receive due attention. He quoted these authors to show that these Baptist scholars believe the doctrine which he affirms in this debate. I would not undertake to defend every thing that every Baptist ever said or wrote, no more than he would undertake to defend or endorse what his scholars have written. I think I can balance accounts with him on this matter of concessions. The gentleman seems to rely on what he supposes these scholars to say, rather than on argument; and I would like to know what doctrine there is under the sun that cannot be proved by scholars. Suffice it to say, for the present, that Baptists don't use terms with his meanings. These Baptists may believe that we are baptized unto, into, in order to, meaning, to the end, or even for the purpose of obtaining remission of sins, and then not mean what he does in the use of the same terms; for, if they had believed my friend's doctrine, they would no doubt, like Mr. Campbell, have been excluded at the next Church meeting. The Churches of Christ can't tolerate the Romanist doctrine of baptismal remission, regeneration or salvation. My friend does them great injustice when he says the Church of Rome believes that baptism is the

meritorious cause of these blessings apart from repentance and faith. So great do they emphasize the prerequisites that they require them by the substitution of sponsors in the case of infants. I am also prepared to show that my friend and his people, like Catholics and Pharisees, "say, but do not." The orthodox Christian does not endorse my friend's faith, either in the definition of his current literature outside of debate nor the order it sustains to repentance, which is confidently believed makes both impossible. To prove this you may search for repentance in their system or practice, and you can't find it, though you search diligently with tears. According to his system faith comes by hearing, and when the believer comes to the front bench to confess his faith he never tells such believers to repent. We venture the assertion, before this audience, of which the gentleman boasts, and which he says heard him recently seven weeks, I assert at a venture, that not one of you during that time, or during all your life, ever heard him, or one of his brethren, tell a candidate to repent after believing, nor did you ever know one of them to demand the fruits of it at baptism. My friend has most of these prerequisites in his speech, but these things in a speech are not worth a snap of a finger if in works they deny them. He says: "This community knows well that, with all the power there is in us, we teach that, without a complete surrender of the heart to Christ in faith and love, baptism is worthless." Now I assert, in the face of that assertion, and am ready with the overwhelming proof, that his "complete surrender of the heart (mind), in faith and trust and love," are worthless without baptism. Faith in Christ and love of Christ, he will tell you, are dead till the water, or a physical action in water, gives them life; and since the physical action with all the so-called prerequisites are worthless apart from water, it follows that the virtue is not in these, but *in the water*. He confesses that his faith "*eis* Christ," "*eis* life," "*eis* salvation;" his repentance "*eis* life" and "*eis* salvation;" his confession "*eis* salvation," and all his love and trust and surrender thrown in; that they all are dead before baptism; and why? Because "baptism now saves us?" No; I have taught him better than that. He says that "water now saves us." Christ will say to all other believers, "Go in peace; thy *faith* hath saved thee." But he can't say it to my friend's people, because, judging them out of their own mouth, as he surely will, their faith did not save them. If, then, faith in Christ is dead, as he says, till baptism, then their faith is not in.

Christ, but in baptism. If faith in Christ does not bring life, so that he that believeth "*eis* him hath everlasting life," it proves that it is either a dead faith or a dead Christ. What a picture! The Holy Spirit in the water! Christ in the water! his blood and all the benefits of his death in the water! remission, salvation, and all of its like blessings, in the water! and they are all dead to you unless he, or they, as mediators between you and the water, by physical act performed upon a dead confession of a dead faith, and a dead love, and a dead repentance, *dip* you into all the persons of the God-head, and into all the blessings of salvation. My God, what a dip, and what dippers! I would not be such a "God and Savior" if I could. I would not have both God and man dependent on me if I could. God forbid that the unholy doctrine should be believed by any others.

When the gentleman quoted his doctrine from Barnabas, why did he not tell you that the sentence is not found in "Codex Sinaiticus," and is believed by scholars to be spurious? Why did he not tell you that those holding his doctrine in subsequent ages tried to corrupt all the writings of the fathers with this abominable heresy? Why did he introduce Hermas, who said nothing favorable to his doctrine, and who wrote *after* Justin Martyr? Does the gentleman presume on the ignorance of his opponent and his audience both? We hereby confirm our assertion about the fathers.

The gentleman, after twenty days' debate with me, and after repeated protests, persists in charging me with believing that a man is baptized because of remission, and of believing in justification by "faith only." Like Paul, I believe a sinner is justified "before God" by faith apart from works; and then passing to the circumstances of which James wrote, I believe that a man is justified by works, and not by faith only. To make my meaning plain; in the circumstances of which Paul wrote, a man is justified by faith alone, and in the circumstances of which James wrote, a man is justified by works. So we see how that a man is justified by works, and not by faith only. Now, why will the gentleman accuse me of believing that a man is justified by faith only? He says faith only is no faith; then I suppose that "God only" is no God, and "Jesus only" is no Jesus, and "Luke only" is no Luke, and "water only" is no water, and "leaves only" are no leaves, and "word only" (Matt. viii. 8, and 1 Thes. i. 5) is no word. In Mark v. 36 we have "only believe," and in Luke viii. 50 we have "believe

only." Jesus says, "believe only," and thou shalt be made whole. Mr. Harding says faith only is absolutely worthless. The testimony is, that faith only brought the blessing. But this matter of Paul and James will come up at the proper time for a full discussion.

All the gentleman has said of obedience is begging the question. He must prove what he so often asserts, that the one physical act of baptism is obedience to the Gospel. He assumes that he has obeyed the Gospel; but he can never prove it. His baptism that he calls obedience, I am prepared to prove, is the greatest of all disobedience to the Lord's commands. I but voice the general sentiment of Baptists when I say that I have ten times more fellowship for a sprinkled Christian than I have for an immersed sinner—and this is what he claims for himself and his brethren.

Time expired.

J. A. Harding's Second Reply.

Mr. President, Ladies and Gentlemen:

You will please bear in mind that during this week I am to follow my friend. It is his business to present arguments; it is mine to examine them, and to show you that they do not maintain his proposition. But before I begin to review his speech, let me remind you of some things *that were not in it*. Do you remember the three questions that I asked him? They were carefully written out, and I handed the paper to him, in the presence of you all, exhorting him to give them his attention. But not a word does he say about them. He would rather tell the experiences of certain nameless bodies who have gone from us to them (in order to prove that God forgives men before baptism) than to notice the Scriptures that I presented to him on that paper. John teaches that Jesus gave to believers "power to become the sons of God." (John i. 11, 12.) Evidently they were not yet sons; for, to him who is a son, power cannot be given to become a son. But my friend holds that in the act of believing one becomes a son, so that every one who truly believes is a son. To my mind it is evident that this passage in John is in direct and irreconcilable conflict with his position; and hence, I claim that his doctrine cannot possibly be maintained. One statement of God is sufficient to overthrow any thing with which it comes in conflict. As long as God's word stands, that Jesus gave to believers power to become sons, just so long will it be evident that in that case there were believers who were not yet sons. My friend cannot say that this does not bear upon the question, either, for justification by faith is the very matter under discussion this week. Let him tell us, also, how those believers (Acts ii. 21) "turned unto the Lord." For, as all agree that pardon comes after the turning, these believers still had something to do to obtain pardon. I trust the gentleman will not pass these matters over in his next speech without endeavoring to give us some light from his standpoint.

Now, to the speech to which you have just listened. With re-

gard to that "Campbellite professor" whom the Texas Baptist paper tells about, I have simply to say that he never went from us, because he was never one of us—if he tells the truth. What he professed for faith he says was "no kin to it;" his repentance was "only a dread of punishment, with an unabated love of sin," and he says his sinfulness gave him "no trouble," nor did prayer give him "any pleasure." That man's baptism was a fraud, which never brought him into fellowship with us, as every intelligent man and woman among us would freely testify. He did not believe with the faith that trusts, nor did his repentance grow out of godly sorrow for sin, nor was it a deep resolve of the soul to turn from sin to the Savior. No wonder he experienced no joy! If that paper does him justice, he was either a very foolish man or a very bad one. And as his case has been made so prominent, first in the paper, and now in my friend's speech, I would like to know his name and address, that I may inquire more fully into it. When a witness is introduced it is proper that he should be examined by both the parties to the case.

Mr. Moody puts a very high estimate upon those who go from us to him (on the ground, perhaps, that rare articles are valuable). He says we may count more than he, but that the testimony of one on his side is worth a thousand of ours; for, he says, his people testify of "conscious knowledge," and ours of "conscious ignorance." That is strange, exceedingly strange! If his people are right, and *know* that they are right, and if our people don't know whether they are right or not and freely testify of their ignorance, how does it happen that so many of his people come to us, and so few of ours go to him? Why, sir, as you well know, once in the history of this city the First Baptist Church, with its preacher and all of its members, except about five, came to us. Philip S. Fall was the preacher. He lived here for many years afterward, even until he was an old man, and hundreds and thousands of the people of Nashville would to-day freely testify to his pure Christian character, to his godly walk among them. The Mill Creek Baptist Church, near here, one of the mother Churches of all this region, was once very strong and influential; it is now a mission station. The McCrory Creek Baptist Church, near here, at the close of the war had two or three hundred members; it has now ceased to meet. Two of its deacons, the church clerk and fifty or sixty of its members are now with us. I see the clerk sitting before me now. In this county, since the war, we have in-

creased from three Churches to twenty-six, and from five or six hundred members to as many thousands. My moderator's people were formerly Baptists; my ancestors were Baptists; the lady with whom I am stopping was once a Baptist; and I venture to say that now, in this room, there are fifty of our people who were formerly Baptists. If the gentleman doubts it, I will call on them to stand up, and we will count them. I say again, it is strange, passing strange, that so many of the people who *know* that they are right, should come to us, who, he says, freely testify of our "conscious ignorance!" Ah, if the gentleman's charge were true, in what a sad plight we would be! and what silly folk the Baptists who come to us would be! But it is not true; he is greatly mistaken. The man who comes properly to us *knows* that he believes in Jesus, that he loves and trusts him; he *knows* that he is sorry for his sins, and that he is determined from the depth of his soul to turn away from them and to follow Jesus; he *believes* that Jesus has said, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God;" and he comes to baptism trusting in Jesus. I so came to baptism myself; every brother that I have on this platform (and I am glad to see so many of them here) will say the same thing; and we experience love, joy and peace in the Lord, too. In the darkness of the midnight hour my heart has overflowed with love and gratitude, as, lying upon the bed, I thought upon the love and tenderness of Jesus our Lord, and of the marvelous love of God the Father, inasmuch as he has bestowed upon me the glory of being a son of God. O, the wonderful love, the wonderful goodness of God! Nor do I for a moment doubt that my sins have been washed away. Jesus has said, "He that believeth and is baptized shall be saved." I am conscious that I believe, and that I have been baptized. I am conscious that I have been born of water and the Spirit. Does Mr. Moody propose to call in question the testimony of consciousness? He can't do it without calling in question his "infallible" witness. Will he do that?

I agree with him that, in her sphere, consciousness is infallible, and I accept whatever he has read to that effect from my brethren, or from any one else; but out of her sphere she is absolutely worthless as a witness. You bring me a telegram saying that my child is dead, and instantly I am filled with sorrow. Consciousness is infallible as a witness to the sorrow, but worthless as a witness to the correctness of the telegram. You tell me you are happy,

and I believe it; there consciousness is competent to testify. You say you are happy *because God has for Christ's sake pardoned your sins*, and then I need another witness. Consciousness is not competent to testify on the latter point. Your spirit knows what takes place in you, but it takes God's Spirit to tell what takes place in God.

But what does God's Spirit say? Listen! He says, "He that believeth and is baptized shall be saved." Are you conscious that you believe and that you have been baptized? Then you have the two witnesses testifying to your being saved. Your spirit telling what took place in you, God's Spirit telling what took place in God, and each infallible in its testimony. But bear in mind it is God's Spirit who must explain to you the nature of the faith that is demanded of you.

You hear a good deal of talk about people feeling the burden of sin roll away, and of being conscious then that they are forgiven. Nothing is more delusive; nothing can be. Convince the lost soul that he is saved, and he will be just as happy as if he were. Convince the saved man that he is lost (if it be possible), and he will be just as miserable as if he were. Your feelings depend upon your faith, and the stronger the faith the more intense the feeling, and that, too, whether your faith be well founded or not. The belief of a lie will effect the feelings just as much as the belief of the truth, as doubtless many of you well know. It will not do to depend upon your feelings to tell you whether or not you are a child of God.

As to the Tennessee woman to whom my friend referred, evidently she was not a proper subject for baptism when she went to Brother Hamilton, for she shows plainly that she did not go into the water in full assurance of faith, trusting in Jesus, but full of "doubts and fears." He who goes to baptism doubting and fearing, instead of believing and trusting, need not expect to be "relieved." And I venture to say that if she had made known to Brother Hamilton the fact that she was so doubtful and fearful, he would not have baptized her. I am sure I would not. She went out from us because she was not of us. And the gentleman would rather take the testimony of one such woman who went from us to the Baptists than of a thousand of our people who came to us from the Baptists, he says. Well, he will excuse me, I suppose, if I can't agree with him, for I see now before me a number of bright-eyed, happy-looking people, who came to us from the Baptists at

our recent meeting that are happy and *know* it, and their testimony is as good as that of anybody. Nor would I care to swap them (on an even trade) for such bodies as my friend's witness. I would rather have people who go by the Word of God than those who go by their feelings. She said, after she heard you, "I *felt* that the Lord had forgiven my sins through faith in the blood of Jesus." We don't find out what has taken place somewhere else by our feelings.

No wonder the brother who wrote to Brother Burnett's paper threw such a coolness over that Baptist experience meeting. When he told his experience it was so different from theirs it made them feel badly, and then, judging by their feelings, it is possible they began to think they were not children of God at all! No wonder the interest subsided, and a coolness came over the meeting!

Recently I visited a lady in this city who was brought up under this doctrine of feeling, and who for many years had been a member of a Church that taught it. She was, and is, an invalid (but, notwithstanding, she occasionally gets out to meetings; she is here to-night). At some times when I went to see her she would be happy and confident that she was a child of God, and again, perhaps the next day, she would be miserable, and fear she was not a child of God at all, because at some times she felt so much better than at others. Ah, to many people God is near or far off according to the conditions of their livers or nervous systems. But when a man loves God and trusts him, and is diligently engaged in serving him, he may know that God is with him all the time. The lady goes by the better rule now.

Several years ago I held a meeting at Huntsville, Ala. During the meeting a worthy citizen of the place, an honorable member of the Baptist Church for forty years, united with us. One year later, as I passed through the city, I called on him, and very pleasant indeed it was to meet him. During the conversation he said to me: "I have enjoyed the Christian's life more in this one year than I did in the forty years that preceded it." So much better is the religion of faith than the religion of feeling! He was happy, and he knew he was happy! Will my friend call in question the testimony of his consciousness?

You have observed, doubtless, that Mr. Moody does not say one word in reply to the quotations that I made from Baptist authors. Hackett, Hovey, Wilmarth, Clarke, Bliss and others teach that

baptism is "in order to" remission. Hackett says, "submit to the rite in order to be forgiven." Hovey speaks of baptism as "an embodied request or prayer unto God," as "an earnest request for pardon." Were these gentlemen conscious of forgiveness before they were baptized? Then how could Hackett have submitted to the rite in order to be forgiven? And how could Hovey call baptism "an earnest request for pardon?" No Baptists ever stood higher in America than these two. They are princes among the Baptist scholars of the New World. Is it possible that they were pardoned before baptism, but were not conscious of it? No, that can't be, for Brother Moody tells you (and who will dare to say that he don't know?) that when a man is pardoned he *knows* it. If they were baptized before they were pardoned, their baptism was not valid, he says; if they were pardoned before baptism, according to his theory, they knew it; but, according to their teaching, one should submit to the rite in order to be forgiven. No wonder Brother Moody paid no attention to their utterances!

But the gentleman did say something concerning them, too, although he ignored their utterances. *He charged me with misquoting Baptist authors.* I deny it, and call on him for the proof. It is not a light thing to charge a man with misquoting an author. He who misquotes intentionally, especially in a religious discussion, is the worst kind of a hypocrite and deceiver. And, of course, one should not charge another with such a crime without having the very best and clearest evidence. What author have I misquoted? I am wholly unconscious of having misquoted, or in the slightest degree misrepresented, any author whom I have used. I have been very careful on this point, and am certain that the gentleman's charge is utterly without foundation. However, we will see what he has to say about it. Here is a square issue, and you will have a chance to see which of us is the more reliable.

The gentleman is accustomed to say (you remember this is our fourth debate) that while I use the *words* of Baptist authors correctly, I don't use them with the meaning that they attach to them. He plainly intimated as much in his last speech. He is accustomed to say that Dr. Hackett taught good Baptist doctrine when you put *his* meaning in his words. Well, I am glad that I can put Brother Moody to the test as to his confidence in Hackett right here and now, and you, my friends, can see who it is that agrees with this great Baptist author. Brother Moody, I accept Hackett's comments on Acts ii. 38 just as they stand in his Com-

mentary, word for word, every word of them, taking the words in their plain, evident, common meaning. Do you? Does he there teach good Baptist doctrine? I dare you to say he does. I pause for a reply. Ah, my friends, the gentleman won't answer; he is as silent as the grave. He knows that Hackett does not teach his sort of Baptist doctrine at that place. And I know that he does there teach precisely what my brethren teach. Watch him, friends, and see if he ever endorses the great doctor.

I want to call your attention to a singular sentence from my friend's speech. He says: "These Baptists may believe that we are baptized unto, into, in order to, meaning, to the end, or even for the purpose of obtaining remission of sins, and then not mean what he does by the same terms, for if they had believed my friend's doctrine they would no doubt, like Mr. Campbell, have been excluded at the next Church meeting." That is a strange sentence! Baptists may believe that *we are baptized for the purpose of obtaining remission of sins*, and yet differ widely from us on that point! Will the gentleman please explain? I would like to know how that can be. It seems to me, and I suppose it does to other common mortals, too, that those words put the remission after the going down into the water, and that is clearly contrary to your proposition.

Mr. Campbell was never excluded from any Church, nor was the Church to which he belonged ever excluded from any association. The Church to which he belonged (at Wellsburg, W. Va.) dropped the name Baptist and the Baptist Church covenant, and took the Word of God as its only guide; and all of the Churches of the Mahoning Association did the same thing. So his Church and his Association all came together out of the darkness into the light. It seems odd to accuse a man of being turned out of the Church when he took the whole Church and the whole Association with him. I suppose Brother Moody at this place is using words in a *Baptistic sense*, so that we need not expect to understand him.

He tells us that the Christian world does not endorse our faith nor our repentance. Well, I am not so certain about that. I know that there are now two members in the First Baptist Church of this city who were received from us on their faith, repentance and baptism. It seems that that part of the Baptist world endorses us, anyway. One of the parties went into the Church, too, not from any change of views, as was plainly stated at the time, but from other considerations, and I believe the same was true also of the other.

Will the gentlemau please give us a definition of faith and repentance? I mean of the kind that he requires. Then we will see further about it. The great Broadus, president of the Baptist Theological Seminary at Louisville, commenting on Matthew, page 34, defines repentance thus: "To repent, then, as a religious term of the New Testament, is to change the mind, thought, purpose, as regards sin and the service of God—a change naturally accompanied by deep sorrow for past sin, and naturally leading to a change of the outward life."

That is a very good definition. It is entirely correct, though not so clear as that given by our McGarvey. Every brother that I have on this platform will endorse Broadus' definition of "repent." Will you Baptist preachers do it? The fact is, the great leading lights in the Baptist Church are getting beyond their brethren; they are coming more and more into the light.

My friend says none of this audience ever heard me or one of my brethren tell a believer to repent. Did you hear me at the time ask him to put it to the test, to ask you to stand up? I will put it to the test now if you say so. I will call on all in this house who have heard me teach believers that they must repent, and that except they repent they will perish, to stand up. Shall I? At least five hundred would arise, I doubt not, were I to call for them.

My time is nearly gone, and there are one or two other little matters that must be noticed. I quoted from Barnabas because he lived while the apostles lived, because his writings rank among those next to the apostles, and because, finally, my opponent said none of the apostolic fathers taught my doctrine. The sentence that I quoted was in existence in a Greek text before "Codex Sinaiticus" was discovered. I did not tell you it is "believed by scholars to be spurious," because it is not so. At least Armitage, in this large work, his recent "History of Baptists," quotes it as genuine, as Orchard did before him, and both of them call Barnabas a good Baptist.

Brother Moody says Hermas taught nothing favorable to my doctrine. He taught that men descend into the water "under an obligation to death, but ascend out of it being appointed unto life." He says when a man receives the seal, water, *i. e.*, baptism, "he is freed from death, and delivered unto life." To my ears that sounds something like my doctrine.

But did not Jesus tell Jairus "to believe only?" (See Mark v.

38, and Luke viii. 50.) Yes, *for Jairus had already done all that he could do, and nothing was left for him but to trust.* He had gone for Jesus, he had besought the Master to come and cure his daughter, he had returned with him, *he had expressed his faith in action*; and then, when people tried to discourage him, Jesus said, "Only believe." So when a man comes to baptism in love and trust, when he has gone down into the water, when he has submitted himself to be baptized in obedience to Jesus, he has done all that he can do, then let him "only believe," and Christ will take away his sins. But it won't do to quote this as authority for telling a man "only believe" when he has not expressed his faith at all. James said it, I did not, "Faith without works is dead."

Saul of Tarsus, on the way to Damascus, saw Jesus, heard his voice, was convicted of sin, and in great grief and penitance cried out: "Lord, what wilt thou have me do?" Jesus said: "Arise, and go into the city, and it shall be told thee what thou must do." *What thou MUST do.* Saul went to Damascus, and for three days he waited to be told what he "must do." He was blind, nor did he eat nor drink. He prayed, for the Lord told Ananias, "Behold he prayeth." And to this believing, sorrowing, repenting, praying man, whose prayer God had heard, Ananias said: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Whoever heard a Baptist talk like that?

Time expired.

J. B. Moody's Third Speech.

Ladies and Gentlemen:

If the gentleman was generally as verbally orthodox as on this occasion, I would rejoice, and more so, if I knew he put the right meaning to the right words. I said in my opening speech that here would be the fight; not in terms used, but in their order, relation and meaning. Mr. Harding, in his debate with McGary, knew these Baptist meanings. He said, page 42: "Yet this man (Campbell), when he was baptized, thought as the Baptists now generally do, that baptism was in order to declare a remission already obtained. He thought 'for' meant 'in order to declare, instead of in order to secure.'" The gentleman knows this is Hackett's and Hovey's meaning, and if using an authors' words in a different sense from what he intended is misrepresenting him, then the gentleman is guilty of the charge. He and his people have invariably left off Hackett's explanation of his terms, though it was in the next sentence. Mr. Harding has put it for the first time in his written speech, because my rebuke of him before a Nashville and three other audiences, I trust, has made him "fear." Let him get through his quotations and we will see about them. For the present, see the tract, "Baptist Authors and Others Vindicated." He magnified here in debate, conviction, godly sorrow, deep repentance, heart faith, love, trust, prayer, and, no doubt, he can get all his brethren to arise and endorse this as the invariable custom of himself and brethren; but this I say to his face, and before this audience, that any man in this city, or in this world, who is not an infidel, that is, who will say that he with all his heart (mind) believes that Jesus is the Christ, can join his Church and get baptism without a single question in regard to conviction, sorrow, repentance, love, trust or prayer. I repeat my charge: Never did he or any of his brethren tell the believer who has just heard and believed and confessed, and then for the first time recognized as a believer, never did any one hear any one of them tell that believer to repent, or ask him at the water, "the same hour," if he had repented. Never did he ask about love, though that is

John's test that we have passed from death unto life. No, sir; "the belief of the one fact, and obedience in the one act," is all you require. Now call for a rising vote from *outsiders*, and let us see how you do. We will leave nothing to be decided by the vote of either interested party, for I have not forgotten that Tertullus uttered things untrue, to which "the Jews also assented, saying that these things were so." If my friend can't offer any other proof than this, he had better give up the discussion. I object to his witnesses, for that he has perfect control of them is evident to all beholders. He represents Paul going through the "altar exercises," believing, sorrowing, repenting, praying, whose prayer God had heard, and Ananias said, "Arise and be baptized." I would congratulate my friend in getting on the right side if I thought he would stay there, and on saying right things, if I thought he meant them as I do. At one time he has works added to faith, but when I catch him with the case of Jairus, "only believe" and "believe only," then he puts works before faith. How can I catch such a dodger, unless I have time to run him down? He endorses Broadus on repentance, and Hackett on "baptism is represented as having this importance or efficacy because it is the sign of the repentance and faith, which are *the* conditions of salvation." He will endorse the Bible Union and Oxford Revision on "*unto*" in Acts ii. 38. He will endorse the testimony on personal consciousness to the effect that in conviction there is a consciousness of guilt, and in forgiveness there is a consciousness of relief, and both these are plainly taught in God's Word, and then in the same speech he contradicts it all. This you can see for yourselves. He says: "Nothing is more delusive; nothing can be" (than feeling the burden roll away). Here is where he confesses "conscious ignorance." He never felt the burden, and hence he never felt it roll away. We have thousands of Baptists just in his fix, and how natural that they should go to their own company. Mark you, they say by going that there is no such thing as conscious guilt and conscious relief *at faith* before baptism. When they go to those who pronounce this a delusion they confess that they are ignorant of conscious guilt and conscious relief by faith in Jesus, and that is the testimony of "conscious ignorance;" and a million of such witnesses would be ruled out of any court were this case on trial. But all who come to us say that at some time, and in some way, outside of baptism, sin revived in them and they died; that they found trouble and sorrow;

that they called upon the Lord, "O Lord, deliver my soul;" that they sought God, with all the heart, mind and soul, and that by faith in the finished work of Christ the burden rolled away, and "peace like a river" possessed their minds and hearts, and that it "passed all understanding." Such testimony of conscious knowledge on the part of Abel and Noah weighs more than all the conscious ignorance of the antediluvians. Of course more go from us, because these are the "last days," as Mr. Campbell, the "millennial harbinger," taught, and as my friend believes, and being the last days, "Teachers shall arise and draw away disciples after them, and they shall speak perverse things, and *many* shall follow their pernicious ways, by reason of whom *the way* of truth shall be evil spoken of." Does not my friend speak evil of the way of election according to grace, predestination according to purpose, regeneration by the Holy Spirit, conviction unto death, repentance unto life, faith unto salvation; love, joy, peace, etc., as fruits of the Spirit; sanctification, preservation, and all else? His *order* of these things makes their existence impossible, according to the belief of all Christendom. He says Mr. Hamilton would not have baptized the lady if he had known her condition. But he did know, and he nor any of his brethren ever yet let such a case go. He says a man who went from us to them in Alabama said he never enjoyed religion so much in his life before. I offer the following sentence from the gentleman's last speech as a possible explanation: "Convince the lost soul that he is saved, and he will be just as happy as if he were." The fact is, a man with us that has no personal consciousness on guilt and cleansing can only be miserable when we are testifying on that question, and when he goes to you, and is made to believe that our consciousness is all a delusion, then his joy springs up, of course, not because our conscious knowledge is a delusion, perhaps, but because he is made to believe that his conscious ignorance does not leave him out of the ark of safety. "You make a lost soul believe he is saved, and he is just as happy as if he were."

The gentleman says: "I am conscious that I believe, and that I have been baptized. I am conscious that I have been born of water and of the Spirit. Does Mr. Moody propose to call in question the testimony of consciousness?" Yes, sir; I am here to call in question all such consciousness as that. I am ready to prove from God's Word, and Mr. Harding's personal consciousness, that he did not believe in Jesus Christ before he repented and was bap-

tized, and I am ready to prove from God's Word that he has never been baptized, and he could not join an orderly Baptist Church in the land just as he is. He knows that he was not pierced to the heart, that he did not agonize to enter in, that he did not tremblingly fall down on his face, that he did not fast and pray so that God heard his prayer before baptism, like Cornelius and Saul, etc. His personal consciousness along here is that of ignorance, for you have heard him ridicule this, and the Word of God puts these things before baptism, and the Word of God gives the blessings of salvation to faith, and if he did not get these things to his faith, then he had no saving faith, and his baptism is null and void.

A friend of his who was once conspicuous at one of our debates is now rejoicing in the light of Ingersollism. I had a member to go off into Spiritualism, and he denied the Christ and his religion, and wrote me a long affectionate letter to come out of darkness into light. There is such a thing as God sending a strong delusion, that a "man may believe a lie and be damned." My friend believes that Catholicism, Protestantism, Spiritualism, Ingersollism, etc., are such delusions, and he must know that the Christian world puts his system in the same catalogue of fatal delusions. The gentleman's quotations will be answered in time, and he knows it. But let him glory beforehand.

My second argument is based on *the one plan of salvation for all ages*, which is *faith in Christ*. This was the testimony of the patriarchs, prophets and apostles. If the Old Scriptures show the one way of salvation, and the New endorse and confirm it, then baptism is not in the way of salvation. When Peter preached the first Gospel sermon to us Gentiles he did not indulge in types, symbols, parables, Hebraisms, etc., for if he had, Cornelius and his house and his friends and we might not have understood him; but he declared, after stating certain facts and truths concerning Jesus of Nazareth, *foretold by the Scriptures*, that "to him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins." Paul uses similar language in Rom. iii. 21, 23, and Gal. iii. 8 and 22, which will be noticed in time. I shall proceed to show that the Old Scriptures, Christ and his apostles being witnesses, so clearly set forth faith in him as the way of salvation, and the one and only way, that he who runs can read—the highway of salvation, "so plain that a wayfaring man, though a fool, need not err therein." If the Old Scriptures

are sufficient for salvation, then baptism is not essential, for the Old Scriptures know nothing of this ordinance. If there is but one way of salvation, then we can search for that way as well in the altar of Abel as in the house of Cornelius. If faith in Christ is taught in both as securing salvation, and works in both as declaring salvation, then the way of salvation in both is the same, only there were different outward manifestations, and these being grievous and burdensome under the Old, Christ gathered them up and nailed them to his cross, for that they all pointed to the Lamb of God that should take away the sin of the world. So the Lamb having been slain, other ordinances, looking back, must be appointed, by which we can show our faith in the efficacy of the *same tragedy*. These ordinances, both old and new, have in them not only emblems of blood, sufferings and death, but also life from the dead. In these we declare not only our faith in the sufficiency of that sacrifice to cleanse the soul from guilt, but also its sufficiency to redeem the body from the wages of sin and the curse of the law. There are diversities of gifts, but the same Spirit. There are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God who worketh all in all. God has but one way of working salvation in, but we have many ways of working it out. We show forth the praises of him in the many ways by which we bear good fruit, evidencing the good tree. Many ways may we glorify God in our bodies and spirits which are his, but the one way in all ages by which God justifies a sinner is by faith in Christ. The Gospel that was preached to Abraham was preached also by Christ and his apostles, for he said: "This Gospel of the kingdom shall be preached in all the world for a witness, and then the end shall come." Paul said if he, or an angel from heaven, should preach any other Gospel, let him be accursed. And that other Gospel which he was combating, and which he said was not another, but cursed be he who preached it, was salvation in ordinances, by works, in obedience to law, making the death of Christ of no effect, and Christ could profit them nothing. In correcting the early errors and discussing fully the plan of salvation, he proved every point from the Old Scriptures.

The all-wise God, omnipotent and immutable, saved Abel before the flood, Abraham before the law, David under the law, Peter under the ministry of John, publicans and harlots under Christ, and Paul after Christ, all the same way. Did Paul dispute with

Peter, or David, or Moses, or Abraham about their different plans of salvation? Did not he quote all to prove the one plan? When he said the just shall live by faith, and we are of them who believe to the saving of the soul, did he not proceed in the next sentence to define faith, and then to give examples of it from Abel on down through all the dispensations? Was not God wise enough in the beginning to devise a plan of salvation? Must he come to perfection of knowledge by experiments? Will not all the saved sing the same song of redemption? Was not fallen human nature always the same? Was not God always the same? Has not sin always been the same? Have not the fruits of the Spirit (love, joy, peace, etc.) always been the same? Did not these fruits produce the same results in Abel, Abraham, David and Paul? Then does it not follow that whosoever in any age loveth has been born of God, and whosoever in any age that believeth has passed from death unto life? Does not the gentleman himself refer to the Old Scriptures to prove his plan of salvation? Did he not refer indiscriminately to the Old and New to prove that the order of repentance, faith, turning and forgiveness are the same in all ages? True, he has told us that turning in the New means baptism, and in time, of course, he must prove that it meant the same in the Old, or why did he quote it? He says he knows it means baptism in the New. I want him to say this some more. I want him to say it loud, and often, until he fully inflates his balloon, and then I promise to puncture it with the Sword of the Spirit. He is ready to turn to Genesis, or Exodus, or 2 Kings, or to Isaiah, or to Matthew, or to Mark, or to John; but watch him on another occasion tear it all off up to The Acts ii. 38.

Next the *object* of faith "that is unto salvation." Christ said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of *me*, and ye will not come to *me* that ye might have life." (John v. 39, 40.) The witness of Christ here is, that the Old Scriptures so revealed *him* as the dispenser of eternal life, that they ought by faith to have come to him. He says further in this connection: "There is one that accuseth you, even Moses in whom ye trust; for had ye believed Moses, ye would have believed me, *for he wrote of me*. But if ye believe not his writings, how shall ye believe my words?" From this it is seen that Christ was the object of faith from the time of Moses, and so plainly revealed him as such that there was no excuse for their not having believed on him to life everlasting. The Old Scriptures "testify of

me," said Christ, and testifies so strongly and plainly that those who believe not those writings would not believe his words. "If they believe not Moses and the prophets, they would not be persuaded though one should rise from the dead." "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." (John i. 55.) So plainly was Jesus revealed in the Old Scriptures, his birth, life, sufferings, death, resurrection, etc., that he upbraided those of his day, saying, O fools and slow of heart to believe all that the prophets have written! Ought not the Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. All things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me. Then opened he their understanding, that they might understand the (Old) Scriptures, and said unto them, Thus it is written (in the Old Scriptures); and thus it behooved Christ to suffer and to rise from the dead the third day, according to the (Old Testament) Scriptures. So Peter, in Acts iii. 19-25, urged Jesus Christ as the object of faith from the Old Scripture testimony as strongly as from his own testimony as to the fulfillment of those Scriptures in him. He quoted Moses: "Ye are the children of the prophets and the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Peter in this, as in the second chapter of Acts, preached Christ as the object of faith, and he preached him from the Old Scriptures, for the New had not been written; and so successful was he of convicting the Jews of the Messiahship of Christ that "three thousand were added from the first sermon," and from the next "many which heard the Word believed, and the number of men was about five thousand." Then how successfully may Christ be preached from the Old Scriptures! Even to this day, whether we preach from the Old or from the New, the burden of both is, and the burden of our sermons should be, Christ the object of faith. There is no difference between the Old and the New. If there is obscurity in reading or hearing either the Old or the New, the obscurity is not in the Scripture, but in the reading and the hearing. The eyes, ears and heart may be closed, or a veil may be on them, but the obstruction on the eyes, ears or heart being removed, the Scripture is plain. "The Lord is that Spirit." And when we read the Old or the New "with

open face beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory as by the Spirit of the Lord." Paul said this about the right reading of the Old Scriptures, "when Moses is read." (2 Cor. iii. 15.) Whether the letter of Moses was brazen serpent, manna, rock, cloudy pillar, high priest, bloody victims, tabernacle, Aaron, Melchizedek, or what not, the Spirit of the Word was Christ, and with the veil taken away and the understanding opened, the Lord could be seen as that Spirit, and "where the Spirit of the Lord is, there is liberty."

The writings of Moses constituted the glass in which we could behold the glory of the Lord, and by beholding be transformed into his own image, "even as by the Spirit of the Lord." So Christ is the object of faith, and reading we should believe to the saving of the soul, whether we read the Old or the New. "There is no difference." Stephen makes this strong in his sermon in Acts vii. 38: "This is that which Moses said unto the children, A prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall ye hear. This is he that was in the Church in the wilderness with the angel, which spake unto him in the Mount Sinai, and with our fathers, who received the living oracles to give unto us." "The living oracles" refer to the Old, and not to the New. Here is where Mr. Campbell got his name for his "New Testament" Scriptures. He thinks the Old has been done away, that they are inoperative and a dead letter, and in styling the New "the living," he brands the Old as dead. But the record from which he borrowed he butchered. The Old, even Moses constituted the living oracles. (1 Peter i. 23; 1 Cor. xv. 13; Acts viii. 35.) When Peter "wrote to the strangers scattered abroad," "the elect of God," he told them they had been "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. . . . But the Word of the Lord endureth forever, and this is the Word which has been proclaimed unto you." Peter had reference to the Old Scriptures. Philip began at the same Scripture (Isaiah) and preached unto him Jesus.

Whenever the Gospel was preached in those days, this was the Word they preached—the Old Scriptures. Paul said (1 Cor. xv. 1-4): "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I deliv-

ered unto you first of all that which I also received; how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." Here Paul preached the Gospel to the Corinthians, so that they believed, and wherein they stood, viz., the death, burial and resurrection of Christ; and by this they were to be saved; and he preached it from the Old Scriptures. (See Acts xviii. 4, 11.) There is no doubt but that these converts were made from preaching the "living oracles" (the Old Scriptures), for Paul, nor Peter, nor any other, could have made converts of Jews in any other way. The New Scriptures were not collected for a long time after this, and hence could not have been called in this place Scriptures.

Let us consider another example where Paul did the utmost honor to the Old Scriptures (2 Tim. iii. 15-17): "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." These Scriptures had made Timothy wise unto salvation through faith which is in Christ Jesus. These Scriptures had produced this same unfeigned faith in his grandmother, Lois, and in his mother, Eunice; and Paul said, "I am persuaded in thee (Timothy) also." Timothy had known these Scriptures from a child, from his earliest childhood, *apo brephous*, from infancy, but not in infancy, for that could not be. Then his mother, Eunice, and perhaps his grandmother, Lois, had taught him these Scriptures so early and thoroughly that they had produced the same unfeigned faith in him that they had produced in them. Then, if they all had faith (and this was Paul's persuasion), these Scriptures had made his mother and grandmother wise unto salvation through faith which is in Christ Jesus. Our first introduction to Timothy harmonizes with this. (Acts xvi. 1.) Paul went to Derbe and Lystra, "and behold a certain disciple was there named Timothy, the son of a certain woman that was a Jewess, and believed, but his father was a Greek, which was well reported by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him, and took and circumcised him, because of the Jews that were in those quarters, for they all knew that his father was a Greek." Paul calls Timothy his son, and hence he must have been converted on Paul's previous tour, for here Paul "found" this disciple and his believing mother. (See Acts xiv. 20-23.) Converted, not to faith in Christ, for the pious, expectant Jews already believed

in the promised Messiah. He and his mother believed in the promised Messiah which was to come, and for whom many were waiting, but converted to a recognition of Jesus as the promised Messiah. He and his mother believed in the promised Messiah, and like the eunuch and many others, had only to be convinced from the prophecies and their fulfillment in him that he was the divine person promised. Hence, whoever believeth that Jesus is the Christ is born of God, because no Jew believed that Jesus was the Christ but such as already believed in the promised Messiah, and was waiting for him. "This is he of whom Moses in the law and the prophets did write, come and see."

Now Timothy had known the Holy Scriptures from infancy, and since they were written that we might believe that Jesus is the Christ, and that believing we might have life through his name, this knowledge of Scripture led him at some time to believe in Jesus Christ to the saving of his soul. That these were the Old Scriptures is evident. Take facts in the light of chronology, and it is certain that the Scripture he knew from a child were the Old Scriptures, and these, said Paul, were able to make him wise unto salvation through faith in Jesus Christ. So Christ is the object of our faith, whether we read the Old Scriptures or the New.

Time expired.

J. A. Harding's Third Reply.

Dear Friends:

Let me congratulate you on the patience with which you endure these long sessions, and the earnestness with which you listen. It is a delight to me to speak, because you seem so eager to hear.

Well, the gentleman did not answer my questions, nor did he try; but he promises that he will do it. You don't know his promising powers as well as I do. I have heard him make them before. He is an *exceedingly promising* man. But I will remind him of the questions till the debate ends, or until he tries to answer them, so he might just as well do it at once. 1. If believers are sons of God, if they become sons in the act of believing, how do you account for the fact that Jesus gave to believers power to become sons? (John i. 11, 12.) 2. That men must turn to God before they are forgiven the Scriptures plainly teach, and all admit; but (Acts xi. 21), "A great number believed and turned unto the Lord." Now, as the *turning* follows the *believing*, how could they have reached the forgiveness *in the believing*, as you say? Isaiah lv. 7 says: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." 3. Paul showed the people "that they should repent and turn to God." (Acts xxvi. 20.) How did those penitents turn? What did they do in turning? I don't hesitate to affirm that no man can give a clear, intelligent, satisfactory answer to these questions who holds that we reach pardon in the act of believing, and before doing any thing else.

Then, the gentleman is silent, also, about that misquotation. In his second speech he accused me of misquoting Baptist authors in my first. I denied it, reminded him that it was a solemn charge to make, and called on him for the proof. I challenged him to name the author, and to specify the misquotation, but he has silently passed the matter by. I have not misquoted any author, nor have I misrepresented one. I would scorn to do such a thing as I would to lie or steal. And if my friend does not make some

explanation of his charge he will put himself in a very ugly light before this people.

In my debate with McGary (a copy of which Brother Moody has) I say the Baptists generally hold that baptism is in order to declare a remission already obtained. After referring to this statement of mine, Brother Moody then says of me: "The gentleman knows this is Hackett's and Hovey's meaning, and if using an author's words in a different sense from what he intended is misrepresenting him, then the gentleman is guilty of the charge."

Well, now, here is another square issue. And I am glad it has come up, for I want you to know which one of us is reliable in handling books. It is certain that both of us are not. I will begin with Hackett, and I will give you his words, that you may see for yourself what he means.

"*Eis aphesin hamartioon*, in order to the forgiveness of sins, we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." (Hackett on Acts ii. 38.) This statement is so plain that he who runs may read. The motive or object which should induce men to repent and be baptized is the forgiveness of sins, teaches Hackett. On "*in order to the forgiveness of sins*," he refers to Matt. xxvi. 28, and Luke iii. 3. He refers to this same passage (Acts ii. 38) on page 276 of his Commentary, and says it means "submit to the rite in order to be forgiven." He is there commenting on the words of Ananias to Paul: "Arise, and be baptized, and wash away thy sins;" and of the clause "*wash away thy sins*," he says: "This clause states a result of the baptism in language derived from the nature of the ordinance. It answers to *eis aphesin hamartioon* in Acts ii. 38, that is, submit to the right in order to be forgiven. In both passages baptism is represented as having this importance or efficacy, because it is a sign of the repentance and faith which are the conditions of salvation." (Hackett on Acts xxii. 16.) If the great Baptist does not mean here that baptism, when it is a sign of repentance and faith, is in order to obtain forgiveness, he was incapable of expressing his ideas in words. His own brethren so understand him. A writer in a recent issue of the *National Baptist* says of his explanation of Acts ii. 38: "For years after giving this unbaptistic interpretation, Dr. Hackett was allowed to go on teaching in the Newton and Rochester theological schools, instead of being

expelled and turned over to the Campbellites, who agreed with him, and would have been glad to take him." James W. Wilmarth, in a long article first published in the *Baptist Quarterly*, July, 1877, and afterwards extensively circulated in tract form, stoutly affirms that "the Campbellites" are right on Acts ii. 38. He says *eis* in Acts ii. 38 means "in order to," and then adds: "Every thing unites to render a mistake as to the force of *eis* almost impossible. Every thing compels us to assign to it its obvious meaning, as used to denote the purpose of actions. It here marks the purpose for which, the object in order to which, the inquirers of Pentecost were to repent, believe and be baptized. In this view we are supported by Dr. Hackett in his unrivaled Commentary on the Acts."

Here Wilmarth strongly proclaims our views to be correct, and says that Hackett agrees with him.

I have been thus full and explicit on this matter (1) because I want you to know beyond the possibility of a doubt what Hackett teaches on this question, and (2) because I want you to know which of us two is reliable in the use of authors. Brother Moody claims that Hackett taught that men were to be baptized "in order to declare a remission already obtained," while I claim Hackett taught that men were to "submit to the rite (baptism) in order to be forgiven." And now you know which of us is correct.

When the gentleman says that I left off what Hackett says about baptism being a sign of repentance and faith, he is mistaken. I don't believe baptism is worth any thing unless it is a sign (that is, an external expression) of repentance and faith. [I read the passage in my first oral reply just as it appears in this book, the gentleman's statement to the contrary notwithstanding. I could have had no object in leaving it out, as I believe it just as it stands. Hackett teaches that baptism, when it is a sign of repentance and faith, is to be submitted to in order that one may be forgiven, and that is exactly what I believe.] Friends, I will show you who accepts the great commentator's teaching, and in such a way that you cannot fail to understand which of us would be inclined to misrepresent him. Listen. Brother Moody, I accept Hackett's comments on Acts ii. 38, and xxii. 16, just as they stand, word for word and dot for dot. Do you? I pause for a reply.—I dare you to say that you do, or that you do not.—Ah, my friends, you can now see for yourselves. He is afraid to say that he believes Hackett, and he is afraid to say that he does not. Now watch him, and see what he says about this in his next speech.

He says also that Hovey's meaning is that baptism is in order to declare a remission already obtained!!! On Acts ii. 38 Hovey says: "Here repentance and baptism are represented as *leading to the forgiveness of sins.*" He says, on Acts xxii. 16, "Baptism involves the idea of *prayer for the forgiveness of sins.*" And, on 1 Peter iii. 21, he says: "*Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon.* It expresses *the act of the soul in turning to God, committing itself to God, and seeking his grace.*" [Italics mine.]

How can any man dare to say this great Baptist believes and teaches that baptism is in order to declare a pardon already obtained, when he says, in the most positive way, it *stands for and means "an earnest request for pardon;"* when he teaches that repentance and baptism are represented by the Holy Spirit "*as leading to the forgiveness of sins?*" I am sure I cannot tell, but I am certain it behooves my friend to be careful, or this audience will begin to think he cannot be relied upon. They will think there is something wrong in his mental or moral makeup.

Yes, we do ask just one question of those who come to us for baptism, and that question is this: "Do you believe, with your heart, that Jesus is the Christ, the Son of the living God?" When a man gives an intelligent affirmative answer to this, we claim he is fully prepared for baptism. We explain the question thus: The word "believe" implies *trust*; baptism, unless the baptized trusts in Christs, avails nothing. The word "heart" does not mean simply the mind, as Brother Moody intimates that we teach, but it signifies the *inner-man, the spiritual nature*; it is that in us which thinks, reasons, understands; which doubts, ponders, believes; which hopes, fears, loves; which desires, purposes, decrees. The Scriptures plainly represent the heart as doing all these things, as you can easily see by taking a concordance and examining the word in its various occurrences in the Bible. It is the "ego" of the metaphysicians, the "inward man" of Paul, and it includes the intellect, the affections and the will. To believe with the heart is to accept humbly and reverently as true the fact that God raised Jesus from the dead; but it is more, it is to love Jesus as *your* Savior, putting him in your heart above all; but it is still more, it is to consecrate one's self to his service, with full purpose of heart to follow him, regardless of the consequences or the cost.

Now, when a man believes *in this way*, we say he believes with the

heart, and that he is prepared for baptism. We claim that this faith includes repentance, and necessarily implies godly sorrow for sin.

On the subject of the necessity of repentance there is absolutely no difference among my brethren that I ever heard of. We all believe that without repentance there is absolutely no salvation, that it is as much a prerequisite to salvation as is faith. Every brother that I have on this platform so believes, so does every one in this house, and so does every preacher among us that ever wrote on the subject. In my recent meeting, held within a bowshot of this place, I preached two sermons on repentance, incidentally referred to it and explained it in other sermons I suppose not fewer than twenty times, and, besides all this, when people came forward to confess Christ night after night (and scores of them came), I carefully explained to them that they must come trusting in Jesus, sorrowing on account of their sins, and being fully determined to turn away from them and to follow Jesus; and thus repentance was taught to them again. I taught them carefully that without coming thus their baptism would be worthless. So five hundred people or more in this audience, I doubt not, would freely testify. But the gentleman will not accept the testimony of my brethren. We are not allowed to tell what we believe, nor what we practice. Somebody else must tell that. And then (I never heard the like before in my life) he plainly intimates that if I make a lot of false statements concerning what I said and did in that protracted meeting, and call on my brethren to stand up and indorse what I say as true, that they will promptly do it. He says I have "perfect control" of my witnesses! Such a wholesale charge of dishonesty and falsehood I never before heard made against such a vast multitude of gentlemen and ladies! But it does not hurt me in the least, my friends, for I know my brethren here, and so do you; and I know Mr. Moody, *my erring brother*, much better than you do, but you will know him better before this debate closes. Just think of it! A man who is a comparative stranger among you stands up in your presence and coolly charges a great multitude of hundreds of people, including prominent preachers, some of them among the best known in the city, and standing as fair, as honorable, upright ministers as any in it; publishers, business men, merchants, mechanics, ladies, gentlemen, school boys and girls, all, with being willing to testify to a falsehood if I ask them to! Well, that is cool, I must say! Hard pressed, indeed, must be the man who will thus endeavor to defend himself.

[His proposition to leave the matter to the outsiders, if made in the oral debate, was not heard by me. But, if it be desired, outside testimony can be brought in abundance yet.]

He refers to the fact that Paul went through the "altar exercises." Yes, and just as soon as an intelligent disciple came to him, the "altar exercises" ceased, and he arose and was baptized, and washed away his sins, calling on the name of the Lord. The believing, repenting Saul sorrowed and mourned while he was in darkness, but when the preacher came he brought the light, and Saul arose and obeyed, and found peace. The preacher told him what he "*must do*," and he did it.

But mark you, my friends, Brother Moody did not attempt to answer my point on Paul's case. For three days and nights Paul was a believer he will not deny, for he had seen Jesus, and had heard him speak. Nor can it be doubted that he was a sorrowing penitent, for he had cried out from the depths of his heart, "Lord, what wilt thou have me to do?" Yet he did not get the "*conscious relief*" that my friend says every converted man gets; he did not "*know*" that he was pardoned, for he remained blind, sorrowing, without eating or drinking, without the Holy Spirit, praying for three days and nights. But Ananias, sent by the Lord, told him what he "*must do*." He said: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Paul did it, and then, "when he had received meat, he was strengthened." He did not get forgiveness till he was baptized, nor was he comforted till then.

Now, can any man believe that this same Paul afterwards taught in his letter to the Romans that we are justified in the very moment of believing, and before doing any thing whatever? I am sure I can't. And I would here exhort my Baptist brethren to interpret Paul's teaching in the light of his *experience*, and they will the more easily and the more correctly understand it. They are great believers, you know, in *experiences*, and I would fain have them profit by Paul's.

In that same letter to the Romans Paul said (vi. 17): "But thanks be to God that, whereas ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. vi. 17, Rev. Ver.)

In this place Paul tells exactly when those Romans, who were "justified by faith," were made free from sin. It was when they

had "*obeyed from the heart*" the "*form of teaching*." Observe carefully now these points: (1) We do not obey the command to believe "*from the heart*," we obey it *in* the heart. Nor do we obey the command to repent *from* the heart, as that, too, is an action of the heart, taking place *in* the heart. Paul says (Rom. x. 9) that we are to believe *in* the heart. (2) Neither faith nor repentance are in the "*form*" of any thing. They are entirely without form. So, you see, in believing and repenting we do not "*obey from the heart*" any "*form of teaching*," and hence we are not then made free from sin. (3) But in being baptized we do obey *from the heart*, as baptism, when valid, is a bodily action expressive of a heart changed by faith and repentance; and (4) we do obey the "*form of teaching*." Baptism represents the burial (which necessarily presupposes the death) and the resurrection of Jesus Christ. When the believer is baptized, by the very form of the act he says "Christ was buried, and he rose again." In 1 Cor. xv. 1-4 Paul plainly teaches what the Gospel—"the form of teaching" by which we are saved—is. He says: "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures." This, now, is the "*teaching*," the "*doctrine*," as the common version calls it; and when the believer is baptized he obeys *from the heart* the form of this teaching, and "*being made free from sin*" he becomes the servant of righteousness. This passage, standing by itself, shows very clearly to my mind that men are made free from sin when they are baptized; but, when taken in its connection, its force is greatly intensified, and the question is settled beyond the possibility of a reasonable doubt. For, in this very connection, Paul is talking about our being "*baptized into Christ*," "*baptized into his death*," about our being "*buried*" in baptism and "*raised*" again. He says: "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. vi. 3, 4.) He then continues to discuss the subject of sin and freedom from sin through the chapter, at the 17th verse saying: "Whereas, ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin, ye became servants

of righteousness." Thus the matter is settled. Just here I will ask my friend Moody a question, which I am sure he will never answer. It is this: What do you understand to be the "*form of teaching*" that these Romans *obeyed*? As their "being made free from sin" came afterwards, it is exceedingly important that he should tell us what he thinks about it. Watch for his answer. The case will give him trouble, for, like Paul, these people did not get the "conscious relief" till they had obeyed a "form of teaching," till they had been baptized.

By the way, he says there are thousands of Baptists who never felt this "conscious relief." That is astonishing! I would like to know how that is. If a man *knows* when he is converted *by his feelings*, and can't be mistaken about it, and as the Baptists won't baptize a man till he satisfies them he has experienced this change, how can it be that there are thousands among them who have never "*felt the burden roll away?*" Evidently there are thousands among them who once *thought* they had this change, who *imagined* they *felt* the burden roll away, but who, according to Brother Moody, were mistaken. He who goes by his feelings, thoughts, dreams, fancies or imaginations is sure to be deluded; but he who goes by the Word of God is sure. Jeremiah (xxiii. 28) says: "The prophet that hath a dream, let him tell a dream; and he that hath my Word, let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord." Again he says (xxiii. 34, 35): "And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. Thus shall ye say every one to his neighbor, and every one to his brother, *What hath the Lord answered?* and, *What hath the Lord spoken?*" Brother Moody tells you about the woman who cried out, "Oh, Lord, deliver my soul," and who then *felt* the burden roll away. But the Word of the Lord tells you about Saul, who cried out, "Lord, what wilt thou have me to do?" Who was told that he *must* be baptized. He did it, and he found peace. Friends, I will take the Word of the Lord. What do you say?

Brother Moody's second argument, he says, "is based on *the one plan of salvation for all ages, which is faith in Christ.*" He claims that the Old Testament shows the way of salvation, and that, as baptism is not in the Old Testament, it is not a part of the plan. The *fact* of the death of Christ is not in it; is it, therefore, not a part of the plan? The *fact* of the resurrection of Christ is not in it either, yet no man can now be saved without believing

with his heart that God hath raised him from the dead. (See Rom. x. 9, 10.) If submission to baptism is not necessary under the new covenant in order to forgiveness because baptism is not in the old, if nothing is required under the new that was not required under the old, then it follows as an absolute certainty that one need not believe "that God hath raised Jesus from the dead" in order to be saved. For no one believed that under the old covenant. And it follows, furthermore, that all Jews who truly believe the Old Testament are in a saved state, even if they believe not the New. Ah, but that won't do, for Christ said to one of the noblest and best of the Jews, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And he added, "Ye must be born again."

It is true that the plan of salvation, *in its principles*, is the same in all ages. In all ages God has required faith, repentance and obedience. But the *facts* to be believed, the *sins* to be repented of and the *commands* to be obeyed have been more or less different under different dispensations. The Jew had to believe that Christ would come; we have to believe that Christ has come. If the Jew neglected circumcision, the offerings according to the law, coming to Jerusalem thrice a year, and many other such things, he had to repent of them; the repentance demand of us is of other sins. And so concerning the commands.

But God did never, under any dispensation, grant any blessing to any man on account of his faith until that faith had expressed itself in some action of the body.

On this statement I am willing to put my cause. Let the gentleman find one case in which the faith he is contending for, faith within, faith unexpressed, reached any blessing, and I will acknowledge that I am defeated. But if he cannot find one, then of course his arguments are worthless, whether from the Old Testament or the New, and his cause is lost.

Mr. Moody tells us when a man believes in his heart, he *knows* it; his consciousness is an infallible witness that cannot be called in question. Then when I tell him I believe in my heart in Jesus Christ the Son of God, that I am conscious of it, he says it is not so. Consciousness is fallible or infallible as it suits him, I suppose. I tell him that I heard Jesus the crucified, the Savior of sinners, preached with wonderful power, that I was "pricked in my heart," and filled with sorrow, and that in my heart I cried, "Lord, have mercy upon me." I was perfectly conscious of those

experiences. But he says, not so. So, you see, it is only the Baptist consciousness that is infallible with him. Then I arose and was baptized, calling on the name of the Lord, according to his commandment. And, being conscious that I had obeyed the Lord, I believed that he had pardoned me. Of this I have never had a doubt from that hour to this. I can neither doubt my consciousness as to what has taken place in me, as to what I have done, nor can I doubt the Word of God as to what he has done.

As to the Old Testament, the gentleman cannot speak too highly of it, for it is God's Word. Christ said, "One jot or one tittle shall in no wise pass from the law till all be fulfilled. (Matt. v. 18.) But Christ did fulfill it perfectly. Hence it is said, "Christ is *the end of the law* for righteousness to every one that believeth." (Rom. x. 4.) Hence, of the Mosaic law, it is said that Christ "took it out of the way, nailing it to his cross." (Col. ii. 14.) Hence, "Christ is the mediator of a better covenant, which was established upon better promises." And, hence, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. viii. 6-13.)

Time expired.

J. B. Moody's Fourth Speech.

Gentlemen-moderators, Ladies and Gentlemen:

A little matter of statistics I will first notice. Mill Creek Church, which he says is "now a mission station," has preaching every Sunday, and gives more to the preaching of the Gospel than any Church in the Association outside of Nashville. So much for that. The old First Church, which was "captured all but five," two males and three females (which we learn was reduced to four), with nothing but the truth and the promise and power of God, went to work, and they have grown into eight Churches and four mission stations, with an aggregate of nearly two thousand five hundred members, while the First Church herself stands the pride of the city and the superior of her former captors. Suppose that in this particular locality they have outgrown us—a thing of serious doubt—can't I point him to numerous congregations of his that have either gone out, or only have a name to live? Does the gentleman propose to compare prosperity with the Baptists? He published recently that about ninety-eight per cent of his congregation at Watertown went from the Baptists. Why don't his brethren dissuade him from further efforts at statistics? It is strange they don't. I think now they will.

The gentleman professes great innocence in quoting Baptist authors. We have a time and place to fight this battle, *and it will be fought*. For the present let me call his attention to the published letters from Drs. Harkness, Pendleton, Smith of *The Standard*, Foster, Lasher of the *Journal and Messenger*, L. E. Smith of *The Watchman*, etc., as published in my "Vindication of Baptist Authors." Let him set himself right in regard to these, and then we will vindicate Hackett and Hovey. I don't propose to be drawn in every speech into such quibbling nonsense from my affirmative argument. The idea of Hackett and Hovey believing his doctrine! The gentleman must be beside himself.

It is a notorious fact, generally recognized, that his people are incompetent witnesses on points of debate in which they have

been engaged. This grows out of their intense sectarianism, which disqualifies them on the same principle that a wife is supposed to be disqualified to testify in a case involving her husband. This is no reflection on her honesty, but on her ability under the severe circumstances to discern clearly the facts in the case.

But he proposes now to vindicate himself by outsiders. Thanks; that is the way to come at it, and when he does that my charges will be withdrawn. Here is the point: Repentance must come *after* faith, and faith comes by hearing, he says. Now when the believer comes to the front bench to profess his faith, that is his first recognition of him as a believer. Mr. McGarvey says the believers on Pentecost were told to repent. Did any outsider ever hear Mr. Harding, or any of his brethren, tell a believer to repent? The only time he can repent is after faith and before baptism, and he baptizes "the same hour." Then put in the gentleman's definition of repentance: Contrition, godly sorrow, calling on the Lord; "altar exercises like Paul," "piercing of the heart," "trembling," "mourning," "agony," "labor and heavy laden," "thirsting," etc. Then put Mr. Campbell's definition of repentance, "Reformation;" and then add John's and Paul's, "Fruit meet for repentance" (or reformation); and will outsiders testify that this is the teaching and practice of Mr. Harding and his brethren? What is their definition of terms or their preaching worth if they don't practice it? But if faith, as he says, is no faith before baptism because it is dead, and cannot be alive till the bodily act of baptism, then he is not a believer till he is baptized.

Did outsiders ever hear him or his brethren tell them to repent as soon as they become true believers? It is a true believer that must repent, and faith must be perfected by works, and baptism is the perfecting work, so the believer is not a believer till baptized, and so can't repent till then. But do they repent after baptism? But he says true faith includes repentance, and in all these places when the blessings of salvation are predicated of faith, he says faith in these places includes baptism, and, of course, it includes love and confession. Now will you tell me how it is possible to debate with a man who crams a word or sentence with any meaning that suits him? This much we concede, however, that his pre-baptism faith, with all these inclusions, is a dead faith, and all that is in it is dead. This I can prove not only from Mr. Harding, but from the Word of God. The testimony of personal consciousness, backed by the Word of God, is infallible. "Whosoever be-

lieveth *has* everlasting life," and "*has* passed from death unto life." Has his candidate for baptism everlasting life? Has he passed from death unto life? He says no, and he is here engaged by his brethren to prove that they have not. Well, then, they are not believers, for "whosoever" takes in all that class. To show you again that he is right in their faith being dead, he says they believe sorrowing unto repentance. But true faith always brings peace and joy. "Thy faith hath saved thee; go in peace." "They rejoiced, believing in God." "The joy of faith" is Bible language. Now if I were invited to instruct his mourners who believe sorrowing unto repentance, I would tell the poor praying penitents on the front bench to "believe in the Lord Jesus Christ and they should be saved." But I reckon that would break up the meeting, unless I would cram faith with water.

Once more on this point I say to these outsiders, who are neither Jews nor infidels, that you believe "the one fact" that Jesus is the Christ, and you know that in your case *that* faith has wrought no moral renovation of your nature, such as belong to those who are born or begotten of God, and "cannot sin," and "the wicked one touches them not." You know that *that* faith has not done this work in you, and yet I say unto you, that with *that* faith, and no addition, every one of you can join Mr. Harding and get baptism, and no other question asked. Have you tried it and been refused? Do you know of any who has? Come on with your testimony, Messrs. Outsiders!

The gentleman can see in Rom. vi. 17, 18, what no one, save a few of his brethren, ever saw, viz., that we are made free from sin *after* we obey the form of doctrine. God himself could not, by use of literal language, make the reverse any plainer. A man is not buried till he is dead, and "he that is dead is dead from sin," and having been made free from sin, we become servants of righteousness, and baptism is a service of righteousness, "obedience from the heart." Here is a "become" that counts; not *genesthai*, as in John i. 12, but *edoulouthete*, a powerful "become," an *enslaving* process to righteousness, that shows a mighty power working in us, to will and to do; creating us in Christ Jesus unto good works, with a predestinating purpose that we shall walk therein. God himself with literal language could not kill the gentleman's doctrine any "deader." Also in the three questions he propounds he discovers something in these texts that no one else ever thought of, and proposes to me to leave my work and try his

tricks. Will he say that here are three passages thought by scholars to admit of an interpretation that conflicts with my doctrine? Then I would devote my attention to them. Yet, as to the first, Mr. Campbell, the father and founder and finisher of them all, has in his "Living Oracles:" "But as many as received him, believing in his name, he granted the privilege of being the children of God." Hovey, of whom he has boasted so long and loud, says: "Following the order and emphasis of the Greek words, the verse may be rendered, 'But as many as received him he gave them right (or power) to be children of God, to them who believe on his name.' . . . The word translated to become (*genesthai*), means 'to be.'" Jacobus says, "Of being his people." The verb is in the passive voice, present or future infinitive, and may have an active signification. If so, let him not assert it, but prove it, and then I will give it further notice. The receivers and believers constitute the same class, and from the first moment they became believers God says of them: "They *were* born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here is another omnipotent sledge-hammer blow at the gentleman's doctrine.

And so of the others. He says Paul received the Holy Spirit and the remission of sins in baptism, but he could not prove it if his salvation depended upon it. He says "turn" in the other passages means baptism, but he can't prove it by any respectable writer. Mr. Campbell says, on Acts ii. 21: "Turned over upon, cast themselves upon the Lord." Is that baptism, too? He must have water on the brain. He refers to Isaiah lvii. 5 to show that turning goes before pardon, and then he asserts that in Acts "turning" means baptism, and he wants me to reply to it. Well, if Isaiah teaches *order*, then it is *first* "seek." But my friend thinks that in the New Scriptures "seek" means baptism. (See Brents & McGarvey, etc., on 1 Peter iii. 21.) The next in Isaiah's order is "call upon Him." I think he has intimated that this, too, means baptism. Will he hold to the order, (1) seek, (2) prayer, (3) reformation, (4) baptism, (5) mercy, (6) pardon? But I beg your pardon for wasting your time on bubble-bursting and phantom-chasing.

I also reject the testimony of his personal consciousness, for he says himself it is not reliable, and he ridicules it in others. I can't vindicate one who testifies against himself.

I now resume my argument on the conversion of Timothy. The Old Scriptures were able to make him wise unto salvation through

faith in Christ Jesus. This was this side of Pentecost and the supposed new law of pardon, and is fatal to my friend's proposition. It proves that he was saved by the one plan of salvation for all ages, and lays low this new invention, this worse than old woman's fable, that the fickle and fastidious God changed so often that people could not keep posted as to the latest plan of salvation. The gentleman's people seem to entertain the idea that the apostles went every where preaching from The Acts of the Apostles. Were the Acts written in sections? Could Luke have written them till they were "acts?" When Paul, in the 17th chapter of Acts, went to Thessalonica, and made converts by preaching the Gospel from the Scriptures, did he use the Old or the New Scriptures? Will the gentleman answer? Did Paul find the New Testament in the synagogue of the Jews? Was one ever found there? or, if so, could Paul have made a convert from the New Testament? Mr. Harding will not dare affirm any of these things. Let us read from Acts xvii. 1-4: They went "to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the (Old) Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, . . . of the devout Greeks a great multitude, and of the chief women not a few." Here were converts made by preaching from the Old Scriptures, and that *this side of Pentecost*. What will Mr. Harding do with this? But read verses 2-13. Paul and Silas went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with readiness of mind, and searched the (Old) Scriptures daily to see if these things were so. *Therefore many of them believed*; also honorable women which were Greeks, and of men not a few. If there be any doubt that Paul preached the Old Scriptures, it will be dispelled by reading the next verse: "But when the *Jews* of Thessalonica had knowledge that the *Word of God* was preached of Paul at Berea, they came thither also and stirred up the people." Now it can't be denied that the Word of God here was the Old Scriptures, for there were no other, and if there had been the Jews would not have called them Scriptures. These converts were made *this side of Pentecost*. We will see what the gentleman will do with it.

We read again (xviii. 28) that Apollus mightily convinced the Jews, and that publicly, showing from the Scriptures that Jesus is

Christ. Did he proceed to prove that baptism was for the pardon of past sins? Not a word of it. Yet my opponent tries to make converts no other way. Turn now to xxiv. 14: "But this I confess unto thee, that after the way they call heresy so worship I the God of my fathers, believing all things which were written" (in Acts ii. 38?). No, sir, "in *the prophets*." In xxvi. 22 he says: "Having therefore obtained help of God, I continue to this day, witnessing both to small and great, saying *none other things than those which Moses and the prophets did say* should come, That the Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the Gentiles." Verse 27: "King Agrippa, believest thou" (the new law of pardon?). No. "Believest thou *the prophets*?" I know thou believest. Then Agrippa said to Paul, Almost thou persuadest me to be a Christian." *What?* Persuade a man to be a Christian from believing the prophets? This don't jingle with the "ancient Gospel" of very recent date. Now read Acts, last chapter and 23d verse: "And when they had appointed him a day there came many to his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of" (Acts ii. 38, and John iii. 5?). No; but out of "the law of Moses and out of the prophets from morning till evening. And some believed the things which were spoken, and some believed not." But enough. Down go the devices and inventions of Sandeman and Campbell.

The one plan of salvation is seen, not only in the fact that it was preached by Christ and the apostles from the Old Scriptures, but also from the fact that there is *no difference in men by nature*. "All have sinned," and we may add, all will sin. This is true of all nations, in all climes and in all times. The circumstances of human allotments have never prevented the sons and daughters of Adam from "going astray as soon as they were born." The testimony of inspired prophets concerning human nature in *ante* and *post* deluvian times is quoted by apostles as the characteristics of human nature in their generations, and their prophecies give no hope of improvement to the end of time. Take the description of the heart by prophet, Christ or apostle, and "these three agree in one." What is said by Moses in Genesis vi. 5, recognized by all as expressing total depravity, is fully corroborated by later prophets, apostles and Christ. Did Solomon say "the heart of the sons of men is fully set in them to do evil?" A wiser than Solomon said as much in a later day. Paul, in the first chapter of Romans, was

not writing of *ante* deluvians alone, if at all, when he said, "being filled with all unrighteousness." His argument culminates in the dumbfounding question, "Are we better than they? No, in no wise, for we have before proved both Jews and Gentiles that they are all under sin as it is written, 'There is none righteous, no not one.' . . . For there is no difference, for all have sinned and come short of the glory of God." If all have sinned, and all the world is guilty before God, then condemnation is passed upon all. This condemnation is as universal as the depravity, "for all have sinned." Then, as to depravity and condemnation, let it be acknowledged that there is no difference in any age or nation. Then, if all are depraved and condemned, the necessity for regeneration and justification is the same in all. So the language of Christ: "Except any one be born again he cannot see the kingdom of God." And the question of old Job, "How can a man be just with God?" is fully answered by Paul in Romans and Gallatians. Sin is always the same, for it is transgression of the law of God, so clearly revealed by nature, conscience and Scripture, that "there is no excuse;" for as many as have without law, shall be judged without law, and as many as have sinned in the law shall be judged by the law; for when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. For until the law sin was in the world, but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. Then, if all from Adam to Moses who had not the law sinned, so that death passed upon all, and all were guilty before God, then the same necessity for regeneration and justification existed from Adam to Moses. Abel, Enoch, Noah, Abraham, Isaac, Jacob, etc., lived from Adam to Moses. Time would fail me to tell of Gideon, Barak, Jephtha, David, Samson, Samuel, also the prophets and a long list of worthies who lived after Moses. These were all depraved and condemned, then regenerated and justified, for they shall come from the north, and south, and east, and west, and shall sit down in the kingdom of God; and none can see or enter there without regeneration (or the new birth); and if regenerated, they were born from above, born of God, like those of later times. Then, if all in all ages who

were or will be saved were regenerated or born of God, then we may say "there is no difference." If the same human nature in all ages has received the same regeneration, then we may look for the same fruits. A sinner always did love sin, a child of God always did hate sin. An unconverted sinner has always been dead in sin, but to a convicted sinner sin always "appeared sin," for "by law is the knowledge of sin." It has always been true, and always will be, "that the worshipers once purged have no more conscience of sin." A conscience of sin always led to a desire to be cleansed from sin; hence repentance, prayer and turning have characterized such in all ages. (See 1 Kings viii. 6; xxxi. 19; Ez. xiv. 6; xvii. 30.) As the Old and the New Scriptures read alike on this point, "there is no difference" in this part of the plan of salvation. All sinners in all ages come out of sin through conviction, which produces godly sorrow for sin, and this repentance toward God, and this leads to prayer, including confession, and this is followed by faith, turning or conversion. This is the one way and the one experience of saints in all ages. Abel, David, the jailer and Paul are examples of Jew and Gentile, before the law, under the law, and since the law. But not only are repentance, prayer, confession, turning, etc., the same in all, and in all ages, and have worked in all the same fruits, but it is also true if we advance to *faith*. When Paul said, "We are not of them that draw back to perdition, but of them that believe to the saving of the soul," with the next stroke of his inspired pen he defined faith as "the substance of things hoped for, the evidence of things not seen." And, to prove that he was right in the definition of the faith by which those of his generation were saved, he goes back to Abel, the first from Adam, for proof, who, he said, "being dead yet speaketh." He then took Enoch, the seventh from Adam, as his next example. "Enoch received testimony that he had been well pleasing to God, and without faith he could not have been well pleasing, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here is the one way of faith for him and for us: "Coming" to God, "diligently seeking," "believing" "that what he has promised he is able to perform." Then Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses and his parents, Rahab, and a host of saints, in olden time, who he said "compass us as a cloud of witnesses;" and therefore we, who are like them in our nature and in our needs, should imitate them in this like precious faith.

The definition that Paul gave of faith in Heb. xi. 1 is universally and eternally correct; the faith by which the ancients were well attested. If we had such faith we could stand such trials and perform such achievements. That same old faith, unchanged, unreformed, would still "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness be made strong, wax valiant in fight, put to flight the armies of aliens." "Ask what ye will, believing, and it shall be done." Test Paul's definition by the fruits as seen in the above achievements, for by its fruits we shall know it, and see how unlike modern definitions of a so-called faith, which, though big as a mountain, could not effect by speech the moving of a grain of mustard seed. Take the two familiar illustrations of Daniel and the three Hebrew children. These have their doom made known to them. They doubtless pray for deliverance, if it be the will of God. But is it the will of God, and will he hear? In neither case did he say. In one case it is acknowledged they did not know whether God would hear them or not. They may hope for it, but they can't see it. By divine power working in them, "giving to each the measure of faith," the things hoped for have a support, a sure foundation, and conviction springs up as to the end sought, though not seen. This gives rest, peace, assurance, confidence, trust. They believe that what he has promised to their hearts in that implanted faith he is able also to perform, and therefore they march joyfully to the conquest of their supernatural, superscriptural, superinduced faith. "Faith is the substance of things hoped for, the evidence of things not seen." This is receiving the blessing in advance and enjoying it before the time. "Receiving *now* the *end* of faith, even the salvation of our souls, we rejoice with joy unspeakable and full of glory." Our salvation is a future and eternal salvation from sin and hell. It is that for which we hope, but which we cannot yet see. "For what a man seeth why doth he yet hope for?" But if we hope for that we see not, then do we with patience wait for it. The order as seen in Rom. v. 1-5 is, faith, justification, peace, joy, hope, tribulation, patience, experience, but no shame, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given to us. In tribulation, like our Master, we despise the shame. This shows the temper of the faith that stands under "substance of things hoped for," for we "are kept by the power of God through faith unto salvation, ready to be re-

vealed in the last time. Wherein ye greatly rejoice, though now for a season if need be ye are in heaviness through manifold temptations, that the trial of your faith, being more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearance of Jesus." Here is Paul's definition of faith clearly verified. Salvation is prospective, and our present enjoyment, or "substance," or "conviction" grows out of our conscious preparation and our confident expectation. So our God-given faith, whether for present practical purposes, or for our ultimate and complete salvation, is the substance of things hoped for, the evidence of things not seen. Paul's examples cover both grounds. Faith receives its blessings through Jesus Christ as its object, "looking into Jesus, the author and finisher of faith;" and not our faith only, but the faith of all from Abel to us. Abel, through his offering, looked unto Jesus. Abraham had the Gospel preached unto him. He saw Christ's day and was glad. Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward, which none have yet received, "that they without us should not be made perfect." If this be the measure and scope and spirit of faith, how infinitely does it lift us above some modern definitions that have so narrowed and cheapened this, and all the Christian graces, that hardly a shadow of them is seen.

Time expired.

J. A. Harding's Fourth Reply.

Ladies and Gentlemen:

I am amazed at my erring brother's persistency in contending that these Baptist authors, Hackett and Hovey, do not teach that baptism precedes, and "is in order to remission;" but I am not astonished at his remaining solemnly silent when I ask him whether he believes their teaching on Acts ii. 38 and xxii. 16 or not. I have not expected him to answer me on that point at all, though, were I in his place, I would be ashamed not to do it. The very fact of his not answering shows that in his heart he knows they do not agree with him. I here promise the gentleman that if he will present to me any passage from any author I will tell him whether or not I believe it. Are we not here to give light to the people? Is he afraid that if he makes known his real sentiments concerning these, and other authors, on these much-disputed verses that he will injure his cause? Then he would better change his ground, and find a cause in the advocacy of which he can speak out boldly like a man.

But I have here in my hand this week's issue of Mr. Moody's paper, *The Baptist*. And it contains some rare reading from his English correspondent, Dr. Wm. Norton, who has been most highly eulogized in his paper. Dr. Norton is an English closecommunion Baptist. The famous Charles Spurgeon is an opencommunion Baptist, and Dr. Norton gets after him about it in the most vigorous way. He thinks that baptism is exceedingly important, that no man should be allowed at the table without it. On this point he is fine. Listen:

"Can you deny, without doing violence to Mark xvi. 16, that a true profession of trust in Christ by being immersed is one of the things on which the promise of salvation is there made to depend? so that he who does not obey as well as trust cannot say that that promise applies to him? Can you deny that the command in Acts ii. 38, to be immersed 'for the pardon of sins,' that obedience to that command, if it springs from repentance and faith, receives from God the assurance that sins are forgiven? Can you say that.

the words 'be immersēd and wash away thy sins' can possibly mean less than that readiness to obey from the heart this command is required as necessary to the enjoyment of God's full assurance that sins are purged away by the blood of Christ? (Acts xxii. 16.) Can you deny that the words, 'ye have been bathed clean,' (1 Cor. vi. 11) must mean that your combined trust and obedience in being immersed into Christ are one proof that ye are forgiven? Can the words in Tit. iii. 5, stating that God saves by means of 'the bath of new birth' (not of regeneration—that is, of new begetting—but of new birth, of new life made manifest) and by 'the renewing of the Holy Spirit,' mean less than that the due profession of faith in Christ, by being immersed, is part of the way by means of which God 'saves?' Do you believe the truth of what Peter asserts in very plain words, that as the ark saved Noah, so immersion, as the means by which we seek salvation with a pure conscience, 'now saves us?' (1 Pet. iii. 23.) Will you deny the truth of this assertion, and say that instead of saving us actually, as the ark saved Noah, it is nothing but a picture of salvation? Will you dare to tell those who wilfully refuse to obey Christ in this part of his clearly revealed will, that, though no one was saved who did not enter the ark, a person who wilfully refuses to profess Christ as he has commanded, may be as sure of salvation as if he were willing to obey this command? Do not tell me that it is I who say these things. They are God's words, not mine. If you think that they have another meaning, tell me honestly what other meaning they will bear without being wrested from their necessary sense."—*From The Baptist, May 25, 1889.*

That is pretty good reading (is it not?) to come from Brother Moody's own paper, from a man whose name flies at the masthead as a "special contributor!" Dr. Norton says that obedience to the command to be baptized, "if it springs from repentance and faith, receives from God *the assurance that sins are forgiven.*" He teaches that Ananias' words to Paul, "be baptized, and wash away thy sins," cannot mean less "than that readiness to obey from the heart this command *is required as necessary* to the enjoyment of God's full assurance that sins are purged away by the blood of Christ." On Mark xvi. 16, he teaches "that a true profession of trust in Christ by being immersed is one of the things on which the promise of salvation is there made to depend, *so that he who does not obey, as well as trust, cannot say that that promise applies to him.*" On Tit. iii. 5, he claims that "the due profession of

faith in Christ, by being immersed, *is part of the way by means of which God saves.*" On 1 Pet. iii. 23, he teaches that "as the ark saved Noah, so immersion, *as the means by which we seek salvation with a pure conscience, 'now saves us.'*" He claims that, as the ark "actually" saved Noah and his family, so immersion "actually" saves us, and that the salvation is not merely pictorial or figurative, as Brother Moody holds. I wonder what the gentleman will say about Norton's teaching! Will he indorse it? A little plain talk now, Brother Moody, a little plain talk, if you please. I indorse that extract from Norton, your highly-honored correspondent; do you? You know you don't! If you act consistently, you will turn him off from your paper. You say a Baptist would be excluded from his Church if he taught our doctrine. We'll see what you do with Dr. Norton.

Now to my notes: As to the Mill Creek Church being a mission station, I know that its "pastor" is sustained in part by the State Board. He told me so himself.

Brother Moody calls the First Baptist Church "the pride of the city," and says it is superior to our First Church. One of its officers places its list of communicants at about 400; Brother Cave says our First Church has about 700. We have two Churches in the city that are larger than the First Baptist. There are Churches in the city about three times as large as it is. I am told, also, that at present it has discords within it, a thing not uncommon among Churches. Moreover, it does not agree with Brother Moody in doctrine at all. Its "pastor" has not been to this debate, nor will he come. He is not a Baptist of the Moody stripe. And, as I have said, that Church has members from us who were not re-baptized. Brother Moody must have been referring to their house when he called it the "pride of the city." Possibly their house may be the finest in the city; I don't know, and I don't care whether it is or not.

I was told that about ninety per cent of our Church at Watertown came from the Baptists by a brother who knows the Church well. Other brethren have told me that the per cent is not so great as that, though a very large per cent has so come. We have had several debates in or near Watertown, two of them with Brother Moody, and our cause has been growing there finely and steadily ever since. Lipscomb and Brents did us good service there.

The gentleman wants me to "set myself right" concerning cer-

tain Baptist authors that he quotes in his tract, "Vindication," and then he refers to a lot of men, some of whom I never quoted from in my life, and whose names I don't remember ever to have heard before. However, I have quoted from Harkness and Foster many times—and I have quoted them correctly, too. The man who intimates to the contrary had better be careful, for in God's sight it is an awful thing to bear false witness against one's neighbor. Prof. Harkness says:

"In my opinion *eis* in Acts ii. 38 denotes *purpose*, and may be rendered in order to, or for the purpose of securing, or, as in our English version, for. *Eis aphesin hamartioon* suggests the motive or object contemplated in the action of the two preceding verbs."

There, now, is Harkness' statement in full, as it was published years ago by Brother Matthews. I believe every word of it. Moody has been corresponding with Harkness, and *Harkness will not deny that my quotation from him is correct*. When you quote a man in full, and say you believe every word of it, you don't misrepresent him much. Brother Moody, do you agree with your brother, Harkness? Please answer me. Why don't you talk out? O, you won't speak out during my time! Very good, then, answer my question when you get up. Friends, I venture to say he won't do it. He will dodge the question. See if he don't. I have not now a copy of the tract "Vindication," but when I get one we will see further about this matter.

Brother Moody is apparently ashamed of the gross outrage of charging my brethren with being ready to testify to any falsehood that I may concoct and may ask them to sustain. He says, by way of explanation, that their "intense sectarianism" disqualifies them. I am not competent to tell what I teach, nor are my brethren competent to tell what they hear, nor what they believe. Brother Moody is the one to do all that; he is not sectarian, of course not, nor the least bit prejudiced, nor does he ever make any mistakes! Just listen to him, and he will tell you what we believe and teach. His consciousness, perhaps, tells him all about it. [From the outside witnesses he shall hear.]

As to the order of faith and repentance: That godly sorrow works (or produces) repentance the Bible states, and all agree. No man ever had godly sorrow for sin who did not believe that God is, and that it is his right to govern. Hence, before repentance one must believe in God as the Great Ruler. Again, repent-

ance must be toward him whose law we have violated, and, as God was the ruler and lawgiver under former dispensations, repentance was toward him; but under this dispensation (which is fitly called "the reign of the Messiah") Christ is on the throne of the universe, and is the universal lawgiver and ruler. (See 1 Cor. xv. 25-28; Matt. xxviii. 18; Acts ii. 36.) Hence, when we violate his law, repentance must be directed towards him. But there can be no repentance towards him till we believe in him as God's Son, whom God has sent to give law to us, and whom he tells us to hear. As certainly as sorrow precedes repenting, so certainly does believing precede sorrowing. Indeed, believing must precede every thing that is acceptable to God, since "whatsoever is not of faith is sin" (Rom. xiv. 23), and "without faith it is impossible to please God." (Heb. xi. 6.) If, therefore, it were possible to repent before believing, it would be a sin, and displeasing to God, to do so. It is a fact, however, which it may become necessary for me to elaborate more fully, that the faith that saves, faith perfected by works, includes both repentance and baptism. At present I shall introduce but one passage on this point, namely this: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. iii. 26, 27.) Here Paul tells the Galatians they are God's children by faith, inasmuch as they have put on Christ by being baptized into him. The faith here is evidently the "faith made perfect" by works (Jas. ii. 20), and baptism is one, and the last of them, repentance being another.

So, we see, we are baptized "into Christ," in baptism we put him on, and Paul says (Eph. i. 7) "in him we have redemption through his blood, the forgiveness of sins." Hence, if inspiration can settle any thing, it is evident that baptism comes before forgiveness, and that the faith that saves includes baptism.

In the former part of his speech Brother Moody puts into my mouth a definition of repentance such as I never gave in my life, and such as I never before heard given by any mortal. But this seems to be his usual way of doing business. I have here *The Baptist Gleaner* of June 22, 1887, of which paper Brother Moody was then an editor. In it is an article from the prominent Baptist minister, Judson Taylor, who charges Moody with "unaccountable misrepresentations." Referring to some of these, he says: "All this is cruel injustice, and I request it stopped, now and forever." He charges Moody with making impressions *which he knew to be*

untrue. And he claims that Moody's only reason for opposing his position was that his position (as Moody supposed) would help "Campbellism." Then Taylor gravely admonishes him, saying: "Look out, or you will kill yourself, and leave Campbellism to take a second growth." Just so; it will ruin any man to misrepresent, distort and falsify the positions of others—and that is what Taylor charges Moody with doing. I don't believe that any preacher in West Tennessee or Kentucky ever stood higher in the esteem of the Baptists of that region than did Judson Taylor. When I have been in that region I have heard people comment on the wonderful love that his brethren had for him, and on the great influence that he had over them. Watch, now, and see if Taylor's prophecy is not fulfilled, and if Moody does not kill himself, and give a fresh impetus to what he calls "Campbellism" in this community. I have known such results to follow his work at other places.

Brother Moody says "true faith always brings peace and joy." Did not Paul believe when he saw Jesus, heard his voice, and cried out unto him in prayer? Certainly he did; no one denies it. Was he not blind for three days and nights, without the Holy Spirit, and without food or drink? Yes. Was there much joy about that? Faith perfected by works brings joy; there is no doubt about that. When the jailer was baptized, it was said that he "rejoiced, believing in God." (Acts xvi. 34.) When the eunuch was baptized, "he went on his way rejoicing." (Acts viii. 39.) And when Paul was baptized, he at once "received meat" and was strengthened." (Acts ix. 19.)

The gentleman says that any man who believes that Jesus is the Son of God, that he was raised from the dead, we will receive and baptize, "with *that* faith, and no addition," nothing else being asked. Concerning this statement, I have simply to say that it is untrue. Every intelligent brother that I have on earth knows that it is untrue. Faith "with the heart," which we always demand, includes more than that.

The gentleman quotes: "He that is dead is freed from sin." Yes, and in the same connection it is said, "We are buried with him by baptism into death." You see, we are *baptized into death*, and *being dead*, we are freed from sin. A man must die to (be separated from) the *love* and *practice* of sin before baptism, but in baptism he dies to (is separated from) the *guilt* of sin. Just as I foretold you, Brother Moody did not say a word about that "form of doctrine" which we must obey before we are made free from

sin, by way of explaining it. He referred to it; why did he not tell us what it is?

After so long a time he comes up to my questions, takes a shy glance at them, and, after a few words in reply to one of them, passes on. Christ gave to believers power to become the sons of God. My question is: How can one say that believers are sons, when the Bible says Christ gave them power to become sons? In reply Brother Moody misquotes from the "Living Oracles" (which Campbell published): "But to as many as received him, believing in his name, he granted the privilege of being children of God." (He left out the word "to.") Well, that translation does not militate against my idea in the least. You cannot grant to a man the privilege of being that which he already is. As Hovey says, and as the context clearly shows, they received him *by believing*; then to these believers he gave something. What was it? The privilege of being children of God. Then those who exercised the privilege thus granted became children. These children were born, "not of blood, nor of the will of the flesh, nor of the will of the man, but of God." Brother Moody says from the first moment they became believers they were born of God. Not so; from the first moment they became believers they were *begotten* of God, and had power to become sons. Then, when they were "born again," "born of water and of the Spirit," when their faith had been perfected by their being "baptized into Christ," they were sons of God. However, let me give you the passage as translated by the translations which Brother Moody and I call the best in the world. He calls the Bible Union (Baptist) the best. Listen to it: "He came to his own, and his own received him not. But as many as received him, to them he gave power to become children of God, to those who believe on his name; who were born," etc. So, you see, his favorite version gives "become." I claim that the Revised Version (pedobaptist) is best of all. Here, it translates thus: "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; which were born," etc. This, also, uses the word "become." So does Wilson, so does Wesley, so does the Common Version. And when these agree in a translation you may just as well receive it as fixed. Meyer, DeWette and Godet (with many others) teach that the faith *precedes* and *conditions* the regeneration; and when these three commentators agree as to the meaning of a passage you

might just about as well also receive that as fixed. As certain as God's Word is true, the believer has power to become a son, and as certain as he has power to become a son, so certain he is not then a son.

Brother Moody says I teach that "'seek' means baptism," and that "call upon him" means baptism. To this I deign to give no further reply than to say that it is not so, that it is utterly without foundation, in fact. Then he asks the audience to excuse him for "bubble-bursting." He ought to ask to be excused for something far worse than that.

Brother Moody goes back to his argument from the Old Testament. His argument is, that the Old Testament is able to make one wise unto salvation; but baptism is not in the Old Testament; therefore, baptism does not belong to the plan of salvation. The blood of Christ is not in the Old Testament, nor the death of Christ, nor the resurrection, nor the incarnation. Can a man be saved without these? Please answer me one question, plainly; be real bold and manly at least one time, and speak out. Can a man be saved now without believing that God hath raised Jesus from the dead? Say yes or no. Well, if you won't talk now, say it when you get up. But, friends, he will never do it, or, if he does, he will ruin his cause. For no man ever did, or ever will, believe from the Old Testament that God hath raised Jesus from the dead. Yet that must be believed in order to salvation, for Paul says (Rom. x. 9), "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." The Old Testament is perfect, as far as it goes, but had it been altogether sufficient the New would never have been written. Paul did not tell Timothy the Old Testament was able to make him wise unto salvation. No, indeed; that statement would have been untrue; hence, he added the modifying clause, "through faith which is in Christ Jesus." And, as we have seen, no man can get the faith now required from the Old Testament.

But did not the apostles preach *from* the Old? Certainly, but their preaching constituted that which is in the New. Brother Moody says our people "seem to entertain the idea that the apostles went everywhere preaching from The Acts of the Apostles." Not so; they preached *from* the Old Scriptures, but their teaching and acts constitute the New. The first sermon preached after the resurrection constitutes a part of The Acts of the Apostles. It is

found in the second chapter of that book. Peter found his texts in the Old Testament, but he preached things not written as yet in any book, and he required men to believe them in order to be saved. Yes, Brother Moody, the apostles preached from the Old Testament—they got their texts there—but in every sermon they preached things without which no man can be saved, that did not occur till hundreds of years after the Old Testament was finished. If you say that the death of Christ, and the blood of Christ were in the Old Testament in type and prophesy, I reply, yes, and so was baptism.

Brother Moody says I say personal consciousness “is not reliable.” Incorrect! In its sphere it is infallible. But the consciousness of the prisoner in the jail cannot tell him when the governor pardons him. That does not lie in its sphere. But when he believes that he is pardoned, he is perfectly conscious of being happy. I trust you see where the testimony of consciousness comes in. It can’t testify to the height of a horse, nor to the weight of a barrel of sugar, *nor to any thing else out of the man.*

The gentleman then drifts off to the doctrine of total depravity. And he refers to Gen. vi. 5 as teaching the doctrine. Well, he is not far wrong about that. Those people were dreadfully depraved. *And God destroyed every one of them, except Noah and his family.* When people get totally depraved that is what God does with them. Why did he save Noah? Listen: “Noah was a just man and perfect in his generations, and Noah walked with God.” Further on it is said: “According to all that God commanded him, so did he.” Yes, as Brother Moody says, Paul, in first chapter of Romans, is talking of much the same sort of people. *But they were not born that way.* They “knew God” and turned from him; professing to be wise, “they *became* fools;” they “changed the glory of God” into images; they “changed the truth of God into a lie.” You see they were not born so depraved, but they “waxed worse and worse.” All this ruins Brother Moody’s doctrine, which says they were born totally depraved.

Brother Moody gives us his order thus: Conviction, godly sorrow, repentance toward God, prayer (including confession), faith, turning or conversion. *Prayer and confession before faith!* James, talking about a man’s praying, says, “Let him ask in faith,” and he says he will get nothing if he don’t. On this point hear the great Baptist, Alexander Carson, whom Brother Moody sometimes lauds so highly. He says, “Faith is the first step; and we are not

warranted, if this is not complied with, to pass on to other things." ("Life and Writings of Carson," vol. vi, p. 170.) On page 168 he says, "The Scriptures teach that believers pray out of faith, and not that sinners are to pray to obtain faith." Just so, for the Holy Spirit says, "Without faith it is impossible to please God."

Brother Moody refers to the eleventh chapter of Hebrews, and mentions Abel, Enoch, Noah, Abraham, Isaac, Jacob, Gideon, Barak, the Hebrew children, and others, as illustrations of faith. If he will show where any one of them ever obtained a blessing *on account of his faith* before he was *an obedient believer*, I will consider the case. In every one of the cases they believed, and they walked by faith before they were blessed. Obedience, under the Old Testament, like faith, was always required. And if the obedience required under the New Testament is different from what it was under the Old, so is the faith. And so goes the gentleman's Old Testament argument! As worthless as an exploded bladder!

Time expired.

J. B. Moody's Fifth Speech.

Respected Audience:

I would "speak out boldly like a man," and say that I agree with Drs. Hackett and Hovey, as far as I understand them, on the relation of baptism to salvation and its blessings. I might not indorse any peculiar *expression* of their doctrine, but their doctrine, as clearly gathered from their writings, I indorse. The gentleman is pushing his subject into this week in order to get me away from my affirmative argument. If any Baptist in this world has used Mr. Harding's language, with Mr. Harding's meaning, then I repudiate him as a legalist, and have no fellowship for him outside of the flesh. I can draw on his people for language that favors my doctrine and disfavors his, and could fill up this time set apart for *argument* to just such scrapping, but this people have a right to expect better of us both.

I do not propose to be drawn off after every or any little side issue that the gentleman may use as "filling;" nor do I propose to answer his affirmative argument till next week. I propose to make an honest effort to reply to every thing having weight as *argument*, or *interpretation*, and to do it only *once*. I cannot afford to burden my speeches with repetitions. At the proper time I will read some concessions from his brethren, and ask him if he indorses them. Does he pretend to indorse every thing his people say? Then, why does he ask me to do what he would not do? That may look to some like argument, but not to all. Brother Judson Taylor once used some severe language in reply to me. The gentleman knows that I can read on him some of the severest language ever penned in our line of criticism, and that from his own brethren, but were I to do so the audience could see that I was dealing in personalities in order to disparage him. I am not disposed to fight on that line, though I may be tempted to pay him off in his own coin.

It must be clear to every mind that the gentleman has no conception of saving faith; the faith that one must have before repentance, and in most cases is without repentance, is all the faith

the gentleman claims to have. Excepting Jews and infidels, the most ungodly man in this town has the faith my friend defines, and he knows that faith has brought him no blessing. Truly, it is dead and profitless. The devils believe that Jesus is the Christ, and more, they *know* it. "We know thee who thou art, the Holy One of God." In this they confessed, and more, they "*obeyed*." "And they obeyed him." (See Mark i. 27, and ii. 11.) Here is his kind of faith; nor was it faith only, it was faith that *obeyed*; for, believing he was the Christ, they obeyed him. Will he deny they are of his creed?

On John i. 12, 13, my friend says, "Not so; they were *begotten* of God, and become sons when they were born of water." Is this argument? Who says so besides Mr. Harding? Does Campbell, or Wesley, Common Version, or Bible Union, Oxford Revision, or Meyer, or anybody else, beside Wilson and Anderson? In the language of the gentleman, "when these agree in a translation, you may as well receive it as fixed." But did those who translated "become" believe the gentleman's doctrine? Not one. Hear Meyer, "the greatest exegete that has lived since Paul:" "Believers, from their knowledge of God in Christ, *become* children of God by being *born of God* through the moral transformation and renewal of their entire spiritual nature by the Holy Spirit." It does not say that *believers* become children, but those who *received* him, or as many as gave heed to his teaching, he gave privilege to become sons of God. How many of these receivers became children? Even as many as believe *in* his name; and all such *had been* born of God, "for whosoever believeth has been born of God." Think of it! Mr. Harding is trying to make the text read or mean baptized into his name. For we are all the children of God *by faith* in Jesus Christ. *Besides*, as many of you as have been baptized into Christ have put on Christ. This is indorsed by McKnight, Dodderridge, George Campbell, Alexander Campbell, Wilson, etc.

If the gentleman has done his best on my Old Scripture argument, then I need not reply. One question I ask. Which is the more credible, inspired prophecy, or inspired history? If the resurrection was in the prophecy, ought not the Jews to have believed it, and were they not censurable for not believing it?

He misunderstands me again. I said *his* personal consciousness was not reliable, he being the witness. As soon as my opponent gets out fairly in the field, away from all hiding and dodging places, then I will march boldly on him in regard to faith bringing

no blessing apart from the bodily action of obedience, for I don't suppose he will claim any virtue in bodily action that is not obedience. Awaiting a full exhibit, I now proceed with my argument.

I was last contrasting his definition of faith with that of the Bible. Listen:

"Evidence alone produces faith, or testimony is all that is necessary to faith. . . . The only, the grand question of man is, what is fact, or truth. I must hear the facts clearly stated, and well authenticated, before I can believe them. The man who can believe one fact well authenticated can believe any other fact equally well attested." (A. Campbell.)

Now, take this modern, minifying definition and apply it to the cases of Daniel and the Hebrew children, for example. Faith stopped the mouths of lions, and quenched the violence of fire heated seven times hotter than was wont. "The facts well attested" and the truths "well authenticated" furnished in these cases for faith, if believed, would quench faith instead of fire, would open instead of shut the mouths of the lions. What are the facts well attested? They are these: Those lions are ferocious, carnivorous, hungry, and, judging from all past observation and history, they will break all of Daniel's bones "ere he come to the bottom of the den." King Darius said God would deliver him, but he did not utter a *fact*, for the thing had not been done, and if by haphazard he uttered a truth it was not well attested, or authenticated, for he was not inspired, but a wicked king. No one had ever been delivered from a night's lodging in a den of lions, and so hungry were these that when the men with their wives and children were cast in the den the next day "they break all their bones in pieces ere they came to the bottom of the den." Such well authenticated facts and truths would be fatal to faith if faith were nothing more nor less than a belief of them. Hear Daniel next morning giving in his testimony: "My God hath sent his angel and shut the lions' mouths, that they have not hurt me." This was a fact *subsequent* to his faith, and an *unrevealed* truth that could not have produced the faith that shut the mouths of the lions. "No manner of hurt was found upon him, because he believed in his God." (Dan. vi. 24.) Let a man believe in God, in Jehovah, in Christ, and look to him, the author and finisher of faith, and every good and perfect gift comes down according to the faith—"that is the substance of things hoped for, the evidence of things not seen." If a man prays for any thing, let him believe

he will receive it, and he shall have it, fact or no fact. If the Word of Christ is the well attested truth that is sufficient to produce faith, then let those of this school obtain, as the ancients did, a good report through faith. Their achievements are surely meager thus far.

In the case of the fiery furnace being quenched by faith, the attested facts and the authenticated truths are all against faith, and to confine faith to a belief of them is no faith at all. All the facts and truths attested were against them. They did not know whether God would deliver them or not. The object of their faith was not fact or truth, but, like Daniel, they trusted in God, and he sent his angel and delivered them. (Dan. iii. 28) The same faith to-day, or any other day, would accomplish the same results. How intolerable the transition from the sublime heights of Paul's definition of faith, that brings everlasting life with other supposed impossibilities, to the degraded depths of a belief of plan, plea, plot, proposition, fact, truth, law, perfected by one act, for the pardon of sins; the plan, plea, plot to be believed, is as false as fatal, and the belief of it is faith to the ruin, and not to the saving, of the soul. The so-called law is a delusion, the facts are false, and the belief of them is fatal to faith, and such obedience is disloyalty and rebellion. The patriarchs before the law, the prophets under the law, and the apostles under the Gospel, had the same like precious faith.

Paul argued the *nature* of faith as possessing the only principle on account of which God could make it the medium for the conveyance of the blessings of salvation. Then, as since and before, faith had but one competitor for such honors. Faith is of the heart, a spiritual exercise, and, like repentance, prayer, love, joy, peace and hope, it may be exercised to its best advantage, even though the body, or outward man, be fettered with ropes until it could not twitch a muscle or wink an eye. But man, judging only the *outward* appearance, has little or no esteem for qualities of the heart, because it is not in his power or province to judge it. He must look for its *fruits in works*, and, having his eyes always on the lookout for works, how natural that he should so magnify works as to ultimately give them a monopoly of moral and spiritual virtue. But God judges the heart, and when he sees the heart intently seeking him (in the day that thou seekest me with all thy heart), confidently trusting him (I will save them because they put their trust in me), he is ready for judgment to pass, and

he reckons the faith for righteousness, because he knows it is a righteous principle, first receiving righteousness, and then working out through the members, and thus showing itself in works of the flesh, and thus make the members of the body the instruments of righteousness, if circumstances permit. But God, seeing and judging the heart, does not wait for outward developments, which might be long delayed, or even frustrated by overpowering circumstances, such as imprisonment, sickness and death. So God's judgment is pronounced from (*ek*) faith. He counts *it* for righteousness. So, faith receives the *present* blessings of salvation, and hope patiently waits to receive those that are *promised* to it. Now, if faith is going to manifest itself by works, then the works, to comport with the faith, should be righteous works, for faith is a righteous principle. But so prone is man to err that, unless God gives him rules to govern his actions, he is sure to go astray, and do injustice to his believing heart. God's rules to govern man's life must be right, essentially right, right always and every where, and hence unchangeable, so unchangeable as to become law, and hence called law. We watch ourselves and others to see if there is a walking according to law, and this becomes our rule of judgment, and necessarily our only rule. How natural for us to think well of ourselves when judgment declares in favor of our obedience to law, whether that judgment issues from ourselves or others. Our obedience to law is *our* righteousness, *our own* righteousness, works of righteousness *which we have done*, simplified in expression to works of the law, works of law, or simply works. But, having our eyes always on works, how natural for us to so magnify works as to make them a ground of boasting. Our works are seen of men, and we love to please men, and to be justified of men, hence works as magnified by men have come to possess an imaginary virtue that make them the rival, or even the superior, of faith as a heart and life-cleansing principle. Works, to possess this supposed merit, must be works of law, and the law must emanate from God, and be stamped with the sanctity of his commanding majesty. God, foreseeing this, gave on Mount Sinai a perfect law, afterwards called *the* law, and made it a covenant by which he would judge and count men righteous, provided the obedience was up to the requirements of the law. Here is where God not only exerted but exhausted himself in law as a life-giving and life-sustaining principle. So that, if a man would be justified by law, let him hear *the* law. Now, this disposition in man to magnify his

own works, and to claim them either as the sole or partial ground of his justification before God, is the most dangerous tendency in man, as it frustrates grace, and makes the death of Christ of none effect. This is the probable reason why Paul gave more attention to the refutation of this error than to any other of his day. "The Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith; but Israel, following after a law of righteousness, has not attained to that law. Wherefore? Because they sought it not by faith, but as it were by works." (Rom. ix. 30-32, Oxford Revision.) They had a zeal, but not according to knowledge, for, being ignorant of God's righteousness, and seeking to establish their own, they did not submit themselves to the righteousness of God. "For Christ is the end of law for righteousness to every one that believeth." Paul included in his argument not only those that had *the* law, but also those who had not; who were a law unto themselves; those also *before* the law, and those who by nature did the things contained in the law. And not only so, but he also included both Jews and Gentiles who were under the Gospel; who, having begun in the Spirit, and in faith, were tempted to go back to law. If there was a law of the Gospel *versus* the law of Moses, or any other law, Paul forgot to make the least or most remote reference to it. He was not arguing law *versus* law, but faith *versus* law. "The law is not of faith," and faith must "work not, but believe on him that justifies the ungodly." Yet, so far from making law void through faith, he would establish law. How could this be done? By leaving the things promised to faith, and the things promised to works, to each as they had been promised. "To him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is counted for righteousness." The ungodly are the lawless and disobedient. God justifies these ungodly characters from faith "apart from works." The faith that seeks justification of the ungodly before God must be a faith that works not for such justification, but simply believes, receives, submits. Faith is a working principle, except when seeking for the justification of the ungodly before God. Here true faith dares not work, for there is nothing it can do. It cannot go into heaven to bring Christ down, and then go into the abyss to bring him up again from the dead; and such are the works required for the justification of a sinner before God. "While we were yet sinners Christ died for us," that we might be justified by his blood, and be saved from wrath through him. These are

works required in order to the justification of a sinner, but the sinner could take no part in them. "When we were enemies we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life." These are works necessary to our justification and salvation, but we can take no part in them. So, while faith is a working principle, and while it dares not work for justification of the ungodly, yet the ungodly, being justified by faith without works, will seek for work in the sphere, and to the end, that faith is expected to work. Hence, works after justification before God, becomes a "sign," "a seal of the righteousness of the faith" which we had before we came to obedience. "He that doeth righteousness *is* righteous, even as he is righteous." In the offering of Abel's sacrifice he obtained a witness that he *was* righteous, God testifying of his gifts, and by it he being dead yet speaketh. It was thus with Abel before the flood, it was thus with Abraham four hundred and thirty years before the law, it was thus with David under the law, it was thus with the Gentiles without law, and it was thus with Paul under the Gospel. In *all*, faith at first, in the matter of justification of the ungodly before God was a non-working principle, but afterward it sought to manifest itself according to law. Hence, the believer, being justified by faith, has always sought to glorify God by the good fruits of a holy life. Abel offering his lamb, Abraham his son, and the believer the sacrifice of obedience, are all "working out," manifesting their justification by faith, declaring its purifying effects on their hearts by leading them as good trees to bring forth good fruit, or cleansed fountains to send forth pure streams. To do good that we may become good is an error for which there is now no excuse. Hence, we may write in large letters across the ages and the nations concerning the non-working faith in the justification of the sinner and the subsequent working faith in the obedience of the righteous, "*There is no difference.*"

Let us go back to the beginning of these divine principles and view them in the light of the covenants. How shall a man be justified before God? Or, as Paul more fully states it, How can God be just and justify the *ungodly*? This is the question of the ages, and the question of this debate, since justification includes forgiveness of sins.

To this end God has proposed "two covenants," one of works and one of grace, but none of works and grace. "If of works, then no more of grace," and "if of grace, then no more of works."

The establishment of this proposition will be fatal to my friend's theology, for he will be neither slow nor timid in professing salvation by works of righteousness which we must do. So great is man's antipathy to grace that God proposed the hard and relentless covenant of works, that it might force us to Christ, who is full of grace and truth. This covenant is called "old," because first ratified by blood, and "first," because first in its operations with us as a principle of a holy life. Let us first identify these covenants, and mark well their specifications and the principle of their operations. In Exodus xix. 5-9 we find the proposal of God to Israel: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar people unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests and a *holy* nation. These are the words which ye shall speak unto the children of Israel. . . . And *all* the people answered together, and said, *All* that the Lord hath spoken we will *do*. And Moses returned the words of the people unto the Lord, and the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee and believe."

Now follows the preparation on the part of the people, and the awful quaking, and smoking, and lightnings and tempests, with blackness and darkness, which made even Moses exclaim, "I exceedingly fear and quake." The Lord takes Moses into the mount and delivers to him the law covenant, which he returns to the people, and which they most solemnly accept. This we find in Exodus xxiv: "And Moses came and told the people *all* the words of the Lord, and *all* the judgments, and *all* the people answered with one voice, and said, *All* the words which the *Lord* has said will we *do*. . . . *All* that the *Lord* hath said will we do and be *obedient*." (Is this not my friend's way?) "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." Paul, alluding to this in Heb. ix. 18-22, says: "Wherefore neither the first covenant was dedicated without blood; for, when Moses had spoken *every* precept to *all* the people, according to the law, he took the blood of calves and goats, with water and scarlet wool, and hysop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle and vessels of the ministry. And almost

all things are by the law purged with blood, and without shedding of blood there is no remission." Now, it is of prime importance to identify this covenant for once and forever, that no time may be wasted in its dispute. Two references are deemed sufficient for this. Deut. iv. 13 reads: "And he declared unto you his covenant which he commanded you to perform, even *ten commandments*, and he wrote them upon *two tables of stone*." The ten commandments constitute this covenant of works. But one more reference will settle it. Deut. xix. 9-11: "When I was gone up into the mount to receive the *tables of stone, even the tables of the covenant* which the Lord made with you, then I abode in the mount forty days and forty nights. I neither did eat bread nor drink water. And the Lord delivered unto me two tables of stone, written with the finger of God, and on them was written according to *all* the words which the Lord spake with you in the mount, out of the mist of fire in the day of the assembly. And it came to pass, at the end of forty days and forty nights, that the Lord gave me the *two tables of stone, even the tables of the covenant*." Now we trust all can see that the "old," that "first" covenant, in which God proposed to recognize the people as righteous, holy, without sin, provided they did *all* he commanded, for this is what they covenanted to do.

These tables are called the "book of the law." Then, of course, "cursed is he that continueth not in *all* things written in the book of the law to *do* them," for this they solemnly engaged to do, and, having engaged to do *all*, they are guilty if they fail in one point. Now God knew that they all would break this covenant, and he must regard them not, so he mercifully expanded the covenant into "judgments and sacrifices," the one to fully explain the requirements of the law, and the other to point the transgressors to the Mediator of the "new" covenant, that by means of death for the redemption of the transgressions under this first covenant, they which are called might receive the promise of eternal inheritance. If these sacrifices under this first covenant could have made them that did the service perfect, as pertaining to the conscience, then there would have been no need of another. Or, as St. Paul puts it, "If there had been a law given which could have given life, then righteousness, or justification, would have been by law, and Christ need not have died." But this covenant failed, because one of the parties covenanting broke it, and God regarded them not. This law was "holy, just and good," a "perfect law,"

and God could not make a better one. So, if any one would be justified by their own righteousness, let him follow the rule of conduct laid down under the first covenant, written on two tables of stone—the ten commandments. All will try this, as did the Israelites, and all like them will fail, and, being conscious of this, death ensues. (Rom. vii. 8–13.) But the bringing in of a better covenant will give hope. But this new and better covenant must not be like the old, for that was “do and live;” and if the new is do and live,” there will surely be another failure to make the comers thereunto perfect, and the promise cannot be sure to any of the seed. Now let us study by contrast the new covenant, for God says it shall not be like the old. Don’t forget, these terms, “new” and “old,” are the language of appearance. They are thus to us, and in us, and for us. To God the other is the first and the “old,” for it was confirmed of God, in Christ, *before* Abraham, while the other was not written until some hundred and thirty years after Abraham. Hence, this *latter* cannot disannul the *former* so as to make its promises of none effect.

The purpose and promise of this really old covenant budded in the garden when God said “the seed of the woman shall bruise the serpent’s head.” It blossomed when God said to Abraham, “In thee and in thy seed shall all the nations of the earth be blessed.” But its full specifications are not given till the time of the later prophets. So the still later writers, the apostles, sometimes referred to this covenant in bud, as in Heb. ii. 14, 15; and then again to the blossom of it, as in Acts iii. 25, 26; and, again, to the rich fruitage of its specifications, as in Rom. xi. 25–27; Heb. vii. 7–13; x. 15.

COVENANT OF GRACE.

Let us now study the gospel of grace, in the light of the covenant of grace, as we find its specifications given by the later prophets.

Time expired.

J. A. Harding's Fifth Reply.

Ladies and Gentlemen:

It is amusing to see how quickly, and with what an effort to preserve an appearance of dignity, Brother Moody changes his ground when he is beaten at his own game. For example, with a great flourish of trumpets he began to introduce "concessions" from my brethren. He began with Brother H. T. Anderson, then he introduced an unknown "Campbellite professor," then a nameless lady. This was in his first and second speeches. But since I have replied in his own style, by giving "concessions" from the leading Baptist lights of the world, such as Clarke, Bliss, Hovey, Hackett, Dale, Wilmarth, Harkness, Foster, D'Ooge, Boise, Metcalfe, Ripley and others, he suddenly becomes exceedingly opposed to that way of doing, and, with great appearance of dignity, cries out thus: "I can draw on his people for language that favors my doctrine and disfavors his, and could fill up this time set apart for *argument* to just such scrapping, but this people have a right to expect better of us both." He is not going to be drawn off after these *little side issues*, he informs us. He ought to have thought of that in the beginning.

But he says positively that he agrees with Hackett and Hovey, as far as he understands them, in their doctrine on the relation of baptism to salvation, though he says he may not agree with their *peculiar expressions*. I should think not. One of Hackett's "peculiar" expressions concerning baptism is this: "Submit to the rite in order to be forgiven." He says that is what Peter meant in Acts ii. 38. I am glad to hear Brother Moody say he believes that doctrine, and now I would like to hear him explain what he thinks Hackett intended to teach in that "peculiar expression." Hovey wrote an article of considerable length on "Baptism as related to regeneration and forgiveness." Let me give you a number of his *peculiar expressions*, the doctrine of which Brother Moody tells us he believes, though he may not like the way it is expressed. I am not surprised at that, either, for if Dr. Hovey believed as he does,

he had a most unfortunate way of making it known. Hovey says:

1. "Here repentance and baptism are represented as leading to the forgiveness of sins."

2. "Baptism involves the idea of prayer for the forgiveness of sins."

3. "Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon; it expresses the act of the soul in turning to God, committing itself to God, and seeking his grace." Notice: in this extract he says baptism "*saves*;" baptism stands for and means "*an earnest request for pardon*;" it expresses "*the act of the soul in turning to God*," "*in seeking his grace*."

3. "He [Paul] teaches that men are saved by an outworking, obedient life, given and preserved by the Holy Spirit."

5. "Baptism, then, is a very definite and important act of obedience to Christ, and withal a very clear confession of divine truth; but it is prerequisite to salvation only as obedience to the known will of Christ is prerequisite."

So testifies Alvah Hovey, who is perhaps the most learned Baptist now alive. Brother Moody says a man is saved before baptism; how, then, can he believe the doctrine that baptism "*saves*?" that it is "*an earnest request for pardon*?" that it leads "*to the forgiveness of sins*?" How can he believe that one is to "*submit to the rite in order to be forgiven*?" Brother Moody teaches that men are saved without works, and before works of every kind; how, then, can he believe that "*men are saved by an outworking, obedient life*?" One thing is certain, he cannot believe these statements without being on both sides of this question at the same time.

Dr. Clarke, who was a co-worker with Drs. Hackett and Hovey on the American Commentary, says: "The obtaining of forgiveness for a sinful life was *the end* to which the submission to baptism was *one of the means*." I wonder if my friend believes that "*peculiar expression*" too. If so, what does it mean when looked at through Baptist glasses?

There is one thing in which the gentleman beats me badly. He can hold his tongue on the most important points in debate, and pass on as though he had not noticed them at all. That Norton letter is an illustration; that his learned and distinguished English

correspondent should proclaim and defend in such a vigorous way the doctrine that I am advocating is a fine illustration of the fact that the leading minds among the Baptists are coming to the truth, but that his letter should have appeared in *this week's issue of the Baptist*, to my mind, seems evidently providential. Ah, my friends, God is furnishing me with weapons, even through his own friends, with which to break down and to destroy his positions and arguments. You all saw the startling effect that the reading from that letter had upon the audience, and, indeed, upon himself; but when he arose to reply, not one word did he say about it. Brother Moody, do you accept the teaching of Dr. Norton as you do that of Hackett and Hovey? You say you would repudiate any Baptist who would use my language with my meaning. I accept that extract from Norton as being an excellent expression of my views on the subject, when the words are taken in their plain and common meaning; do you? Don't fail to answer when you arise. You say you are going to read "concessions" from my brethren, and ask me if I indorse them. Well, I promise to give you a prompt and candid answer if you will answer me as to Norton's letter.

Brother Moody says of me: "The faith that one must have before repentance, and in most cases without repentance, is all the faith the gentleman claims to have." A singular man, indeed, is my erring brother. Why, in my last speech I was at special pains to define the faith that saves. I told you that it is faith perfected by works, and that it includes both repentance and baptism. With this statement right before him he says I don't *claim* to have any faith but that which precedes repentance. No wonder his brother Taylor accused him of "unaccountable misrepresentations" and "cruel injustice."

The devils believed, confessed and obeyed, says Brother Moody. Yes, the convicts in the penitentiary obey their keepers, but it is not because they want to, it is not because they love; and so of the devils who obeyed Jesus. The faith that pleases God is faith that sorrows for sin, that loves and trusts the Lord, that, with full purpose of heart, is determined to follow Christ, and *that does follow him*. That is the faith that my brethren claim. The devils have no such faith as that, nor can it properly be called "faith only." No, no; it is the faith that Abraham had when it was said of him, "Faith wrought with his works, and by works was faith made perfect." It is this faith that "avails"—this faith perfected by works—and the word *avail*, you know, means to reach the

blessing. Paul says (Gal. v. 6): "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith, working through love." It is "faith working" that avails, that always did avail, that always will avail; "faith *working through love*."

Brother Moody wants to know if I will deny that the devils are of my creed. Yes; certainly. Neither the devils nor Brother Moody are of my creed, since, with Paul, I believe that "faith working through love" is required to reach the blessing.

The gentleman wants to know what authority I have for saying that those who received Jesus by believing on his name were thus "begotten" of God. It affords me pleasure to tell him. 1 John v. 1 reads thus in the Revised Version: "Whosoever believeth that Jesus is the Christ is begotten of God." Where the common version has "born," the revised has "begotten." The Bible Union, Living Oracles, Anderson, Emphatic Diaglott, McKnight, and modern scholars generally agree with the Revised Version. The Greek word *gennao* is translated both "begotten" and "born," but there is a very simple, common sense rule to guide us in deciding which word to use in translating it; it is this: when connected with the father it should be rendered "begotten;" when with the mother, "born." I say again, when one believes with the heart he is begotten of God; when he is baptized he is born of water, and thus he is born again.

Notice how Brother Moody twists the Word of God. The Bible says: "As many as received him to them gave he power to become the sons of God, even to them that believe on his name." That verse teaches that God *gave to believers* power to become sons. Now, listen to Brother Moody's explanation of it. He says: "It does not say that believers become children, but those who *received* him, or as many as gave heed to his teaching, he gave privilege to become sons of God. How many of these receivers became children? Even as many as believe *eis* his name." What a perversion! God teaches that to those who received Christ, even to those who believed on his name, gave he power to become sons of God. Brother Moody teaches that to those who received Christ, to them he gave power to believe on his name, and thus to become sons. I would rather die than to hold to a theory that would make me twist the Word of God like that.

Concerning his Old Testament argument, I have at present but one word to add, namely: If the Jews, prior to the resurrection of Christ, had believed what we are now required to believe in order

to be saved, they would have believed a falsehood; for now there is promise of salvation to none except to those who believe "that God hath raised Jesus from the dead."

The gentleman is very much displeased with Mr. Campbell's idea that faith results from testimony; that evidence, if clear and unmistakable, is sufficient to produce it. Well, I think Mr. Campbell is right about that, if the gentleman does call it a "minifying definition." The fact is, Mr. Campbell got that idea from the Word of God. Paul says: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Then, a little farther on, he adds: "So then faith cometh by hearing, and hearing by the Word of God." (See Rom. x. 14-17.) It is saving faith, too, of which he was speaking, for salvation was his theme. Listen again: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts viii. 12.) How did their faith come? What did they believe? At Iconium Paul and Barnabas "*so spake* that a great multitude, both of the Jews and also of the Greeks, believed." (Acts xiv. 1.) Does not that look as though the testimony produced faith? John says: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." (John xx. 30, 31.) Evidently, John wrote his testimony to produce faith, and *saving faith* at that—faith that would bring "life through his name." How is conversion brought about? Listen: Paul and Isaiah represent the Lord as saying, "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted [and should turn again, R. V.], and I should heal them." That looks as though conversion comes through the eyes and ears, does it not? So it seems to me. They saw and heard, and thus faith was wrought in some. Others closed their eyes, and refused to hear with patient attention, and hence they failed to believe. But Brother Moody's idea is that God gave to some who heard power to believe, and that all such believed and were saved; but that to others he did not give this power, and they therefore could not believe nor be saved. I would like to know, then, whose fault their damnation would be?

The gentleman seems to think that Daniel and his Hebrew companions could not have had any "well authenticated" facts and truths—any sufficient evidence to satisfy them that God would stand by them in their hours of trial. Strange, passing strange, indeed! Does he not know that the writings of Moses had been extant for eight hundred years and more? Why, the Psalms of David had been in circulation for four hundred years, Solomon's writings for three hundred and seventy-five years, and Job for a much longer time. Yes, these Hebrew children had Moses and many of the prophets. And Abraham, "the father of the faithful," thought that Moses and the prophets were sufficient to produce faith. Do you remember his conversation with the rich man who was in torment? The rich man wanted him to send Lazarus to his father's house to warn his people. "For," he said, "I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 27-31.) Evidently, neither the rich man in torment, nor Abraham in the realms of the blessed, had yet learned enough to make them Calvinists; for if they had, the rich man would have known that his brethren would not come to his place if they were elect, but that they certainly would if they were not elect. While Abraham would have answered such a question about thus: "Don't bother about your brothers; if God calls them they'll come; if he does not, they can't; if they are elect he will call them, if they are not, he won't." But they had not learned enough to become what Brother Moody is. That rich man thought faith comes by hearing, and hence he wanted Lazarus to go back *to testify*; and Abraham thought so, too, but he considered the testimony of Moses and the prophets all-sufficient. In that he differed very widely from Brother Moody.

Jesus said: "Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." (Luke viii. 12.) Evidently the devil, in one matter at least, is in full agreement with Paul, John, the rich man, and Abraham. *He knows the word of God is sufficient to produce the faith that saves*, and hence he hastens to take it away. He has been among men ever since the fall; he

shows great familiarity with the Scriptures; he has heard the teaching of Moses and the prophets, Christ and the apostles, and he has learned that the word is dangerous to his interests. Ah, ye mothers, the devil would not try to snatch that word out of your children's hearts, as he does, did he not know of its wonderful power. He is afraid if the word stays there that they will "believe and be saved."

While talking on the subject of faith, the gentleman accuses us of holding to "a belief of plan, plea, plot, proposition, fact, truth, law, perfected by one act, for the pardon of past sins." With his usual accuracy (?) he gets the matter exactly wrong. We hold that faith in *a divine person*, Jesus the Christ, and a following of him, are necessary to salvation. We do not hold that the faith is perfected by one act, but, as the apostle says, "by works." Repentance, confession and baptism are all works. Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." (Matt. xi. 28, 29.) Jesus requires that men should believe upon him, love him, come to him, take his yoke upon them, and learn of him, if they would find rest. There is little ground for the doctrine of the sinner's justification by faith only in that.

The gentleman talks about a man's body being "fettered with ropes, until it could not twitch a muscle nor wink an eye." (It would take a scientific rope handler to bind a man that way!) But even then faith could be exercised, he claims, to the saving of his soul. Well, that is his talk. *When he finds a case in which God ever bestowed any blessing on any man because of his faith, before that faith was expressed in action*, I will then pay some attention to such talk, but till then it is worthless. The Bible is a large book; it covers about four thousand one hundred years of the world's history, and surely, if there be such a case, it can be found in these inspired records. But it cannot be found. James says, "Faith apart from works is barren." (James ii. 20, R. V.) On the strength of this statement of inspiration I make the challenge. I have made it many times before, and it has never been met. I have called upon Brother Moody for such a case time and again, in former debates, and he has tried to meet it, but has invariably failed. He is conscious of failure, too, for, if I remember aright, he has always in different debates tried different cases. You will see how he comes out this time. If he finds such a case, then I

will grant at once that he can bind a man with ropes so that he cannot "twitch a muscle nor wink an eye."

The gentleman is disposed to ridicule the faith we advocate; he talks of "the degraded depths" of such a belief. Well, he can talk on; but if I believed, as he does, that those rulers of the Jews (John xii. 42, 43) who believed on Jesus, but would not confess him because they feared the Pharisees, lest they should be put out of the synagogue, who loved the praise of men more than the praise of God—I say, if I believed, as he does, that those rulers had saving faith, that they were then in a saved state, I would not talk about anybody degrading faith. For everybody in town, nearly, has as good a faith as that.

Says Brother Moody: "If there was a law of the Gospel *versus* the law of Moses, or any other law, Paul forgot to make the least or most remote reference to it." And so he concludes we are justified by faith unexpressed, by faith which has no law, nor works of any kind attached to or included in it. The word "law" means "rule of action." Is there no law that has taken the place of the Mosaic economy? Have we no rule of action in coming to Christ and in abiding with him? Listen: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.) Here Paul clearly teaches that there is a law called "the law of the Spirit of life," which makes a man free—free from the law of sin and death. James says: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." (James i. 25, R. V.) Hence he exhorts them to receive the "implanted Word," which, he says, is able to save their souls; but he exhorts them to be "doers of the word, and not hearers only." This law is called "the law of liberty," because it is the law by which men are freed from sin and death. Paul refers to this law when he says, I became "to them without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law." (1 Cor. ix. 21.) Here Paul, who so fully taught that he was freed from the law of Moses, claims to be "under the law to Christ." With such facts before him, how could Brother Moody say Paul made not "the least or most remote reference" to any law as supplanting or coming in the stead of that of Moses? In Rom. iii. 27 Paul speaks distinctly of "the law of faith," and contrasts it with the law "of works." And, as we have seen, he

teaches these Roman Christians that they were made free from sin when they had obeyed from the heart the "form of doctrine" which was delivered them. (Rom. vi. 17.) And as "law" is "rule of action," they were made free from sin by law; not by the law "of works," but by "the law of faith;" not by "the law of sin and death," but by "the law of the Spirit of life," "the perfect law of liberty."

We are justified by works, but *not by our works*; we are justified by God's works. Faith is a work, but it is a work of God. Jesus says: "This is the work of God, that ye believe on him whom he hath sent." (John vi. 29.) We are not justified without that work. Repentance is as much a work as faith, and without it no man is justified, for Jesus says, "Except ye repent, ye shall all likewise perish." It, too, is a work of God. These are works that we perform, that we are commanded to do, yet they are God's works. Man is active in performing them, nevertheless all agree they are God's works. But I call your attention now to a work that is also God's work which the sinner is not required to perform, but merely to submit to; in it he is passive, and the command is expressed in the passive voice. I refer to the command to be baptized. *Christ baptizes every man that is Scripturally baptized, the man merely submits.* This may seem at first to be a strange statement, but it is true, and is susceptible of the clearest proof. It is said, "Jesus made and baptized more disciples than John, though Jesus baptized not, but his disciples." (John iv. 1, 2.) *What Jesus did through his agents, his disciples, he did himself.* But all the baptisms that are now Scripturally performed are done in his name, by his authority, under his commission, and hence are done by him. Baptism is an act of righteousness, but not of our righteousness; it belongs to God's righteousness. Here is the proof: when Jesus was baptized he said, "Thus it becometh us to fulfill all righteousness." Hence, baptism is an act of righteousness. But Paul says of God: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." (Titus iii. 5.) The "washing of regeneration" here is not a part of, but is contrasted with "works of righteousness which we have done." But the washing of regeneration is baptism. So testify Summers, Clarke, Wesley, Watson, Stuart, Robinson, Hovey and scholars generally. Hence, it follows that baptism is a work of God's righteousness, by which, and by the renewing of the Holy

Ghost, he saves us. I here ask my friend two questions: (1) Does baptism belong to the righteousness of God, or to the righteousness of man? Jesus clearly intimated that John's baptism was from heaven, then surely his was. (2) Are we saved without God's righteousness? He can't give a reasonable answer to those questions to save his life without giving up his cause. Paul says the reason the Jews had not been saved was, they had not "submitted themselves to the righteousness of God." (Rom. x. 3.) If baptism belongs to God's righteousness (as it certainly does), woe to the man who does not submit to it.

Brother Moody talks about man's disposition "to magnify his his own works." Just so; the mourner's bench, for instance. Man is equally disposed to minify the works of God; baptism, for instance.

But, quotes Brother Moody, "We conclude that a man is justified by faith without the deeds of the law." Certainly, but baptism does not belong to "the deeds of the law," but to "the obedience of faith."

Again: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Certainly; but God's works are not excluded here (for faith is not excluded), but man's works—works of merit, as the context clearly shows. Baptism does not belong to that class, but is by Paul himself contrasted with that class. Let me repeat, *baptism is not a work that the man baptized does, but it is one which the Lord (through an agent) does for him.*

Time expired.

J. B. Moody's Sixth Speech.

Gentlemen-moderators, Ladies and Gentlemen :

I have a few things to bring up from a previous speech. I deny the gentleman's last statement concerning the Mill Creek Church, and I call for the proof. I deny his statement concerning his Watertown Church, and call for the proof. I deny the prosperity of his cause there, and Alexandria, where I debated with Dr. Brents. I ask the gentleman how many protracted meetings have been held at Alexandria since that debate? He held one himself. How many did he get, and what became of them? Dr. Brents tried. How many did he get? "I hope he will speak out like a man." At the time of that debate there was no Baptist Church at Alexandria. Now they have an organization, and one of the finest houses in that country. Even a stranger in that country knows the remarkable prosperity of the Baptists at Watertown, where I debated with Mr. Lipscomb. They have almost swallowed up all the religious interests of that country. Our large house on good days can hardly hold the congregation, with your people at home. You got some from our Church that we excluded, and some who ran from exclusion, and some coerced from intermarriage, but never did you get one as a result of these debates, and you never will. Now I call for the per cent you get from us. I did this some two months ago in my paper, but no answer as yet. Facts and figures, Mr. Harding, if you please, and we will compare them with your ninety per cent. "Speak out like a man." Yes, the gentleman well knows that I have not, do not, and will not answer before my time; hence, he can safely air himself before his brethren with his seeming boldness in asking questions, and his boasts that I never will are all to recoil on his own pate. This he knows, but he must boast beforehand or die. I love to see him hang himself thusly. He knows that all of his pertinent questions will be answered, and he knows it well. I must here confess my shame and humiliation at such matter as this in such a debate as this, but the gentleman compels me.

He says: "If it were possible to repent before believing, it would be a sin." Now the whole Christian world can see about *his* repentance and faith, for with one voice they say that it is not possible to repent as a result of saving faith, and if it were, it would be a sin. You see how vital are the issues, and how we stand the poles apart. He says, also, that a man cannot *now* repent toward God; that since Pentecost Christ is on the throne, and it is with him we have to do. But Paul taught both Jews and Greeks, publicly and privately, that repentance was toward God, and that faith was toward our Lord Jesus Christ. (Acts xx. 21.) He also taught everywhere that men should repent and turn to God, and do works meet for repentance. (Acts xxvi. 20.) When Jesus came preaching the Gospel of the kingdom he said: "Repent ye, and believe in the Gospel." (Mark i. 15.) Jesus says again that "they repented not that they might believe." (Mark xxi. 32.) And here he uses the very word that Mr. Campbell translates repent, and the only word, he says, that means it. And here I ask this question: Mr. Harding, do you agree with the father and founder of your faith on repentance? Then, a man must repent that he might believe. If you do not agree with the "ancient order of things" restored by Mr. Campbell, then, concerning the faith, you are an apostate, and, concerning the truth, you are a reprobate. Again I ask: Mr. Harding, do you agree with Christ, who said, "Repent, and believe in the Gospel?" If not, you are an apostate concerning the faith, and a reprobate concerning the truth. Once more, Mr. Harding: Did John, and Christ, and Peter, and Paul address *believers* every time they said *repent*? Did Paul do right in teaching men to repent toward God, and turn to God, instead of Jesus Christ? "I hope he will speak out like a man." Once more, Mr. Harding: If "whatever is not of faith is sin," as you quote it, then is it not a sin to be born, and to suck the mother's breast, and to grow, and to go to Church, and to hear the Word? "I hope he will speak out, and not be afraid." Mr. Harding, you say again that baptism is not a work which we do, but it is the righteousness of God to which we submit; and again you say that it is a work, a bodily action of obedience, which we must do in order to perfect faith. Will you please tell me which of these contradictory statements is your real position? Again, do you really believe that a real sinner is really put into the real Christ by the real physical action of immersion? Again, it is said that the jailer and his house "rejoiced, *believing* in God." Did they

rejoice, being baptized into Christ? Did you not quote it to make this last impression? or did you quote it to show that this was the joy of faith? Mr. Harding, when you said that personal consciousness could not measure a horse or weigh a barrel of sugar, and that it has no knowledge of outside things, did not you mean to say that remission, forgiveness, purging, cleansing, washing or taking away of sin are outside things, away from the realm of consciousness? Then, in that don't you confess that you never had a consciousness of guilt, and that you never had a consciousness of it being taken away? I am trying to draw you out so I can understand you. Only please stay on your side, and don't jump back on mine as soon as I point my finger at you. I would be glad to have you on my side if you would come to stay, but when you come to dodge, I want to drive you back. And you drive about as easy as you draw. He is not only a dexterous dodger, but ambidexterous. He seems to be ambitious of ambiguity, and of ample amphibiousness. When you said it was "untrue" that the Old Scriptures were able to make Timothy wise unto salvation, did you mean to say that the New was then collected and incorporated into "the Scriptures" of which Paul speaks? or do you mean to charge Paul with an untruth? "I hope he will speak out boldly like a man."

Mr. Harding, do you indorse your great brother, Tyler, of New York, in your paper last week, May 29th, about a certain Presbyterian preacher being saved without baptism? Your brother, Dorris, in June 19th, says, "It is a clear surrender of the plea." "Speak out like a man if you indorse him." Do you indorse your brother, McGarvey, your greatest scholar, in saying the pious unbaptized will be saved? "Speak out like a man." Do you indorse Mr. Campbell, as quoted by Tyler, about myriads of Christians of all denominations? Do you indorse your Mr. Campbell when he said concerning his second son, Wickliff E., who was drowned without baptism, that "the Lord had taken him home?" Do you indorse your brother, Moore, of London, who asked, "What better are we than unbaptized Christians?" Do you indorse your brother, Lamar, a leader among you, criticised in your last paper, because he, with a thousand others of your people, is beginning to walk in the light? Do you indorse the greatest scholar you ever had, Mr. Anderson, who in his last and best days said concerning "baptism for the remission of sins" that it is "essentially Romish," "unscriptural," "as teaching error," "cannot be defended by sound exe-

genesis," "it is unsafe," "can never be sustained?" Do you indorse him when he says, "So I perceive with all men who understand and know how to interpret the language of the Scripture?" Do you indorse him where he says, "The evidence of pardon is within a man, not without him?" and also when he says, "On this ground the truly intelligent Christian has always stood, and will always stand?" These men meant what their words imply, and you know it. Do you indorse them? "Speak out like a man." Suppose I am mortified to confess that some of ours are leaving home to go to Rome, can't I rejoice in the fact, that *many* of yours are coming back? But we will see about most of ours you slander with this charge.

Having in my last identified the covenant of works with the ten commandments, I now proceed to notice in contrast with this the covenant of grace, as we find its full specifications given by the later prophets and apostles. I turn first to Jeremiah xxxi. 31-34: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they break, although I was an husband unto them, saith the Lord. But this shall be the covenant which I shall make with the house of Israel: After those days, saith the Lord, I will put my law in their hearts, and I will be thy God, and they shall be my people." "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord (1 John ii. 19-21; 25-27), for I will forgive their iniquity, and will remember their sin no more." Also, chapter xxxii. 39-41: "And I will give them one heart, and one way, that they may fear me forever, for the good of them, and their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good." Now turning to Ezek. xxxvi. 25-27 we read: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart, also, will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within

you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Here is his principle of obedience reversed. It is not the precedent condition.

OBEDIENCE THE EFFECT.

How unlike "the covenant from Mount Sinai, which gendereth to bondage," to conditions, to law, represented by Hagar in the allegory. That fecund covenant conceives and brings forth in every man who seeks justification before God. We were under this first covenant till faith came, during which time we were Ishmaelites. It takes two boys and two births to represent our two births and two states. Our second birth is of the free woman covenant, and makes Isaacs of us all. (Gal. iv. 28-31.) The first genders to bondage, and, since the mother determines the condition of the child, those born of the free woman are free born, and are entitled to all the immunities of children, and to the promises of the inheritance, by virtue of their second birth, and not service or works, either great or small, either few or many. *Not of works, not of works*, was the constant fulmination of the Apostle Paul against my friend's people, and those like them. In the new and better covenant it is God working in, both to will and to do of his good pleasure. It is first making the tree good, and the fruit will be good. It is first making the inside of the cup and platter clean, that the outside may be clean also. Read the covenant, and see if this is not the principle. The covenant of works operates from without to within. It is doing good that you may be good, or operating on the life to reach the heart, or the stream to reach the fountain. In short, it is like my friend's Gospel—"do and live," "law of pardon," "justification by works." In the better covenant, the work of a new creation begins in the heart; and, making that new, the life will be new; making that pure, the life will be pure. Notice the specifications of the new covenant in contrast with the old. Under the old, our doing for God was the cause, and his doing for us was the effect; hence, a matter of debt, not of grace. Under the new, this is reversed; God doing in us and for us is the cause, and our doing for God is the effect. "I will put my law in their inward parts, and write it in their hearts." Or, as Paul states it, "Written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart." This covenant includes taking away of the stony heart and giving a heart of flesh, so that the seed can fall in good

ground, and bring forth fruit unto life everlasting. Thus "of his own will begets he us with a word truth." (James i. 18.)

The rich covenant of grace includes, also, a cleansing from sin, a new heart, a new spirit (or motive) in our actions, and also the indwelling Holy Spirit, and all this causes us to walk in his statutes and keep his commandments. Here are good works, not as a principle of life, but as the effect of a cause, the fruit of the good tree, the pure stream from the purified fountain. Hence, the Lord sent Hagar back (after being awhile cast out) to submit herself to her mistress, Sarai. So let the covenant of works be separated till we are justified by faith, then let it come back in submission as a bond servant to grace, no longer a rod over our head, but as a rule to our feet. For the law, says Paul, is good, if a man use it lawfully, and good works should be maintained, for they are profitable unto men—not, however, as a *principle* in the production of life, but as the rule of its conduct. So that, if a man would be justified by law, let him hear *the* law. If one says "except ye be circumcised ye cannot be saved," he is debtor to do the whole law, although circumcision is not of Moses, but of the fathers, four hundred years older than the law. So, also, if a man says "except ye be baptized ye cannot be saved," he makes it of law, and must go to *the* law, and Christ can profit him nothing. An epitome of both the covenant of grace and the Gospel of grace is found in these words of Paul: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." (Eph. ii. 10.) Another epitome is given by Peter: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. ii. 9.) John also gives many such statements, such as, "He that doeth good *is* good;" or, "Ye know that every one that doeth righteous *hath been* born of God." These, with a hundred Gospel statements, as well as other covenant specifications, put my friend's legal Gospel to an ignominious death, and ought, since that so-called Gospel puts to a greater death those who honestly, but erroneously believe it.

Having thus clearly defined and identified the two covenants, let us look a little into the doctrine and definition of the term grace, despised in the eyes of those who are of law (as Hagar despised Sarah). Benevolence is favor bestowed upon supposed worthiness, while grace is favor bestowed upon recognized un-

worthiness, and the richness of the grace is as apparent in the degree of unworthiness as in the amount of favor. See this in a few passages where the word is not thus translated. "For, if ye love them that love you, what grace have you, for sinners also love those that love them. And if ye do good to them that do good to you, what grace is it to you? For sinners do even the same. And if ye lend to them of whom ye have hope to receive, what grace have ye? For sinners also lend to sinners to receive as much again."

"But love your enemies, and do good and lend, despairing not, and your reward shall be great, and ye shall be children of the highest, for he is kind to the graceless and the evil." (Luke vi. 32-35.)

Here the idea of grace is clearly seen. Take one more: "There was a certain creditor who had two debtors, the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he graced them both. Tell me, therefore, which will love him most? Simon said, he to whom he graced most." (Luke vii. 40-43. See, also, Luke xvii. 7-10; Acts iii. 14, and 1 Pet. ii. 19, 20, for further elucidation of this grace principle.) Now, when the Bible says salvation by grace, justification by grace, forgiveness by grace, etc., we see something of the forceful meaning of the word, all of which is in absolute hostility to my opponent's "law of pardon." For, if of works or law, the reward is not reckoned of grace, but of debt, as good works or obedience to the law becomes meritorious, and grace cannot ensue. If it be asked, "Wherefore law?" seeing grace is sufficient for us, let the answer be never forgotten, "It was added because of transgression," to make "sin exceedingly sinful." "The law entered that sin might abound, that as sin hath *reigned* unto death, even so might grace *reign* through righteousness unto eternal life by Jesus Christ our Lord."

Did sin reign unto death even from Adam to Moses before the law entered or was added? Even so must grace reign, and by reading once more the covenant of grace you see that grace reigns, giving a new heart and spirit, in cleansing from sin, in the gift of the Holy Spirit, and unto good works, which God hath before ordained that we should walk in them. If you would see an illustration of reigning grace, read the apprehension, or capture, of Saul of Tarsus by the gracious Christ. He took his heart and cleansed it, took his mind and renewed it, took his will and subdued it, and took his life and converted it, according to the new covenant, so

that the blood-thirsty Saul stood before his Divine Captor a willing captive, in the day of his power, willing to go to the hated heathen and suffer great things for his name, even to die if need be for the Lord Jesus, his beloved captor. Hear this "pattern of all them who shall henceforth believe on him to the saving of the soul," how he speaks on the question we are here to debate: "In whom we have redemption through his blood, *the forgiveness of sins* according to the riches of his grace." (Eph. i. 7.) And "if of grace, then no more of works," which is equivalent to saying, not at all of baptism. He further says we are justified by his grace, and, lest faith should be added to frustrate the grace, he says that we "believe through grace," and that "salvation by grace through faith is not of ourselves, it is the gift of God." Hear his big boast of reigning grace in the Lord: "By the grace of God I am what I am, and his grace which was bestowed upon (*eis*) me was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God which was with me." Wherefore he says, "let us *have* grace whereby we may serve God acceptably, and with godly fear." All of Paul's inside work, and all of his outside work, was simply the reigning power of grace. How heaven-high is the Gospel of grace above the groveling idea of two, three or four steps, called a new law of pardon! Let the thought of the possibility of God giving a law of pardon perish from the mind, lest the soul that entertains it perish forever! "Christ becomes of none effect unto you, whosoever of you are justified by law. Ye are fallen from grace."

GRAFTED.

By reading Rom. ix., x., xi., with this thought before us, it is evident that this covenant of grace is the "fat olive tree" from which the Jews were broken off, and into which the Gentiles were to be grafted. The covenants are mentioned in chapter ix. 4, in the beginning of the argument, and the argument culminates in this fat olive tree covenant, deeply rooted in the eternal counsels and purposes of God, a feature made most prominent through the apostle's argument.

But the point we would emphasize is, that they were broken off because of *unbelief*, and the branches grafted in contrary to nature must stand by *faith*, and the natural branches—the Jews—"his own people," to whom he came, and to whom pertain the adoption and the *covenants*, these shall be grafted in again, if they abide not still in *unbelief*. The conscious recognizable test of vital

relationship to this covenant is not baptism, as my opponent believes, and will teach, but it is *faith*, which comes before baptism. And if by *faith* we are grafted in, and thus partake of the root and fatness of the olive tree, then, if the root is holy, so will be the branches.

The grafted branches, whether Jews or Gentiles, get the sap, the life fluid, which is the blood of the tree; so that if the root be holy, so will be the branches. Now, if we partake of the virtues of the root by faith, and if one of these virtues is holiness, and holiness implies exemption from sin, then my proposition is clearly established from this standpoint, for we partake of that holiness by faith, and faith must precede baptism or there is no baptism.

SALVATION.

Let us now notice some of those Scriptures which predicate *salvation* of grace. Salvation is a comprehensive term, and includes the remission of sins, with like blessings; and if the sum of all these is of grace, so is one, or any of the parts. Then we will proceed to show that this great salvation, with remission and all its "like blessings" are of faith that they may be by grace, and this will prove double death to this most dangerous doctrine of this degenerate age.

When this mystery of iniquity began to work, it was by those who "believed," but tried to put works and grace into one covenant as conditions of life. They said "except a man be circumcised and keep the law of Moses, he cannot be saved." Well, there never was a more solemn command from Heaven than circumcision, nor did Heaven ever issue a more perfect and holy law than that through Moses. God had as much authority, majesty, might and power then as now; hence, no command since can be more binding. Peter stands up in the midst of the apostles, elders and brethren and says, after much disputing: "We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they." This was approved by the apostles, elders and brethren, and by the Holy Spirit, and sent to all the Churches as the true doctrine of that day, and if grace was at all of works they should have stated the quantity and quality, for a failure in either would have been fatal. Obedience to the law was as imperative as obedience to the Gospel, or obedience to God was as obligatory as obedience to Christ. A man must not obey the law and disobey the Gospel, neither must he obey the Gospel and dis-

obey the law. They both come in as rules of conduct to the saved, but not as the conditions of life. If baptism or any other work was necessary to salvation, then that grand council over-ruled by the Holy Spirit made a fatal blunder in not stating it, for millions, like Paul, have counted their obedience as dung, and have gone the way of all living, trusting in the power and efficacy of divine grace.

Time expired.

J. A. Harding's Sixth Reply.

Messrs. Moderators, Ladies and Gentlemen :

Please remember the proposition that we are discussing. Brother Moody is here to prove that "Remission of sins, with like blessings of salvation, is received before baptism." I am to examine his proofs, and am to show that they are not conclusive.

His first argument was based on "personal consciousness." He claims that when a man is saved he *knows* it, nor can he entertain any doubt about it. He claims that consciousness in such a case is infallible. He quoted from my brother, Anderson (who always taught that baptism is to be submitted to in order that Christ may take away one's sins, and with whom Brother Moody does not, nor did he ever, agree), and from several others who, he says, went from us to him. I replied that many more came from his people to ours (which he does not deny), and they testify that they experience a peace and joy in the love of God, a delight in his Word, and a pleasure in his service, which they never knew before. But he indignantly rejects the testimony of their consciousness; in their cases it is by no means an infallible witness. Then I testify: For weeks I listened to the preaching of the Word. The preacher told the story of the Gospel with wonderful power. At one moment I was filled with joy, at another I was melted to tears, as he told us of our great Father and his wonderful Son, Jesus Christ. But whether glorying in his mighty deeds or weeping over his trials and persecutions, I was ever deeply interested in the marvelous Child of Bethlehem. Many days had passed, however, when the preacher, after depicting the sufferings and cruel death of our Lord, turned to me with the startling statement, "He died that *you* might live." Never before had I so realized my own unworthiness and the great love of Jesus. Never before had I so realized that he died that *I* might live. I felt miserable, wretched, guilty of base ingratitude in having sinned against one who so loved me. The final song closed while I was in this state of mind. I hoped they would sing another and give me another opportunity

to confess my faith in him and to publicly devote myself to his service, but they did not. I went out of the house praying in my heart to God to have mercy upon me, to spare my life for another day, and to give me another opportunity to enlist in the service of his Son. On the next day I confessed Jesus publicly as my Lord, having in my heart an abhorrence of sin, and a profound determination to follow Jesus, trusting my all to him for evermore. I was baptized in his name and into the name of the Father, and of the Son, and of the Holy Ghost, and I was freed from sin. On this point I had not a single doubt, and I was filled with joy in serving one who had done so much for me, and in the hope of seeing him and of being like him in that place that he had gone to prepare. From that hour to this blessed moment, in the midst of all my blunderings and stumblings (and they have been many), I have never seen the time in which I did not love him supremely; never the time when to follow him was not the leading purpose of my soul. In him is my trust for present and eternal salvation. Of all this I am distinctly conscious. Will Brother Moody accept the testimony of my consciousness? No, indeed; he says he will not. In my case it is not an infallible witness. *A Baptist's consciousness is infallible*, but in our people it can't be relied upon. Indeed, not all of the Baptists will do to trust, for many who have been just as bright, happy, prayerful and diligent as any among them have learned the way of the Lord more perfectly and have come to us. Of course their consciousness won't do to trust. The facts on this subject, my friends, are these: A man is conscious of the emotions of his heart, of his loves, hopes, fears, beliefs, purposes, and so on. If he is happy, he knows it; if he is miserable, he knows it; if he loves, he knows it; if he hopes, he knows it; but he cannot know by consciousness as to whether his happiness, his misery, his love, hope and fear are well founded. A man buys what he supposes to be a golden brick; he has no doubt about its being golden; he is just as happy in its possession as if it were; but his consciousness of happiness is not proof that the brick is of gold; it is merely proof that he sincerely believes it to be. If a consciousness of happiness and peace were a proof of pardon, then you can find Jews, Mormons, Mohammedans, infidels, skeptics, Quakers and men of every other faith who sometimes have the proof. I prefer to go by God's Word; to trust that rather than to trust my feelings.

All of this talk about the Mill Creek Church, the Watertown

Church, etc., have grown out of this consciousness argument. Brother Moody introduced converts from us to the Baptists to show what their "consciousness" would say. I turned the tables on him by showing that a much greater number of Baptists come to us, and their consciousness is just as reliable. But he says they do not claim to be conscious of pardon. True enough; they are too well informed for that now, though they did claim it when they were Baptists. But they do claim to be conscious of peace, joy, love and light, and that, too, in far greater degrees than ever before. All that there is in the consciousness argument we have in a much greater degree than do our Baptist brethren.

Brother Moody denies my last statement concerning the Mill Creek Church. I said that the pastor of it, Brother Brock, who is pastor also of the Seventh Baptist Church, is in part sustained by a missionary board. Brother Brock is himself my witness. Brother Moody can examine him.

Concerning the Watertown Church, Brother Moody is a pretty good witness himself. He says we got some who were excluded from the Baptists, some who ran from exclusion, and some who were coerced from intermarriage. Many a man has been excluded from the Baptists for believing and teaching the truth, and as to the coercion, I doubt not a mighty weapon was used in it, namely, the Sword of the Spirit, the Word of God. We delight in using that weapon; I like to drive it into Brother Moody himself; it kills that one may arise to a higher life. Some strong men were coerced not by their gentle wives, but by the debate; at least, so they say.

Although I never visited the Watertown Church I know a number of its members, and among them are a number of excellent men and women, among the best in the land, some of whom came from the Baptists, and others of them were brought up in Baptist families and in the Baptist faith.

As to Alexandria, I know the Baptists organized a Church there after the Brents-Moody debate, chiefly, if not altogether, *out of Baptist members who already lived in the town and in the country round about*. They may have had conversions since; if so, I have not heard of it, but doubtless Brother Moody can tell us, as he preaches in that region. I don't know how many meetings we have had at Alexandria since the Moody-Brents debate, nor how many additions we have received. I attempted to hold one meeting there last March a year ago, but it was broken into by almost

incessant rains. We had one or two additions, I believe, possibly more. I don't know what became of them, as I have never been back since.

But there are some things I do know: Brother Moody and I held a debate last December a year ago at White Mills, Ky. I have here a letter, recently received, from Brother I. V. Gregory, our minister for the Church there. He says:

"The Baptists have had one protracted meeting at White Mills since the debate, so have we. They have had ten additions to their Church, all told. (I got this from their clerk.) We have had forty-seven additions to the Church at White Mills, thirty-one by confession and baptism, three ladies from the Methodists, and one from the Baptists, Professor ——'s wife. She was raised and bred in the Baptist faith. She is a lady of intelligence and refinement, and in full fellowship in the Baptist Church until she left it. Her husband is a man of the world. The others were by letter. Two others confessed and were baptized here and took membership at other points. Antioch, about five miles from White Mills, is in the bounds of the White Mills debate. We have had fifty-four confessions and baptisms there since the debate. The brethren accord in a large measure these grand results to the debate. Our congregations increase in numbers all the time. My last meeting at White Mills was the largest I ever had. More zeal and earnestness are manifested now than ever before."

So testifies Brother Gregory. So we have had more than one hundred additions in that field since the debate. Brother Moody and I had a debate at Pikeville, Tenn., last July. A brother on this platform from that region tells me that five Baptists have since come to us, who say they were changed by the debate, that he knows of. One of them was a cousin of the Hale brothers, the prominent Baptist preachers of that region, an intelligent, honorable man. I would not have brought such matters into the debate, but as my erring brother has brought them in he must be answered, as my idea of a debate is somewhat different from his; *I think I ought to consider and answer what he presents*. Brother Moody calls for the per cent we get from them. I don't know what per cent we get, but I do know that during the Wingo debate this question came up, and we took up the last *Gospel Advocate* and counted thirty from the Baptists, one of them a preacher, reported in the Church news of that week.

Brother Moody says I know all my pertinent questions will be

answered—that I know it well. Ah, you are mistaken, my brother; I don't know any such thing, nor do I believe it. You and I differ very much, evidently, as to what are pertinent questions.

Do you indorse Norton's letter, as you do Hovey and Hackett? Is that pertinent?

Do you still hold, as you did in former debates, that those cowardly rulers of the Jews were in a saved state? Is that pertinent?

How did those believers (Acts xi. 21) turn to the Lord? Is that pertinent? I think so, for they were not saved till they turned to the Lord, and they turned to the Lord after they believed. Hence there was something that occurred between their believing and their pardon. Can't you see that? The turning was not repentance either, for Paul and Peter told people to "repent and turn." Hence the turning, which always precedes pardon, as the Bible clearly teaches, and, as all admit, comes after both the believing and the repenting. And can't anybody see that that fact ruins the doctrine that a man is pardoned in the act of believing, and before any expression of his faith?

But my brother has the assurance to ask me quite a number of questions, though he will not answer mine. And he wants me to "speak out like a man." Well, I'll do it, to the best of my ability, and then surely he will feel constrained to answer me. He inquires: "Do you indorse your brother, McGarvey, your greatest scholar, in saying the pious unbaptized will be saved?" McGarvey did not say it, my brother. He said *he hoped* they would be; that is, he desired it, and expected it. I can't say that I have any great expectation that those who neglect to obey God's command to be baptized, in this land of light and liberty, in this land of Bibles, will be saved. There certainly is not a shadow of a promise that they will be. But if they are, I will be glad indeed to learn it when we stand before the great white throne. But while I am in this world I shall certainly do all I can to keep them from running any such risks. "He that believeth and is baptized shall be saved," says Jesus.

In answer to another question I reply, I doubt not there are Christians among the denominations, but as to whether there are "myriads" of them I am not prepared to say; I have doubts on that point. Jesus says: "Strait is the gate and narrow is the way," and "few there be that find it."

My answer in the case of McGarvey will do for that of Brother Tyler. I think Tyler was getting out of the record.

As to Alexander Campbell's son Wickliff, I suppose he was just as liable to be lost as any other man's son, perhaps more so, as he had opportunities that many others did not have. I don't remember about his case, but if he had arrived at the age of accountability and died out of the Church of Christ, into which none can enter but by being born of water and of the Spirit, I have no hope of his salvation.

John Wesley (in his "Treatise on Baptism," chap. vi, sec. 2) expresses my sentiments on this subject very well. He says: "It is true the second Adam has found a remedy for the disease which came upon all by the offense of the first; but the benefit of this is to be received through the means which he hath appointed; through baptism in particular, which is the ordinary means he hath appointed for that purpose; and to which *he hath tied us*, though he may not have tied himself. Indeed, where it cannot be had, the case is different; but extraordinary cases do not make void a standing rule."

Do I indorse my brother, Lamar? Not every thing he says, by a good deal. Neither do my brethren. Occasionally a man rises among us who yearns for the flesh pots of Egypt.

Do I indorse Anderson when he says, "The form of words, 'baptism for the remission of sins,' is essentially Romish?" Yes; I cheerfully agree that the phrase, "baptism for the remission of sins," has a Romish sound, if you exclude the ideas of repentance and faith. But that baptism *to a penitent believer* is in order, that Christ may take away his sins, Anderson taught, as do my brethren generally. That does not sound in the least bit Romish.

Now, answer my question on Anderson, will you? Do you indorse him when, in his letter which you publish, he translates Acts ii. 38, "Repent and be baptized, each one of you, in the name of Jesus Christ, as the scapegoat of your sins; or, that he may take away your sins; or, for taking away your sins?" You say Anderson came to the truth, found the light, etc. Do you indorse his translation as you publish it yourself? Now, we will see who "speaks out like a man."

In answer to another question I reply, The evidence of pardon is partly without and partly within the pardoned man. It takes two witnesses to prove to a man that he is a son of God; God's Spirit and his spirit must both testify. God's Spirit testifies in

God's word; man's spirit testifies within him. God's Spirit tells what we must do to become sons; our spirits tell when we have done these things, and then we know we are sons. "The Spirit himself beareth witness with our spirit, that we are the children of God." *With* our spirit, not *to* our spirit. The Spirit of God does not enter a man till he is a child of God, for Paul says: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv. 6.) When a man has God's word on this point in his mind and heart, then the testimonies of both witnesses are within him. He has the witness within him.

Brother Moody claims that the whole Christian world differs from me as to the order of faith and repentance, "For," says he, "with one voice they say it is not possible to repent as a result of saving faith." For shame! Will he never cease to misrepresent? He said that, with my statement ringing in his ears, that while faith always and necessarily precedes repentance, *the faith that justifies, that saves, is faith perfected by works, and from its very nature it includes repentance.* In the words of his brother, Taylor, I say, "unaccountable misrepresentations!" "cruel injustice!"

Did John, Christ, Peter and Paul address believers every time they said repent? inquires Brother Moody. I answer: No man of sense, whether inspired or uninspired, ever expected a man to repent till he believed he had sinned and was sorry for it; no man ever believed he had sinned against God, nor was one ever sorry for so sinning, till he believed in God's existence and in his right to rule; nor did one ever repent toward Christ till he believed in Christ and in his right to rule. This degree of faith must exist before repentance is possible. But faith that stops here never saves any one. When this faith has wrought godly sorrow in the heart, when this sorrow has wrought an earnest determination to forsake sin and to follow the Lord, and when this determination has expressed itself in action according to the appointment of the Lord, then the man has saving faith, and he is saved. John, Christ, Peter and Paul told men who believed in God and worshiped him to repent, as every Bible reader knows. Do I agree with Christ when he said, "Repent and believe the Gospel?" Certainly. Brother Moody, did not Peter on Pentecost tell people who believed in God and in Jesus his holy Son, who felt that they had sinned inasmuch as they had killed God's Son, and who believed that God had raised that Son from the tomb to his own right-hand—I say, did not Peter tell such believers to repent?

Yes, it is said the jailer "rejoiced, believing in God," but that is not said *till after he was baptized*; he had been "baptized into Christ," too, hence he rejoiced, "being baptized into Christ."

Brother Moody is disposed to find fault with Paul's statement, "Whatsoever is not of faith is sin." (Rom. xiv. 23.) He inquires: Is it not a sin, then, to be born, to suck the mother's breast, to grow, to go to Church and to hear the word? In reply I inquire, Are not Paul's words true? Do you not believe him? Being born, sucking the breast and growing are not acts of obedience to God on the part of the infant that is born, sucks and grows. He is talking about acts of obedience to God, acts of service, of worship, and all such acts must spring from faith in order to be acceptable. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi. 6.) Repentance is an act of obedience to God; without faith it is impossible; were it possible, it would be sin, it would displease God.

While my hand is in this matter of answering questions, let me attend to one or two more. My friend inquires: "Do you really believe that a real sinner is really put into the real Christ by the real physical act of immersion?" Sometimes he puts it about thus: "Do you really believe that by a literal washing in literal water sins are literally washed away from the soul?" I answer, Certainly not. Then, he says, baptism cannot be really and literally for remission. It is only figuratively so; we are saved by baptism in a figure. I reply: Was the blood of Christ literally and really shed for the remission of sins? Yes; all agree that it was, and that without the shedding of it there would have been no remission. Well, answer my question: Do you really believe that in the literal blood of Christ the real soul is literally washed, and that thereby sins are literally washed away? Certainly not. Not a Baptist on earth so believes. Does it follow, therefore, that the blood is not necessary to remission? Can you see the point? The soul is not literally washed in the blood, nor in the water, but the blood and the water are really in order to remission, for all that.

Much that the gentleman said about the covenants is good and true, some things incorrect. Abraham was the father of two seeds, the one by natural birth, the other by the new birth. His natural seed constituted God's people on earth among men, his earthly kingdom; his seed by the new birth constitute God's spir-

itual people, the kingdom of God. Of this latter kingdom Jesus speaks when he says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." To be born (begotten) of the Spirit, is to believe "that Jesus is the Christ." (See 1 John v. 1.) To be born of water is to be baptized. The kingdom of God is the Church of Christ. Hence, in this place Jesus teaches, except a man be baptized, believing in his heart that Jesus is the Christ, he cannot enter into the Church of God. Can a sinner be saved without entering the Church? I answer, there is no other way known. The outer room of the temple typified the Church, the inner room heaven, and there was no way into the inner room except through the outer. Notice the positive and negative statements: "He that believeth and is baptized shall be saved." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Yes, Abraham is the father of two seeds, and Christians are his spiritual children. How do they become his children? Listen: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Then he adds: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (See Gal. iii. 26-29.) Hence we see that Christ puts baptism before salvation in Mark xvi. 16, and the birth of water (baptism) before membership in the Church of God in John iii. 5; and then Paul tells us baptism is a part of the process by which we get into Christ, put on Christ, and thus become Abraham's seed. Observe, also, that in all these places baptism is linked with faith.

But does born of water certainly mean baptism? Dr. J. R. Graves, Brother Moody's senior editor, says "born of water refers to the baptism of one previously born of the Spirit." And then adds: "It means nothing else, and no Baptist that we ever heard or read of ever believed otherwise, until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages." I have quoted Dr. Graves to establish the one point that "born of water" means baptism. He is authority in this house with the Baptists who worship here. And his age and experience qualify him to testify as to what "scholars of all denominations and in all ages think about it."

But here is testimony more startling still. Dr. Lofton, pastor of this Church, my friend's moderator, preached a sermon a number

of years ago to a lot of young converts. The sermon was published. In it these words occur:

"You have been baptized. God puts baptism in immediate connection with faith, and nowhere else. 'He that believeth and is baptized shall be saved.' You are not saved by baptism at all, but you are not saved without it, where you have an enlightened conscience and the opportunity."

He calls baptism "the oath of allegiance," "the celebration of the marriage bans," and much else does he say that I would like to read you were not my time so short. I wonder if my brother, Lofton, believes this now, or if he will take it back. It is good doctrine, anyhow. What do you say to it, Brother Moody? Are you not sorry you began to quote from my brethren?

[By the way, I have those outside witnesses on my teaching repentance for you, when you want them; "outside," Presbyterian, Methodist and Baptist authority.]

Time expired.

J. B. Moody's Seventh Speech.

Ladies and Gentlemen :

I now reply to some things in the speech before last. I quoted from some of his men on the testimony of personal consciousness, for that was the subject I was leading on. In reply, he spends the most of his time in scrapping from Baptist writers on a subject to be discussed next week. When he comes to his proposition I expect him to prove it by argument, if he can, and by testimony of others also, and I shall pay him my respects. But, if he can do nothing this week but scrap from authors on another subject, let him fill his time the best he can. If he and the people can stand his oft-repetitions of nonsense, then I will try. To show you how little occasion I have to reply, and how much I have to endure, I will notice briefly one of his two favorite authors, Hackett and Hovey. Hackett explains the meaning of his strange language quoted so often by Mr. Harding. The explanation of Hackett was never quoted as I know of in oral debate, or in tracts, or papers from my friend's side of the house. See my "Vindication," where I rebuke this in Mr. Harding. When I rebuked L. R. Sewell for the same thing, he tried to defend himself in *The Baptist Gleaner* for omitting it, but confessed that he did not "quote Hackett to prove that he believed as I do on the design of baptism." Mr. Sewell knew as well as Mr. Harding that Dr. Hackett did not agree with their view of baptism. Hackett says: "This clause states a result of the baptism derived from the *nature* of that ordinance. It answers to Acts ii. 38, *i. e.*, submit to the rite in order to be forgiven. In *both* passages baptism is represented as having this importance or efficacy, because it is the *sign* of the repentance and faith which are *the* conditions of salvation." In other words, the "nature" of the ordinance is to *declare* what repentance and faith had *procured*; hence, repent (and believe) in order to *obtain*, and then be baptized in order to *declare*. These two ideas Hackett combines into one expression. The gentleman knows that this is Hackett's and Hovey's doctrine, for he skips Hovey, as I will show, and have shown in my "Vindication," just like they are accustomed

to skip Hackett. I wonder if Mr. Harding read Hackett, or anybody else, outside of these passages. Hackett says, on Acts x. 44: "It is worthy of note, too, that those who received the Spirit in this instance had not been baptized (comp. xix. 5), nor had the hands of an apostle been laid upon them (comp. viii. 17). This was an occasion when men were to be taught by an impressive example how little their acceptance with God depends on external observances." By "external observances" he means baptism in particular. Hence, we see how little our acceptance with God depends on baptism. He says, also, on xi. 17: "*Was I able to withstand God? i. e., to disregard so distinct an intimation of his will that the heathen should be recognized as worthy of all the privileges of the Gospel, without demanding of them any other qualification than faith in Christ.*" Here faith in Christ *before* baptism is the only qualification, says Hackett. He says, also, on xv. 1: "It denied the *sufficiency* of faith in Christ as the *only* condition of pardon and reconciliation." He says, on verse 8: "He had thus shown that *ceremonial* obedience is not essential to his favor, for he had granted the sign of acceptance to those who were *entirely destitute* of that recommendation." . . . Verse 9: "Peter represents the purification as effected by faith, in order to deny the error which would ascribe that efficacy to circumcision or *any other* legal observance." On xvi. 33 he approvingly quotes Meyer: "The baptism was that of immersion, which formed an essential part of the *symbolism* of the act." On xxvi. 18 he says: "But the words (by faith in me) specify, evidently, *the* condition by which believers obtain the pardon of sin and an interest in the heavenly inheritance." On verse 19 he says: "Zeller charges that Paul would not have spoken so, because his doctrine was that of justification by faith *alone*. The answer is, that in Paul's system good works are the necessary evidence of such faith, and, further, that *pistei tee eis eme* above (verse 18) shows that he adhered *fully* on this occasion to his *well-known* doctrinal view." The man who says that Hackett believes that baptism is in order to obtain pardon misrepresents him. The above language is severe, but not enough so in this case; and he must not expect mercy when I reply to him on Hovey.

If he can't reply to me on *gemmao*, let him say nothing, or "die," for he holds a theory that makes him "twist" both the Word of God and Baptist authors. The gentleman said neither I nor the devil is of his creed, and that he debates with me because Christ

sent him to fight the devil. Is this why he calls me brother? I assure him I am not of his creed, and I assure him I am not a devil. Then, how can he call me brother, since he prefers yellow-fever, smallpox and leprosy, *all*, to my religion? If he calls me brother, and don't mean it, what is he? If he means it, then I ask his attention to Matt. v. 22-24, and 1 John ii. 9-11.

He says: "That rich man (in Luke xviii. 27; xxviii. 30) thought faith comes by hearing, and hence he wanted Lazarus to go back *to testify*." Certainly he was of his creed, and "not a Calvinist." Having all confidence in *men*, and *means*, and *testimony*, he was consistent enough to pray to *Abraham* to send *Lazarus* to *testify*, and did not trouble the Lord, for his creed did not admit of any help from the Lord. Of course Abraham told him, "Don't bother about your brothers."

If faith works by love, and is perfected by obedience, then what hope is there for my opponent and his people? No one would ever think of going to them to find faith, obedience or love. Of these three graces they have the greatest recognized destitution. He says faith and repentance are God's works, but the sinner is required to perform them. Baptism, he says, "is also a work of God, which the sinner is not required to perform." "In it he is passive." . . . "Let me repeat, *baptism is not a work that the man baptized does, but it is one which the Lord* (through an agent) *does for him*." How many times in his debate has he claimed that baptism is the bodily act which we must *do* to perfect faith and bring the blessing?

Grasp an eel, and you will feel,
The more you squeeze, the more the ease
 With which he glides away.
Chase a flee, and you will see,
Before you catch, the great dispatch
 With which he does not stay.

That part of the gentleman's speech intended as a reply to my affirmative argument I am willing to leave untouched. His new-fangled notions, just hatched out, are two young to take from the nest. We wait for the eyes to open and the skin to fuzzi. I can't tell whether I get hawk or buzzard.

Did Moses and the prophets say that God would deliver Daniel from the lions, and the Hebrew children from the fiery furnace? Then, what testimony produced their faith? The Word in the heart, he says, has power in it, and, if the devil don't take it away,

they will believe and be saved. Then, if the devil don't, are they saved by the grace of the devil? and, if the devil does, and they are lost, "whose fault is it?" On his boasted challenge I ask again must the bodily act of faith that brings the blessing be *before* or *after* faith, and must it be an act of obedience or of hazard? When I get him out fairly, I will meet him squarely.

I now take up my affirmative argument. I was last showing that salvation was by grace, and not by obedience to either law or Gospel; that obedience to law was the *condition* of life under the first covenant, and that acceptable obedience to the law and Gospel is the *result* of life under the new covenant.

In 1 Tim. i. 9 we have the matter stated both affirmatively and negatively: "He who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace." The unqualified expression, "not according to our works," takes in the works of both law and Gospel. But, lest one say that this refers to works of law, or the law, and not to works under the Gospel, which would be works of righteousness, we give another reference to cover that point. Tit. iii. 5: "Not by works of righteousness which we have done, but according to his mercy he saved us." Let those who are dull of hearing and hard of understanding repeat this slowly, solemnly, devotionally, frequently, until light springs up, and the day dawn arises in their hearts. How does he save us according to his mercy, and not according to our works of righteousness? The new covenant is not according to the old, and the old was a covenant of works. In the new covenant the new heart and the new spirit constitute the regeneration, and the cleansing from filthiness is the washing of regeneration. Hence, whether we read in the covenant of grace, or in the Gospel of grace, it is the same. "Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Lord." Now, one more Scripture in this connection, and in the light of this covenant, will show that salvation is by grace in a way that ought to stop the mouths of all gainsayers. Eph. ii. 4-10: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace,

in his kindness towards us through Jesus Christ. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. For we are his *workmanship*, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now, if works in the negative statement refers to works of law, then does "works" in the affirmative statement refer to works of law? Then it should read, not of works of the law, lest any man should boast, for we are his workmanship, created in Jesus Christ unto good works of the law, which God hath before ordained that we should walk in them. It is not only arbitrary, but it is impious, to say in one place it means works of the law, and in another works of the Gospel. Let the man who has been saved by grace through faith, who can show the fruits of divine workmanship in creating him anew in Christ Jesus, let him walk in baptism as a *professional* or *declarative* ordinance, for God hath ordained that such should walk, but the man who goes into baptism to get these gracious qualifications goes where he will never find them, and he is deceiving himself and others, and working out his and their destruction with greediness.

Having clearly shown that salvation is by grace, without works, let me prove that it is of faith, that it might be by grace, to the end the promise might be sure to all the seed. For, if salvation and its blessings are of faith and works, then the quality and quantity of works is the most important matter that can engage the minds of men. Just so sure as I can show that the Scriptures predicate salvation and its blessings of faith, and just so sure as I can prove that faith is before baptism, just that sure will I prove that remission of sins, with like blessings of salvation, is received before baptism. There is no doubt under heaven but that I will prove it, and there is no hope under heaven that my opponent can disprove it. Every time the Scriptures say it is of faith, I say amen! That suits my proposition. But my opponent has a proposition that it does not suit; hence, he must tamper with the text, and add to, take from, or wrest the Scriptures of divine truth. My opponent thinks none of these blessings can be received before baptism; hence, the Scriptures should have predicated them of baptism. But read all these Scriptures with baptism in the place of faith, or after faith, and then read them as they are, and see whose doctrine is true. Luke viii. 12: "Then cometh the devil, and taketh away the word out of their heart, lest they should" be

baptized and be saved (?), lest they should believe, and be baptized, and be saved" (?). No; *faith* is the dividing line, as elsewhere, and to make baptism the dividing line is another Gospel which is not another. Acts xvi. 31: "Believe on the Lord Jesus Christ, and thou shalt be saved," is the Gospel according to Christ. The Gospel according to Campbell would have it, be baptized into the Lord Jesus Christ, that thou mayest be saved from past sins. It is a waste of time to say that they were baptized after believing, for Baptists baptize believers; but, like Paul, we don't baptize them till they do believe, or, what is the same, till they are saved, for as sure as the promise is to the believer, and as sure as the promise is fulfilled, so sure is the believer saved, and that sure is salvation before baptism.

Rom. i. 16: "The Gospel is the power of God unto salvation to every one that believeth." It does not say to every one that is baptized, or to every one that believeth and is baptized, for wherever you find such a Scripture you may well suspicion it as an interpolation. 1 Cor. i. 21: "It pleased God by the foolishness of preaching to save them that believe." It does not say it pleased God by baptism to save them that believe; nor by the foolishness of preaching to save them that are baptized; nor them that believe and are baptized. Luke vii. 50: "Thy faith hath saved thee, go in peace," is old Baptist doctrine, and establishes my proposition. Faith receives all these, because it trusts in Christ, in whom is all fullness; and of his fullness have all believers received, even grace upon grace. In him is forgiveness of sins, hence through his name whosoever believeth in him shall receive remission of sins. It does not say, through baptism whosoever believeth, nor yet through his name whosoever is baptized. The gentleman cannot find the Scripture that proves his proposition, or that disproves mine.

In him is *eternal life*; hence, whosoever believeth in him should not perish, but have eternal life. Baptism is not in the text, and woe to him who puts it there, because it would turn the soul from faith "*eis*" Christ, thus failing in both. In him is *everlasting life*; hence, "Whosoever believeth in him should not perish, but have everlasting life." The Gospel according to Campbell must have baptism in the text, but the Gospel according to Christ left it out; hence, the Gospel according to Campbell is not the Gospel according to Christ.

John iii. 18: "He that believeth on him is not condemned, but

he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." Put baptism in the place of believe, and my opponent can prove his doctrine; but, there being no such Scripture, it is not possible for him to prove it. Our candidates for baptism believe *eis* Christ, and therefore are not condemned; but his candidates are condemned, therefore they believed not *eis* Christ, as we will prove before we are through. John v. 24: "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is* passed from death unto life." Omnipotence and omniscience combined could not construct a passage more fatal to my opponent's Gospel, nor more favorable to mine. His candidate for baptism has not passed from death unto life, has not everlasting life, as he confesses, but mine has; hence, so great as the difference between these states, so great is the difference between our candidates for baptism. If a believer is no longer under condemnation, but is passed from death unto life, and if one must be a believer before he is baptized, then he has passed from death unto life before he is baptized, and my proposition is impregnable and invulnerable.

Having shown that we become partakers of the root and fatness of the covenant of grace by *faith*, and thus salvation is by grace, and that it is of faith that it might be by grace, and the faith as well as grace is used in antithesis to works of righteousness that we do, and hence excludes baptism as a procuring cause, let us now look for the Bible teaching concerning the *remission of sins*, with like blessings of salvation. As before remarked, the sum being equal to all of its parts, if salvation is of faith that it might be by grace, so are the parts of salvation; and remission of sins being a part, it too is of faith, that it might be by grace; and if of grace, then no more of works, which is equivalent to saying not at all of baptism. Eph. i. 7: "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Here we see that forgiveness of sins is according to grace; hence, not according to works; hence, not of baptism, confessedly a work until this debate.

Now, that we may see that we come to the benefits of his atoning blood by faith, we quote Rom. iii. 24, 25: "Being justified freely (not conditionally) by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation *through faith in his blood*, to declare his righteousness (not ours)

for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus." Right in the face of this Scripture my opponent believes that we come to the benefits of his blood by baptism, and that baptism is for the remission of sins that are past. Thus his proposition reads, and he proposes to spend his future life in trying to prove it and to persuade men to believe it. To teach that we come to the benefits of his blood in baptism is to teach that we do not come to it before baptism, and this is contradicting Jesus Christ and the Scriptures of divine truth. Hence it is a perversion of the Gospel of Christ, because it makes faith in the blood and faith in Christ of none effect, for he has already asserted that faith is dead till it acts (in baptism); that is to say, faith in the blood and faith in Christ is dead, although, as he admits, it produces conviction, repentance, love, confession; although it is *eis* Christ, *eis* his name, *eis* salvation, still it is dead until the water gives it life!

Now, let us bring Paul to the witness stand. Jesus Christ appeared unto him to make him a minister and a witness, and to send him to the Gentiles, "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among all them that are sanctified by faith that is in Christ." (Acts xxvi. 18.) Verse 19: "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision, but showed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."

Paul tells us what he did, and what he was sent to do. What he did, brought them from darkness to light, and from the power of Satan unto God, and to remission of sins; brought them to repentance, to reformation, and works meet for repentance; brought them to an inheritance among all those that are sanctified by faith in Christ; hence, he brought them to salvation. Now, Paul was sent by Christ to bring them to the blessings of salvation by the preaching of the Gospel; and he further declares that he became all things to all men, that he might by all *means* save some; yet he declares that Christ did not send him to baptize. He was told all things that were appointed for him to do; he used all means appointed for the salvation of men, and for this Christ sent him, yet he says, "Christ sent me not to baptize." Whether you look

at his commission in the ninth, twenty-second, or twenty-sixth chapter of Acts, or to any allusion of it in his Epistles, you cannot find that baptism was yet in his commission. My friend makes the record his guide where it says, "They were baptized the same hour of the night;" and so would I baptize in like circumstances the same hour of the night; and if the record is to decide these cases, then, according to the record, Paul preached from sixteen to eighteen years before he baptized any one. My opponent cannot find a record of Paul's baptizing any one before the household of Lydia, and he will not deny that it was sixteen to eighteen years after he began to preach. It amounts to nothing to say that he had the baptizing done. That does not effect the statement of the question. Paul used all means to save men; he was sent by Christ to bring them to forgiveness of sins, but he was not sent by Christ to baptize. So while he boasted of being instrumental in their salvation, of begetting them through the Gospel, yet, in the same breath, he thanks God that he did not baptize them. "For," says he, "Christ sent me not to baptize, but to preach the Gospel." Here preaching the Gospel and baptizing are set over against each other by the disjunctive "but." This is a fatal gore to the Gospel according to Campbell. Paul brought men to salvation by preaching the Gospel, "that I might by all means save some." "In Christ Jesus I have begotten you through the Gospel." "He was sent to turn men from darkness to light, and from the power of Satan unto God, that they might receive the forgiveness of sins." He sent him to do all this, and all else necessary to salvation, but he did not send him to baptize. He begot Onesimus in his chains by preaching to him the Gospel, but he did not baptize him. Salvation is of faith, and faith comes by hearing. "He will tell thee words (not works) whereby thou and all thy house shall be saved." Hence, a preacher's hands are not necessary to salvation. If he has no tongue, let him keep out of the ministry; but though he has no hands, yet if he can preach the Gospel let him encourage his heart in the Lord's work, for he can lead men to Christ though he has no hands, and though his feet are fast in the stocks, and though he be in a dry land where no water is.

If my friend's proposition is true, then let the man, any man with hands, go into the work, though he has no tongue. For, as he confesses that his candidate's faith is dead, and since he says that a dead faith is no faith, then any one is as well qualified for baptism as his candidate, for no one can have less than a dead

faith, which is no faith at all. How strange the Scripture would read if this Gospel were true. Listen (Acts xiii. 38): "Be it known unto you therefore, men and brethren, that through baptism is preached unto you the pardon of past sins; and by him all that are baptized are justified from all things, from which they could not be justified by the law of Moses." This is what my opponent believes, but why don't he produce the Scripture? I believe the Scripture, and disbelieve the above.

Acts x. 43: "To him give all the prophets witness, that through his name whosoever *believeth* in him shall receive remission of sins." My opponent thinks that whosoever is baptized into him shall receive pardon of past sins. He claims that to the faith of his candidate has been added repentance, confession, love; yet he says it is dead till it touches the water. If faith in the blood is dead, it is not faith in the blood. I fear his faith is in the water. If his candidate's faith *is* Christ, and *is* his name, and *is* salvation is dead, then he has no faith in them. He says dead faith is no faith, and he also says faith is dead till baptism, and that a man must have all this faith before baptism; hence, all this faith before baptism is no faith, because the faith is in baptism, and it can't receive the blessings till it reaches the object, for in baptism, he says, are all the blessings of salvation. The same conclusions are reached, the same lessons taught, if we consider the subject in the light of those figures which are considered the equivalent of remission of sins.

Time expired.

J. A. Harding's Seventh Reply.

Brethren and Friends:

No fact, as I believe I have said to you before, in all my intercourse with men so strengthens my confidence in the correctness and the impregnability of our position as this: In fifteen years of evangelistic work, and in more than twenty public debates, I have never met a man who dared to attack our true position, and that alone. Invariably our teaching is perverted by additions, subtractions or changes, and then the perversion, the man of straw, is charged upon fiercely and valorously by our doughty opponents. We have a notable illustration of this in the latter part of the speech to which you have just listened so patiently. Brother Moody misquotes Acts. xiii. 38, 39, thus: "Be it known unto you, therefore, men and brethren, that through baptism is preached unto you the pardon of past sins, and by him all that are baptized are justified from all things, from which they could not be justified by the law of Moses." And then he adds: "This is what my opponent believes, but why don't he produce the Scripture?" His opponent believes no such thing, and were not my erring brother so blinded by bitter prejudice against the truth that he cannot see, were not his ears so dull of hearing that he cannot hear, he would surely know it. Have I not told him time and again that baptism is worthless unless preceded by faith? that submission thereto is mockery unless it springs from a loving, penitent heart? But there are none so blind as those who will not see; none so deaf as those who will not hear! Let me state my position again, not that I expect Brother Moody to receive it, not that I expect him to represent it fairly, for, judging the future by the past, I am sure he will not. But I am before this audience, not for his sake, but for yours. I have little expectation of doing him good, but I am glad in the hope of leading many of you to the knowledge of the truth which is in Christ Jesus our Lord. Our position, then, is this: To come into Christ one must believe that he is the Son of God, that God hath raised him from the dead; he must so believe as to love Jesus supremely, putting him above everybody and

every thing in his heart; he must so love as to be determined, from the depths of his heart, to follow Christ; then he must, upon a confession of this faith, be baptized; thus he enters Christ. When such a man comes to baptism, he is, indeed, a penitent believer; and to such people alone it is the divinely-appointed ordinance by which they pass into Christ.

But my friend's position is that we believe *eis* Christ. "*Eis*" he here translates "into;" and hence he claims that in the act of believing we pass into Christ, where, as all agree, there is pardon. Let us examine that position for a moment. The word "*eis*" is used in the following connections:

"Then hath God also to the Gentiles granted repentance *eis* life." (Acts xi. 18.)

"Among the chief rulers also many believed *eis* him, but, because of the Pharisees, they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God." (John xii. 41, 42.)

"With the heart man believeth *eis* righteousness, and with the mouth confession is made *eis* salvation." (Rom. x. 10.)

"So many of us as were baptized *eis* Jesus Christ were baptized *eis* his death." "We are buried by baptism *eis* death." (See Rom. vi. 3, 4.)

"Ye are all the children of God by (*dia*, through) faith in Christ Jesus. For as many of you as have been baptized *eis* Christ have put on Christ." (Gal. iii. 26, 27.)

From these passages we see that men believe *eis* Christ, repent *eis* life, confess *eis* salvation, and are baptized *eis* Christ.

In Thayer's great lexicon this preposition, *eis*, is thus defined: "*Eis*, a preposition governing the accusative, and denoting entrance into, or direction and limit: *into*, *to*, *towards*, *for*, *among*." It always looks forward, never backward; it is always prospective, but it does not always carry into; it sometimes means *to*, *towards*, as well as *into*. It not only denotes *entrance into*, but also *direction towards*. Bearing these facts in mind, the passages quoted are easily explained. Faith, repentance, confession and baptism are all steps *towards* Christ, and all necessary, according to the Gospel rule, to take one *into* Christ. Faith is the rock bottom upon which the other steps must be based; repentance must spring from faith, so must confession, and so must baptism; it must all be through faith. Therefore, the apostle says: "For ye are all the sons of God through faith in Christ Jesus. For as many

of you as were baptized into Christ did put on Christ." (Gal. iii. 26, 27, Revised Version.) While it is all through faith, it is *in* baptism that we put Christ on—that we pass into him. What could be plainer than that?

But, according to my badly-tangled friend, the matter is thus: Belief *is* Christ puts believing before, and in order to, entrance into Christ; repentance *is* life puts repentance before, and in order to, entrance into life; confession *is* salvation puts confession before, and in order to, entrance into salvation; but baptism *is* Christ puts baptism *after*, and *because of*, entrance into Christ. How is that, my friend? Please explain. If *is* indicates position, "before," and means "in order to" in connection with faith, repentance and confession, how can it indicate position "after," and mean "because of" in connection with baptism? Give us a reason for your change, if you have any; and, if you have not, be gentle (?) and courteous (?) as usual.

As Brother Moody quotes, Peter preached thus to Cornelius and his house: "To him (Christ) give all the prophets witness, *that through his name* whosoever *believeth* in him shall receive remission of sins." Mark you, Peter does not say whosoever believeth shall receive remission, but "*through his name* whosoever believeth in him shall receive remission." And then immediately Peter commanded them "*to be baptized in the name of the Lord*," and thus they put on Christ, in whom is every spiritual blessing. Does the gentleman suppose that Cornelius was saved without repentance, confession, calling on the name of the Lord, or any thing else but the mere belief? Certainly not; he does not suppose, for instance, that anybody is saved without repentance, but repentance is not mentioned in this connection at all. Why, then, should he exclude baptism, which is most emphatically mentioned? Peter told Cornelius that remission was to be received through the name of Jesus, and then he commanded him to be baptized "in the name of the Lord." But, to make the matter clearer still, the Bible teaches that Cornelius was saved by words, the words that Peter spake. (See Acts xi. 14.) Peter preached the Gospel to him, and commanded him to be baptized; those were all the *words* that he spake to him. Cornelius heard the Gospel preached, and believed it; he heard the command to be baptized, and obeyed it, and thus he was saved by words. How perfectly in harmony is all this with the words of our Lord: "Preach the Gospel to every creature. He that believeth and is baptized shall be saved." Cornelius be-

lieved, and was baptized, and thus he was saved. If any one supposes that the reception of the miraculous outpouring of the Spirit showed he was pardoned before baptism, I simply refer him to John xi. 47-51, where it is shown that Caiaphas, the high priest, a miserable sinner, while trying to take the life of Jesus, prophesied miraculously that Jesus should die for the sins of the people. Read, also, in Num., xxii. to xxiv., inclusive, the story of Balaam, and you will see that this wicked creature also prophesied miraculously by the Spirit of the Lord. Nevertheless, the wrath of the Lord was upon him, and he met an awful destruction. The very ass that he rode spake miraculously. *Cornelius was saved by words, and not by the miraculous outpouring of the Spirit.* He was the first Gentile to come into the Church, and that startling miracle, doubtless, was wrought to demonstrate God's readiness to receive Gentiles as well as Jews into his kingdom. The four great miracles of the occasion, taken together, fully demonstrate this. Peter said to the people on the day of Pentecost: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." He required baptism in order to remission there. Do you suppose he would have offered remission without baptism to Cornelius? Is God a respecter of persons? Has he two ways of saving men?

Ah, but baptism cannot be necessary to anybody's salvation, because God did not send Paul to baptize, but to preach the Gospel, argues Brother Moody. Paul did not have to be "sent" to baptize. Being a Christian, it was his right to baptize when there was need for it. Does Brother Moody mean to intimate that God did not authorize Paul to baptize? Surely not, for it is a well-known fact, admitted by all, that Paul did baptize *in the name of the Lord*. If he had no authority to do it, then he was guilty of lying and fraud. Is Brother Moody ready to charge the great apostle with these crimes? I am not, at any rate. When Paul said, "Christ sent me not to baptize, but to preach the Gospel," he meant just what he said. In every community where Christians were there were men who could baptize, but Paul was "sent" to do what none but inspired men could do, namely, to reveal the Gospel. It is evident that it was his rule to have others do the baptizing, for, though under his ministry many of the Corinthians were baptized (see Acts xviii. 8), he himself baptized only Crispus, Gaius and the household of Stephanus. (See 1 Cor. i. 14-16.) It is worthy of note, in this connection, that Peter did not baptize Cornelius and

his house. He "commanded them to be baptized." Evidently some of the Jewish brethren who were with him (there were six of them) did the baptizing. Jesus did not baptize, either, but had it done. (John iv. 2.)

But, the gentleman argues, baptism was not in Paul's commission. He was to open the eyes of the people, to turn them from darkness to light, from the power of Satan unto God, that they might receive forgiveness of sins; but baptism was not in his commission, and, therefore, it cannot be for remission. Ah, is that so? It was in the general commission given to the other apostles. It was before salvation, too. "He that believeth and is baptized shall be saved." If the fact of its being out of Paul's commission (were such the case) would show that it was not for remission under his ministry, would not the fact that it is in the general commission prove that under the ministry of the other apostles it was for remission? Has God two ways of saving men? of bringing them into the Church? Paul was not saved by faith only; he was a believing, sorrowing, penitent, praying man, blind, and without food and drink for three days and nights, when Ananias, sent by the Lord, came to tell him what he *must* do. And Ananias said to him, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." And that means, according to the great Baptist, Hackett, that he was to submit to baptism in order to be forgiven. Do you suppose, then, Paul would teach others that they could be saved without doing that which Christ had told him he *must* do? Certainly not. He taught the Romans, the Corinthians, the Galatians, and, doubtless, all others, that we are "baptized into Christ," "in whom," he says, "we have redemption through his blood, the forgiveness of sins." He says of the Romans that they "obeyed from the heart that form of doctrine" which was delivered them, and that, "being made free from sin," they became the servants of righteousness. Dr. Lofton tells us that the "form of doctrine" is baptism, and for once he is right; there is no doubt about that. If baptism was not in Paul's commission, where did he get the authority to baptize? Where did he get the authority to teach that we are baptized into Christ? that we are made free from sin upon obeying "the form of doctrine?" My friend was never farther from the truth than when he teaches that Paul had no commission from Christ to baptize.

He can get as far from the truth, too, as any other man I ever

met, as the following matter illustrates: In his sixth speech, you remember (or was it the fifth?), he spoke of our Church at Watertown. He said we had gotten no Baptist members as a result of his debate with Brother Lipscomb at that place; that we had gotten some excluded Baptists, some who were running from exclusion, and some who were coerced by intermarriages with disciples, but not one as a result of the debate. Now hear from the other side. I have here a communication from one of our leading brethren, an officer in that Church. He says:

"It gives me pleasure to furnish you with the facts you want. We organized at this place May 20, 1882, with twenty-eight members; we now number ninety-two, twenty-one of whom came from the Baptists. I suppose that one-half of our membership were brought up under the influence of Baptist families and teaching. Not one of the number was ever excluded from the Baptist Church till after formally uniting with us. For piety and intelligence, those who came from the Baptists will compare favorably with any others they may present. Nearly all our additions have been made since the Moody-Lipscomb debate. Thirty came in within a few months after the debate. Mr. Moody's charge that some were coerced by intermarriage with disciples is a slander upon the character of some whose shoes he is not worthy to unlatch. Dr. Brents held a meeting at Alexandria (six miles from this place) the summer after the debate, and had four additions from the Baptists, three of whom attended the debate. Two of them I know; they are excellent and intelligent citizens, one of them the judge of DeKalb County."

How will that do in comparison with Brother Moody's statement? I suppose he will say that officer is not competent to testify, because he is one of my brethren; those Baptists who came to us not fit for witnesses for the same reason; their consciousness won't do to trust. It is a blessed thing that we have Brother Moody to tell us all about our Churches, the additions we get, the motives that move them, and so on. He will do to trust! who can doubt it? I happen to know (if their testimony were worth any thing) that two of those brethren who came to us from the Baptists at Alexandria say they were convinced by the debate. But whether they were or not, of course we will have to wait for Brother Moody to tell us.

Do you remember how our reliable (?) friend boasted of the Church that was built up at Alexandria after his debate there with

Dr. Brents, and of the beautiful house that they had built? Well, I have a communication here from one of our leading brethren in that town. Listen:

"I am very much surprised that Mr. Moody should attribute the building of the Baptist Church at this place to the Brents-Moody debate. The facts are about these: shortly after the debate the Baptists from the surrounding country, members of the different Baptist Churches, met at the Presbyterian Church house and organized a Baptist Church. It was made up wholly of members who had become Baptists long before the debate. They have not had one addition to their Church since, not even from their own ranks. There has been but one Baptist sermon preached here this year (and that was by a traveling preacher from Michigan), and only two or three were preached here last year. They began to build a very nice house here last spring, but for lack of means have never completed it. The house as yet has no floor, windows, ceiling, nor doors. About six weeks ago one-half of the roof blowed off and has not yet been replaced. Since the Brents-Moody debate we have had six additions, two or three of them, while not members of the Baptist Church, were from Baptist families."

These two brethren from whom I have read are honorable men. None stand higher in the communities in which they live. "In the mouth of two or three witnesses shall every word be established."

Hackett's teaching that Ananias told Saul to submit to baptism in order to be forgiven, and that Peter taught the same thing in Acts ii. 38, troubles Brother Moody greatly. And no wonder, for this great Baptist thus lays the ax at the very root of his doctrine. He tries to find comfort in the next period, in which Hackett says: "In both passages baptism is represented as having this importance or efficacy, because it is the sign of the repentance and faith which are the conditions of salvation." He says I never quote this explanation. He is badly mistaken; I do quote it habitually. But then a man who could make such a mistake about that Alexandria meeting-house, and the success of the Baptist cause there, is liable to be mistaken about other things. I doubt if I ever had a debate with a Baptist in which I did not quote it. I remember that I quoted the passage in part once, leaving out what Brother Moody calls the "explanation." He at once "rebuked" me with great asperity. I then turned to him and said, "I do not leave that out because I have any special objection to it, but simply because I

can't quote every thing a man says in one speech." "But," said I, "I accept Hackett's comment on the entire passage as correct. Do you? I dare you to say that you do." And he did not open his mouth. As Hackett teaches, Paul was to submit to baptism in order to be forgiven; but baptism only has this efficacy when it is the sign of repentance and faith, which (when they are expressed in this divinely appointed way) are the conditions of forgiveness.

At the risk of being tedious, but in order that you may see how utterly unreliable my erring brother is in representing authors, I will give Hackett's comments on Acts ii. 38 and xxii. 16, and then place Moody's explanation beside them. Listen: Hackett on Acts ii. 38 says: "*Eis aphesin hamartioon, in order to the forgiveness of sins*, we connect naturally with both the preceding verses. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other."

On xxii. 16, commenting on the command, "Be baptized and wash away thy sins," he says:

"*And wash (bathe) away thy sins*. This clause states a result of the baptism in language derived from the nature of the ordinance. It answers to *eis aphesin hamartioon* [*in order to the forgiveness of sins*] in ii. 38, that is, submit to the rite [baptism] in order to be forgiven. In both passages baptism is represented as having this importance or efficacy, because it is the sign of the repentance and faith which are the conditions of salvation."

Now, hear Mr. Moody explain what Hackett means. He says: "In other words, the 'nature' of the ordinance is to declare what repentance and faith had procured; hence, repent (and believe) in order to obtain; and then be baptized in order to declare. These two ideas Hackett combines in one expression."

What an awful perversion! I would rather die this day than so to misrepresent an author. Hackett teaches that "*in order to the forgiveness of sins*" states "the motive or object which should induce them to repent and be baptized;" that we connect it naturally with "both the preceding verbs;" that it enforces "the entire exhortation, not one part to the exclusion of the other;" that Paul and the three thousand were to submit to baptism "in order to be forgiven." And then Moody claims he meant that they were to repent and believe in order to be forgiven, and then to be baptized in order to declare that they had been forgiven. Pshaw! I would be a man, or I would quit debating.

f. Hackett evidently thought that Cornelius was saved before baptism; in this I think he was mistaken. On Acts xiii. 39 he calls faith the "only condition" of salvation; on xxii. 16 he represents repentance and faith, expressed in baptism, as "the conditions of salvation;" and I harmonize these statements by supposing that when he represents faith as the only condition he means faith perfected by works; thus I can easily understand him, but otherwise I cannot. But whatever else may be true or false, it is as certain as human speech can make it, that on ii. 38 and xvi. 22 he teaches that baptism precedes remission, that it is in order to remission, that baptism is to be submitted to in order that pardon may be obtained; and, as I have shown you, Wilmarth and other Baptists have so understood him.

The gentleman says I debate with him because Christ sent me to fight the devil. That is not exactly the way I put it. Brethren have censured me for debating with one who is so unfair as he; I have replied: "Christ met the devil; I am not so good as Christ, nor is Brother Moody as bad as the devil, therefore I can meet him." I have said Christians are soldiers, and Satan is the great enemy whom they are to fight; the fact, therefore, that one is unfair and unreliable is no reason why he should not be met in debate.

Yes, I would rather have the yellowfever and smallpox, the leprosy and cholera all at one time than to have the kind of religion that would let me misrepresent and bear false witness. But he did not tell you what occasioned me to say that. He had just charged that Campbell did not teach nor require repentance, that immersion alone was conversion with him, and he read a short extract from Campbell to prove his assertion. I took up the book, and by reading what immediately preceded and immediately followed the extract quoted, showed that Campbell meant exactly the opposite of what Moody charged upon him. He made similar false charges against Brooks and Sweeney, my brethren; I showed from their books that the charges were false. He undertook to read from one of his own brethren to show that I had misrepresented him; he exclaimed, "I will read just as it is," and then, in reading a short passage, he skipped four important sentences *that were against him*, and I had to correct him and make him go back and read them. Dr. Lofton, who sits here as his moderator, said the light was bad, and that was why he skipped, that he did not believe he meant to skip; but I reminded him that he had been

reading by that light all the time without difficulty—reading whole speeches by it—and *that he skipped the very parts that hurt him*. Then he told me that I am not converted; that he is praying that I may be. 'Twas in that connection that I said I would rather have all those diseases than to be afflicted with a religion that would let me do such tricks as those. And so I say yet.

If Brother Moody believed on the Lord with his heart (that is, lovingly, trustingly, with full purpose of heart to follow Christ) when he was baptized, he was born of water and the Spirit, and came into the kingdom of God, and, therefore, I can call him *brother*, though I realize the fact that he has wandered far from the right way, and that he will certainly be lost except he repent. Read 2 Thess. iii. 14, 15. This explains why I call him "brother."

He says my brethren have neither faith, obedience, nor love. I am glad I don't think that about the Baptists, and, knowing him as I do, I don't care if he does say it about us.

Yes, baptism is a work of God; do you deny it? Christ (through agents) baptizes men; is not that so? Yet it is a bodily act to which the sinner must *submit* in order to forgiveness. If there is any contradiction there I can't see it.

Yes, faith is dead before baptism; so I teach. But, mark you, I do not mean thereby that faith is insufficient to move to action, or that it is wholly useless and devoid of merit before baptism, but simply that it is separated from and does not reach the blessing of forgiveness till baptism. Death means separation. We may be dead to one thing, but alive to another. The sinner is dead to Christ, but alive to sin; the Christian is alive to Christ, but dead to sin. Christ called dead sinners to him that he might give them life. If Brother Moody had been there, possibly he would have ridiculed the Master for asking dead folks to do any thing.

He that believeth, and is baptized, shall receive a thousand dollars. Can you understand that? Repent and be baptized, every one of you, for a thousand dollars.

Arise, and be baptized, for a thousand dollars.

Ah, my friends, if those passages read that way people would not argue that you are to believe, then get the thousand dollars, and then be baptized; that you are to repent, then get the money, and then be baptized. Well, if we could understand them so well, had they spoken of money, why can't we understand them when they speak of remission?

Time expired.

J. B. Moody's Eighth Speech.

Ladies and Gentlemen:

I have yielded to the foolish and severe course of replying to Mr. Harding's "twisting" of Dr. Hovey, not that Dr. Hovey needs any defense where he is read, but Mr. Harding needs exposure. In all Dr. Hovey's voluminous writings I venture he never penned a sentence inconsistent with Baptist doctrine. The appendix from which the gentleman quotes is headed "Baptism as Related to Regeneration and Forgiveness." He divides the six passages usually relied upon into two classes. First, those *expressly* referring to baptism, viz.: Acts ii. 38; xxii. 16, and 1 Peter iii. 21, and those *thought* to refer to it, viz.: John iii. 5; Eph. v. 26, and Titus iii. 5. His object in writing the appendix seems to have been to grind Campbellism to powder and scatter it to the winds, for this he most effectually does. I capitalize some words to save comment, italics are Hovey's. The first line reads: "John iii. 5 is one of the few passages on which MEN have founded the doctrine of baptismal regeneration." He first considers the first class, that which contains baptism. The brackets, beginning with heavy letters, contain Mr. Harding's quotations in his four questions. Thus you can see the surroundings as Mr. Harding saw them, and you can decide whether he garbles and misrepresents. In reference to Acts ii. 38; xxii. 16, and 1 Peter iii. 21, Dr. Hovey says: "In NEITHER of these passagee is baptism represented as a MEANS of regeneration, *i. e.*, of the work of the Holy Spirit in giving a new life to the soul. (a) The first of them reads as follows: 'Repent, and be baptized every one of you in (or upon) the name of Jesus Christ, unto the remission (forgiveness) of your sins.' (Acts ii. 38, Revised Version.)" Now for Harding's scrap. [HERE repentance and baptism are represented as leading to the forgiveness of sins.] (But in what sense?—M.) "We understand repentance to be a voluntary turning of the soul from the exercise of unbelief to the exercise of belief, and from a paramount love of self and sin to a paramount love of God and holiness, while baptism is the prescribed SYMBOL, SIGN OR EXPRESSION of that INWARD CHANGE. The two are,

therefore, properly united in our thought; but one as the ESSENTIAL, INWARD change, and the other as a divinely required CONFESSION, or SIGN of that change. This view of the relation of baptism to repentance or faith is confirmed by the 41st verse below: '*They that gladly received his word were baptized.*' But there is no HINT in these verses of ANY connection between baptism and regeneration by the Spirit of God; no suggestion even that the CHANGE called repentance was conditioned on the rite of baptism." (Good old Baptist doctrine.—M.)

"The second passage is . . . Acts xxii. 16. (b) OF COURSE there is no such thing POSSIBLE as a LITERAL washing away of sins. A removal of sins by bathing the body in water is ABSURD. But there is such a thing as forgiveness of sins, and this may be described FIGURATIVELY as washing them away, so that henceforth the soul may be 'clean' from the guilt or stain of sin." (Both *really and declaratively*, both to himself and to others.—M.) Dr. Hackett remarks that, "This clause (*and wash away thy sins*) states a result of the baptism in language derived from the NATURE of the ordinance. It answers to unto forgiveness of sins in Acts ii. 38, *i. e.*, submit to the rite in order to be forgiven. (The two thoughts of *real* and *declarative* united in one expression.—M.) In both passages baptism is represented as having this importance or efficacy, because it is the SIGN of the repentance and faith which are THE conditions of salvation. And let it be observed that Ananias adds an expression, *calling on his name*, which agrees perfectly with the view that [BAPTISM involves the idea of prayer for the forgiveness of SINS]. If baptism really SIGNIFIES the change of inward life, called 'repentance toward God and faith toward our Lord Jesus Christ,' it surely REPRESENTS the candidate as entering for the first time upon a life of prayer for pardon and peace." (The inward and the outward thus united in one thought.—M.)

"(c) The third passage (1 Peter iii. 21) is more difficult, yet we believe it is in PERFECT ACCORD with the two already considered. . . . Now, we have seen that 'calling on his name,' or prayer, is associated by Ananias with baptism, while 'forgiveness of sins' is represented by Peter as a result of the beginning of spiritual life, SIGNIFIED by baptism. But in this passage baptism itself is spoken of as an EMBODIED request or prayer unto God. And what can be truer than this, if it is a SYMBOL of repentance, that is to say, of a change of mind and heart, if it is a SIGN and FIGURE of entering into a new life? Is not the FIRST motion of faith a beginning of actual

trust in God through Christ for the forgiveness of sins? And is not this trust an implicit and earnest request for that forgiveness? [BAPTISM, therefore, saves, because it STANDS for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request, for pardon; it expresses the act of the soul in turning to God, committing itself to God and seeking his grace.]” Putting the last to sentences together the old Baptist doctrine is evident to any who can read and discern. But cutting the last sentence off, Mr. Harding gets the words, “Baptism, therefore, saves.” Those three words express Mr. Harding’s doctrine. He believes baptism saves, not figuratively, not symbolically, but *really*. To charge such a sentiment as that on Dr. Hovey is doctrinal slander in the first degree. Realizing the insufficiency of his argument to sustain his doctrine, he proposes to divert your minds to the flimsy pretext that Baptist scholars are with him in doctrine. Hackett and Hovey are his boast, but I propose to see him through on Baptist scholars. Baptism, says Hovey, is faith, repentance, prayer, trust, “embodied.” “The prescribed SYMBOL, SIGN, EXPRESSION of that INWARD change.” One the *essential inward* change, the other the divinely required *confession* or *sign* of that change. Hackett and Hovey, and all true Baptists, stand together with their renewed minds at enmity against this abomination that maketh desolate all spiritual graces and blessings. Hovey, having thus treated the first class, viz., the three passages that refer to baptism, and having effectually defended them from the use my opponent makes of them, he proceeds to the second class, those *supposed* to refer to baptism. He says:

“Eph. v. 26 repeats the idea of ‘cleansing’ (*i. e.*, from sin), which has been shown is sometimes a FIGURATIVE expression for forgiveness of sins. . . . This accords with the view that it refers to the forgiveness of sins UPON REPENTANCE rather than to the implanting of a holy principle of life and sanctification in the soul. The two acts are doubtless coincident in time, but are distinguishable in fact and thought.

“(2) That here, as is in the passage already examined, baptism—in case that is meant by ‘the laver of water’—is used as a SIGN or SYMBOL of conversion, and is spoken of AS securing that which is secured by conversion; that is, by the turning of the SOUL to God for pardon and peace. In other words, the SIGN is here put for the thing SIGNIFIED; the RITUAL act of CONFESSION is put for the spiritual act which it REPRESENTS. . . . At all events, there is

NOTHING in this passage to show that Paul CONCEIVED of baptism as the MEDIUM IN AND THROUGH which divine life is conveyed by the Holy Spirit to the soul." Good old Baptist doctrine.

On John iii. 5 and Titus iii. 5 he says: "If this passage could be interpreted by itself, without regard to other statements, we should be ready to adopt the latter view as correct, and say that there is here no reference to baptism. But bearing in mind the other passages, we accept the former view as probably correct, and believe that Paul had in mind the baptism as REPRESENTING and CONFESSING the divine change called regeneration. [HENCE he teaches that men are saved by an outworking, obedient life, given and preserved by the Holy Spirit.]

"(c) The other passage, John iii. 5, has been examined in the Commentary, but we may properly add a few remarks in this place. (1) There can be no reference in this passage to Christian baptism in distinction from John's baptism. For neither the Gospel nor any other gives us reason to think that Christ had yet administered the rite by the hands of the disciples, or had imparted to it any spiritual efficacy which it had not when administered by John.

"If, then, he meant to speak in language intelligible to Nicodemus, he must have referred to either John's baptism or a well understood sense of the term water. He could not have referred to a rite that would begin to be used after two or three years. (2) As an expression, being 'born of water and of the Spirit' is clearly not synonymous with being 'born of the Spirit' by means of water. For by the former the relation of these two sources of the new life to each other is not pointed out, while by the latter it is definitely stated. Taking the two sources separately, we may say that being 'born of water' (baptized) must signify being cleansed from sins, or forgiven, while being 'born of Spirit' cannot signify less than being ingenerated, if we may use the word, with a new and holy principle of life by the Spirit of God. It is not, therefore, surprising that Jesus alludes to baptism in the briefest manner, while he dwells with special emphasis upon the work of the Spirit. (3) We do not HESITATE to say that it is IRRATIONAL to think of 'water' as holding the same relation to the new birth as that held by the Holy Spirit.

"A material substance cannot be supposed to effect a moral change. It may naturally enough *signify* a moral or spiritual change, but that is all. Dead matter cannot be a spring of moral

power to the soul, and it is almost equally difficult to conceive of it as a physical medium of the Spirit.

"Having shown that the principal texts upon which MEN have founded the doctrine that the work of the Holy Spirit in regeneration is MEDIATED by the water of baptism need not be supposed to teach that doctrine, we will now look at certain representations of Scripture which are MANIFESTLY INCONSISTENT with that doctrine.

"Peter looked upon the extraordinary gift of the Spirit to Cornelius, his kinsman, and near friends, as conclusive evidence that they might properly be baptized. These passages make it certain that according to the teaching of John, or Christ, and of the apostles, the function of baptism is not to ORIGINATE the new life of faith, but to REPRESENT the ORIGIN of it; to PORTRAY and CONFESS the entrance of a human soul THROUGH REPENTANCE AND FAITH, produced by the Spirit of God, in the light of divine truth, upon a life of consecration and obedience. It is an ordinance that takes the mind of a believer BACK to the MOMENT OF CONVERSION, that he may confess before men the change which THEN took place, by the grace of God, in his spiritual state. It is the specific, the prescribed, the significant rite by which he SIGNIFIES that he has ceased to live in unbelief and has BEGUN a life in faith and obedience. If any one thinks it unimportant because it is concerned in the MANIFESTATION rather than in the ORIGINATION of the new life, let him ponder the language of Paul (Rom. x. 9). If there can be NO DOUBT as to the salvation of the penitent WITHOUT BAPTISM, there can be as little doubt of his willingness to obey Christ in every practicable manner. [BAPTISM, then, is a very definite and important act of obedience to Christ, and withal a very clear confession of divine truth, but it is prerequisite to salvation only as obedience to the known will of Christ is prerequisite.]"

Here again Mr. Harding finds the words "prerequisite to salvation," so he quotes the sentence. Now, the hearer and reader have the matter before them, and they can decide whether Mr. Harding has misrepresented my brethren. These men gain nothing by my defense, my argument is not advanced, as I am led off to this course, and the only good I can see in it is that this false representation, made to support a false doctrine, is neutralized, and Mr. Harding is exposed by the very statement of facts.

I will notice a few things in the gentleman's sixth reply. He has certainly hung himself on Christian experience and consciousness. I was aiming to draw him out, so he would expose himself.

All this rubbing makes my argument shine the brighter. Those who go from us are like Mr. Harding, they have no consciousness of forgiveness; they say by their going that their former testimony was false, and that when they went down into the water they were in their sins, the children of the devil, and that they were not saved through faith in Christ. We have many such, as we always readily confess, and if he could get all of them we would be infinitely blessed. My argument in my first and second speeches puts the testimony of consciousness in Scripture language, and that made it infallible. I was arguing conscious forgiveness. Mr. Harding and his people, and all who go from us, say they have no conscious forgiveness. Therefore the testimony of countless millions on that subject is the testimony of conscious and confessed ignorance. No number of such witnesses can add a feather's weight in the investigation of any case. On the other hand, those coming to us testify that, despite their former delusions, they felt sin revive, and with a guilty conscience they went to God with confession of guilt, and that when they trusted in the finished work of Christ, sin was purged from their consciences, their hearts were sprinkled from an evil conscience, so their baptism, if they had any, was the answer of a good conscience. This is the testimony of every Christian, and is supported by God's Word. I don't like to criticise a man's experience. Every Christian can detect a counterfeit. This one is diluted with water till nothing remains save a little tasteless coloring matter.

For the present I charge him with dodging every question I have put to him, consciousness and all, and in my next I propose to put him where he can't dodge. I like the situation amazingly, and shall continue to bind him hand and foot, that I may lead him and his people out of captivity. As he gives me no argument* to refute, then I must refute what he does give me. I now proceed to show that the blessings of salvation are received before baptism.

Cleansing is one of these blessings. 1 John i. 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse* us from all unrighteousness." The greatest failure that has ever been made in the history of error is the failure to make out two laws of pardon, one to the alien and one to the child. If there is no such thing in the Gospel as pardon, and especially if there is no such thing as law of pardon, then two laws of pardon is palpably absurd. I think my opponent is as badly affected by the belief of error as any man, but I don't believe he will try to establish so

foolish a thing. The Mormons are much more consistent. If baptism is necessary to forgiveness first, it is always necessary. If penitence, prayer, confession and faith are necessary first, they are always necessary. But it must be a penitent confession, and a believing prayer first, last and all the time. Yet these are not conditions, for if so they would constitute a law, and God could not give a law that could give life. There is a *way* of salvation, and *means* of salvation, and by humbly walking that *way*, and diligently using those *means*, there is hope, provided all is done in faith, and faith and hope and love are of God. Law is not of faith, yet faith does not make law void. The only resemblance to law there is in faith is, that in the justification of a sinner before God, it utterly, and always, from everlasting to everlasting, excludes all manner of works. This is so unvarying and invariable that it is called a *nomon pisteos* (both genative singular), a faith-law, so that boasting is excluded, not by a law of works, but by a faith-law, that is in opposition to works. Therefore, says the apostle, we conclude that a man is justified by faith without deeds of law.

An illustration of the cleansing power of rites and ceremonies is given in Matt. xxiii 33. Here they made clean the outside, and outwardly appeared beautiful unto men, yet inwardly they were full of extortions and excesses; full of dead men's bones and all uncleanness; full of hypocrisy and iniquity. They cleansed themselves outwardly, by obedience to rites and ceremonies, instead of going with confessions of guilt to him who cleanses from all iniquity, and forgiveth our sins for his name's sake. When Christ cleanses us by the washing of water in the Word, we stand before him without "spot or wrinkle, or any such thing; holy and without blemish." Here is seen the difference between going to a man for the washing of water in a pool, and to Christ for the washing of water in the Word. When he of his own will begets us with a word of truth, he gives us a clean heart, a right spirit, and cleanses us from all our filthiness, by the sprinkling of his own blood, typified by the sprinkling of the water of purification, or water in the Word.

PURIFICATION.

If we consider this subject under the figure of *purification*, we find that God purifies the heart by *faith*, and not by baptism. If faith must come before baptism, and if God purifies the heart by faith, then the believing candidate for baptism has a clean heart, or is pure in heart, and he shall see God. Hence the candidate,

"with love out of a pure heart," is ready to obey, or, having "called on the Lord out of a pure heart," he is ready to be baptized and outwardly wash away his sins, thus declaring his inward cleansing. Hence the order, "He purifies unto himself a peculiar people, *zealous of good works*." Baptism is the beginning of these good works, but purification comes first, or the baptism is no baptism.

PURGED.

We are also said to be purged from our sins. Almost all things by the law are purged with blood, and without the shedding of blood there is no remission. This shows the two terms are synonymous, and it teaches the same lesson of blood instead of water. Our consciences must be purged from dead works to serve the living God. Baptism is the beginning of this service, but the conscience must first be purged. Hence, "having a high priest over the house of God, let us draw near, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water." Here is the invariable order, and to change it is a fatal mistake. The true candidate for baptism has the heart sprinkled from an evil conscience; he has love out of a pure heart, and a good conscience, and faith unfeigned. Hence, in having his body washed in pure water, baptism is the answer or response of a *good* conscience, and not the putting away of the filth of the flesh. Hence, all the saved will in all eternity exclaim, "Unto him that loved us, and washed us from our sins in his own blood." To sing there about having loved him, and obeyed him, by having our sins washed away in baptism, would be a song so selfish, a note so discordant, a deceit so diabolical, as to cause Michael to sound his tocsin and gather his angels for another war of expulsion from heaven.

JUSTIFICATION.

Having said so much on justification in nearly all previous speeches, I need not now treat this at length. The third and fourth chapters of Romans, with the second, third and fourth of Galatians, is the apostle's treatment of the subject, which is entirely satisfactory to me. I would not add to, or take from, what the Holy Spirit has said. I adopt the following criticism of Mr. Briney on Dr. Brent's tract on justification:

"Knowing that a man is not justified by works of law, etc., he adds in brackets after the word law, (of Moses). This, in our judgment, fails to reach the height of the Pauline argument, which

is, not simply to show that men could not be justified by the law of Moses, but to prove the insufficiency or impotency of law, *all law*, to justify a sinner. It is *faith versus law*, and not some other law versus that of Moses, that Paul is urging. For, if there had been a law given which could have given life, verily righteousness should have been by law. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe."

Mr. Briney is certainly correct in his criticism, and it lifts him far above the fog of my friend's doctrine. The man who can read these chapters and then assert that the faith spoken of in the whole connection must include baptism, or obedience to any law, or complete obedience to all law, is inexcusable. "He stumbles at that stumbling-stone," and the *eons* of eternity he will spend in confessions of his just condemnation. *The man who goes* about to establish his own righteousness, and refuses to submit to the *righteousness of God*, who refuses to *receive* the righteousness of Christ *imputed* "unto him," will stand before God with a soul as black as the ascending smoke of torment, and should that ascending volume of smoke unceasingly evolve blackness out of that soul, its blackness of darkness will not abate to the ultimate decline of eternity. The man who rejects the only righteousness God can accept, and offers instead his own heartless, selfish submission to one act, or who will offer three or four "steps" as the ground of his justification, will surely receive God's wrath to its uttermost. He will pour out on that soul, black by nature, and blackened by every emotion of the flesh, the unmitigated vials of his wrath and the cup of his indignation. The arrows of his lightning and the thunders of his fury will drive that soul precipitously to the nethermost regions of perdition. We will close this argument with Paul's conclusion of Abraham's case, who is the father of the faithful, and, like Paul, a pattern of all who shall afterward believe unto life everlasting. When Paul said *it* was counted unto him for righteousness or justification, he was talking about faith alone, apart from works, or obedience to any and all law. He says, "Now to him that worketh is the reward not reckoned of grace, but of debt, but to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted for righteousness." This Scripture, translated to suit the gentleman's doctrine, should read, "Now to him that worketh is the reward reckoned of grace, and not of debt, but to him that worketh not, but believeth

on him that justifies the ungodly, his faith is counted for nothing." The gentleman has repeatedly said that a faith that worketh not for justification is dead, unproductive and worthless. We will also revise Galatians iii. 21-25 to suit the gentleman's doctrine. For as there had been a law given which could have given life, verily righteousness must have been by law. But the Scripture has concluded all under law, that the promise by faith in the Word might be given to them that are baptized; but, before Pentecost came, they were kept under the law, and shut up from another law which should *then* be revealed; wherefore, the law was our schoolmaster to bring us unto Pentecost, that we might be justified by faith in baptism. But, after that Pentecost is come, we have no longer that other schoolmaster, but, since then, we are all the children of God by faith in the Word and by baptism into Jesus.

How strangely the Scriptures would read if they supported my friend's doctrine.

Time expired.

J. A. Harding's Eighth Reply.

Ladies and Gentlemen :

I trust you paid close attention to the gentleman's readings from Dr. Hovey. If you did it is not necessary that I should say very much by way of reply, except to refresh your minds upon some very interesting and important matters. Let me call your attention, in the first place, to some points upon which the learned Baptist doctor agrees with me, confessedly, and differs from Brother Moody. In Titus iii. 4, 5 it is said: "But when the kindness of God our Savior and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost." Dr. Hovey believes, as do all of my brethren, so far as I know, that "the washing of regeneration" means baptism—a baptism representing the repentance and faith previously wrought in the heart by the Holy Spirit. Put baptism (as it is perfectly allowable to do) in the place of that which it defines, and you bring out clearly the meaning of the passage, thus: "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through baptism and renewing of the Holy Ghost." This interpretation, which is sustained by the great body of the scholarship of the world, settles several points: (1) Paul teaches that, while God saves through baptism, it is "not by works done in righteousness, which we do ourselves, but according to his mercy;" that is, according to his grace. (2) Hence, it follows that baptism does not belong to our "works of righteousness," which we do ourselves, but it is a work of God to which we must submit, a part of the system of grace. (3) Hence, to be "baptized for remission" does not make remission dependent upon our works of righteousness, nor does it make grace void; but, evidently, in believing and being baptized we submit to the righteousness of God. (4) And, finally, as baptism is not one of our works of righteousness which we do ourselves, God's saving us through it does not militate against the doctrine of Paul that "to him that worketh is the reward not reckoned of

grace, but of debt, but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Indeed, it is strange that any one should ever have conceived of baptism as belonging to the works here excluded from the system of grace, seeing that from no standpoint does it bring God in debt to us, or make grace void. The gentleman has very appropriately said (he does sometimes say appropriate things) that "there is a *way* of salvation, and *means* of salvation, and by humbly walking that way and diligently using those means there is hope, provided all is done in faith." Just so; and baptism belongs to this "way of salvation;" it is one of these "means."

"Christ also loved the Church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word." (Eph. v. 25, 26.) Dr. Hovey inclines to the opinion that "the washing of water" at this place means baptism, and in this he agrees with my brethren, and differs from Brother Moody. According to that interpretation, the passage teaches that Christ cleansed the Church by baptism with the word; that is, by the preaching of the word faith is produced in the heart; this faith is expressed in baptism, and thus we are cleansed "by the washing of water with the word." This is in perfect harmony with the interpretation of the passage just considered, viz., Titus iii. 5. The great Methodists, Wesley, Watson, Clark, Summers; the great Presbyterians, Stuart, McKnight, Robinson, together with Alford, Bloomfield, Wall, Conybeare and Hawson, and commentators in general, refer to either one or both of these passages as meaning baptism.

As to what were the opinions of these commentators I care but little; but one thing is certain, when they agree that the phrases "washing of regeneration" and "washing of water" mean baptism, according to their teaching, Paul says God saves us through baptism, Christ cleanses us by baptism. And all this is in perfect harmony with the Master's own statement, "He that believeth, and is baptized, shall be saved."

Dr. Hovey gives us a fine translation of 1 Peter iii. 21. Referring to the fact that in the ark eight souls were saved through water, Peter says: "Which also now saveth you in its antitype—baptism (not the putting away of the filth of the flesh, but the earnest request of a good conscience unto God)—through the resurrection of Jesus Christ." (Hovey's translation.)

The great German, Grimm, in his lexicon recently published by

Thayer, translates it thus: "Which (baptism) now saves you, not because in receiving it ye have put away the filth of the flesh, but because ye have earnestly sought a conscience reconciled to God."

It is fine to see how these learned gentlemen are falling into line with us. Many years ago our brother, Lard, translated the passage thus:

"In which (ark) a few, that is, eight souls, were saved by water, which also now saves us in its antitype, baptism, which consists not in putting away fleshy impurity, but in seeking a good conscience in God."

Commenting on the passage, Dr. Hovey says: "In this passage baptism itself is spoken of as an embodied request or prayer unto God." He refers to it as the "first motion of faith," and inquires, "Is not the first motion of faith a beginning of actual trust in God, through Christ, for the forgiveness of sins?" Then he solemnly affirms that baptism "stands for, and means, genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon."

Let me ask, just here, how can baptism be "an earnest request for pardon," if the baptized man is already pardoned, and knows it? if he be not fit for baptism till he is pardoned? Brother Moody does not believe that baptism is a request for pardon; I do. You can see which of us is with Hovey on this point.

On Acts ii. 38 Hovey says: "Here repentance and baptism are represented as leading to the remission of sins." I believe that statement; Brother Moody does not.

Hovey says "born of water" means baptism. I believe that; Moody does not.

Hovey says "men are saved by an outworking obedient life, given and preserved by the Holy Spirit." I believe that; Moody does not.

And, finally, Hovey teaches that *baptism is prerequisite to salvation* to the extent that obedience to the known will of Christ is prerequisite. His words are, "Baptism, then, is a very definite and important act of obedience to Christ, and withal a very clear confession of divine truth; but it is prerequisite to salvation only as obedience to the known will of Christ is prerequisite." I believe that. Do you, Brother Moody?

Here, then, are twelve capital points in which Hovey agrees with my brethren and differs from my friend, namely: (1) That the "washing of regeneration" (Titus iii. 5) means baptism; (2),

that the "washing of water" (Eph. v. 26) means baptism; (3) that "born of water" (John iii. 5) means baptism; (4) that we should translate by the word "antitype," instead of "figure," in 1 Peter iii. 21; (5) and by the word "request," instead of "answer," in the same passage; (6) that baptism is an earnest request for pardon; (7) that *eis* in Acts ii. 38 means "in order to;" (8) that repentance and baptism (in same passage) are represented by the Holy Spirit as leading to pardon; (9) that men are saved by an outworking, obedient life; (10) that baptism is prerequisite to pardon as the known will of Christ is prerequisite; (11) that, under the reign of Christ, there are "*conditions* of forgiveness;" (12) that men are to learn from the lips of Christ's disciples "the heaven-appointed terms of life and death"—the *conditions* upon which they will be forgiven. (For these last two points, see Hovey on John, p. 405.)

The gentleman says he does not believe that Dr. Hovey, in all his voluminous writings, ever penned a sentence inconsistent with Baptist doctrine. Well, one thing is certain, he has penned many a one inconsistent with Moodyism; and, if Hovey is a sound Baptist teacher, Moody is a crooked stick in the ranks.

But does not Hovey teach that baptism is a symbol, sign or expression of an inward change? Yes; and so do my brethren, so do I. Baptism is a sign, symbol or expression of the burial and resurrection of Christ, and it is, also, a sign or expression of a changed heart—a heart changed by faith and repentance. My brethren all hold that unless it be this it is invalid. But Brother Moody holds that it is a sign, symbol or expression of sins already forgiven, and in so doing he differs from the plain statements of Hovey, as well as from my brethren.

But, says Moody, Hovey teaches there is no "connection between baptism and regeneration by the Spirit of God;" that "the change called repentance" was not "conditioned on the rite of baptism." Exactly; and my brethren say precisely the same thing. We hold that a man must be regenerated (begotten) by the Spirit of God, and that repentance must be wrought in his soul before baptism. Baptism is conditioned upon these changes, instead of their depending upon it.

Does not Hovey say, "Of course there is no such thing possible as a literal washing away of sins?" "A removal of sins," says he, "by bathing the body in water is absurd?" Yes; and so say all of my brethren. Sins are not *literally* washed away either in water or in blood. Nor did I ever know of any man who was fool

enough so to believe. But it does not follow from this fact that the blood of Christ and the water of baptism are not *really* in order to remission, for they are, both of them, the one as the meritorious cause, the other as a divinely-prescribed condition. Sins are really forgiven by virtue of the shedding of the blood of Christ; but, as that forgiveness takes place in baptism (which in its nature is a washing), the real act of forgiveness is figuratively represented as a washing away of sins. Naaman's leprosy was *really* taken away in his seventh dipping, but not *literally* washed away by water. So we believe that we are *really* forgiven in (at the time of) baptism, but not that the water *literally* washes away our sins. When Brother Moody holds that we teach men are really forgiven at the time of baptism, he is in the record; but when he intimates that we think sins are literally washed away by water, he is as far from the truth as it is possible for a man to be. When Hackett says the language, "*wash* away thy sins," is derived from the nature of the ordinance, and that it states a result of the baptism, he gives the exact facts in the case. Baptism in its nature is a washing; hence the figurative language ("wash away thy sins"), indicating the real result, the forgiveness of sins.

Brother Moody seems to hold that, if baptism is a sign, it cannot be really necessary, or prerequisite, to remission. Never was he more mistaken. A person or thing may be a sign or symbol of something, and at the same time really necessary or prerequisite to something else. Christ's miraculous conception was a "sign" (see Isaiah vii. 4), but was it not necessary that he should so come that men might be forgiven? Christ himself was a "sign" (see Luke ii. 34 and xi. 30); was not he absolutely necessary to the salvation of men? Hence, the facts that baptism is a symbol of the burial and resurrection of Jesus, and a sign or expression of a heart changed by repentance and faith, in no wise militate against the doctrine that it is in order to remission.

Brother Moody emphasizes and glories in the fact that Hovey teaches baptism is not "the medium in and through which divine life is conveyed by the Holy Spirit to the soul." He calls it "good old Baptist doctrine." Well, I am glad we can agree, for that is my doctrine, too. The word of God is the medium through which God begets us, and life originates in the begetting, not in the bringing forth. Through the word of God we believe in Jesus, and are thus begotten of God; we are baptized, and are thus brought forth from the water, and thus we are born again. We

agree with Hovey, also, in affirming that it is "irrational to think of water as holding the same relation to the new birth as that held by the Holy Spirit." Neither do father and mother hold the same relation to the natural birth; nor did God and Mary hold the same relation to the birth of Jesus; but, as Jesus was born of God and of Mary, and as every man who comes into the world is, and must be, born of father and mother, so in the new birth no man can enter into the kingdom of God without being born of water and the Spirit. Jesus says so himself. But, while the begetting must precede the bringing forth, both are necessary to the enjoyment of life in this world; and just so in the new birth, both are necessary to entrance into the family of God. "Ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." "In whom we have redemption through his blood, the forgiveness of sins."

But, my friends, I would not have you understand that I claim to agree with Dr. Hovey in every thing he has said, or may say, on "baptism and remission," or on any other theme, for I do not so claim. Nor would I make such a claim concerning any author on any side of any subject. All men are fallible, and are more or less inconsistent. I have quoted Hovey, Hackett and others for their testimonials as scholars, and not for their arguments and opinions as theologians. For their scholarship I have profound respect, but for their opinions I care but little. When, as scholars, they translate "*eis*," "*antitupon*," "*eperootema*," and other such words, I listen respectfully; but when they begin to give their theological interpretations, I care much less as to what they say; though even then it is wonderful, considering that they are Baptists, how clear and correct they are, how free from the language of Ashdod, when they talk on the subject of "baptism for remission." To illustrate that it is scholarship, and not opinion nor argument, that we want, you Baptists have merely to remember the fact that all the pedobaptist lexicographers define *baptizo* to dip, immerse, or plunge, and that none of them define it to sprinkle; but when they begin to discuss the question they argue in favor of sprinkling, and give it as their opinion that it will do just as well, or better than immersion. Then we immersionists promptly tell them *scholarship* is what we want, not *opinions*; we want to know what God *says*, not what they *think will do*. And just so I am with Baptist scholars; I want to know what God says, how they translate his word, rather than their opinions.

Brother Moody goes back to his argument from his consciousness. Christ says, "He that believeth and is baptized shall be saved." But Moody says, I know I was saved before I was baptized. Peter says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." But Moody says, I repented and got remission, and was then baptized. Peter says, "The antitype whereunto even baptism doth also now save us." Moody says, Baptism does not now save us; we are saved before and without baptism. Christ says, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." But not so, not so, according to the gospel of Moody; a man can get into the kingdom of heaven without being born of water, *but not into the Baptist Church*. Moody's consciousness tells him that he was a child of God before his baptism, and he *knows* it. Well, my friends, I would rather have the testimony of God's Spirit, as he spake by Christ and his apostles, than the testimony of the spirits of all the men that ever lived. God's word is good enough for me. But when men begin to go wrong, they begin to appeal to some other authority. The infidel, the Romanist, the mystic, all turn to other standards. Listen to this extract from *The Baptist*, my friend's paper:

"In a magazine, not long ago, I saw an article in which Cardinal Manning appealed from the Bible to the Church. He said the Bible was antiquated and unsafe. In the same magazine, Col. Robert Ingersoll appealed from the Bible to reason. Not long afterward I read an article in which one of the new theology writers appeals from the Bible to Christian consciousness."

Thanks to this Baptist writer for putting him who appeals to consciousness rather than to the Bible in the same class with the infidel and the Romanist, for that is where he properly belongs.

Moody says the Baptist Church has many members who gave false testimony when they came into the Church, and who were received upon a counterfeit experience. He says it would be a great blessing to his Zion if all such would come to us. Then, in almost the next breath, he says every Christian can detect a counterfeit experience. Then why, in the name of common sense, I ask, do you receive so many counterfeits? I would consider him either crazed, or naturally a fool, who would take counterfeit money as readily as the genuine, if he were perfectly competent to detect the difference. And I should think people should be as careful about receiving Church members as they are about dollars. What think

you, my friends? The fact is, there is not a word of truth in the gentleman's statement about his being able to detect a counterfeit experience every time he hears a man give one. "For what man knoweth the things of a man, save the spirit of man which is in him?" asks Paul. And Jude (verse 4), speaking of God's people, said: "For there are certain men crept in unawares." If inspired men could not detect these counterfeits, I would like to know how it came about that "every Christian" can so easily do it now.

He says I give him no argument to refute, so he must refute what I do give. Why don't he answer my questions? He might do that while he has nothing else of importance to work at. *Not one word can I get him to say about that Norton letter.* Right in the midst of this debate, while he is ridiculing and scoffing at those who are baptized trusting in Christ, in order that they may be forgiven, while he is calling the doctrine a damnable one, and is saying that no one, while believing it, ever was or ever can be saved, lo, there appears in his own paper, from one of his most learned and most highly honored correspondents, such statements as these:

"Can you deny, without doing violence to Mark xvi. 16, that a true profession of trust in Christ by being immersed is one of the things on which the promise of salvation is there made to depend? so that he who does not obey, as well as trust, cannot say that that promise applies to him?"

"Can the words in Titus iii. 5, stating that God saves by means of the 'bath of new birth' (not of regeneration—that is new begetting—but of new birth, of new life made manifest), and by 'the renewing of the Holy Spirit' means less than that the due profession of faith in Christ, by being immersed, is part of the way by means of which God 'saves?'"

"Do you believe the truth of what Peter asserts in very plain words, that as the ark saved Noah, so immersion, as the means by which we seek salvation with a pure conscience, 'now saves us?'"

Is your correspondent, Dr. Norton, saved? Is his experience a good one? or is it a counterfeit? Do you intend to put him off of your paper? Tell us, please, what you think about his doctrine, anyhow.

And, while I think of it, I will repeat my challenge. Give me a single case in the Bible, a single example, *in which God ever gave any blessing to any one on account of his faith before that faith had expressed itself in action*, and I will give up the debate. And if

you cannot, stop talking about justifying faith excluding "all manner and measure of works." Give us the case, if you can, or rather (for I know as well as I know I am alive, that there is no such case), just own up like a man that there is not a single instance, in all the Book of God, in which faith ever received a blessing until it was more than "faith only," more than an "internal trust," until it had been perfected by works. It may be, my friends, you think I am risking my cause on a slender thread, when I propose to give up all if he will find such a case, but I know what I am doing. God has said, "Faith apart from works is barren," "faith, if it have not works, is dead," and when God says a thing is barren I know you need not expect to gather fruit therefrom.

Brother Moody, referring to the baptism instituted by Christ, calls it a "going to a *man* for the washing of water in a pool." Remember, Jesus solemnly taught that the baptism of John was from heaven, not of men. Is his baptism, then, a baptism from men? When Christ's disciples baptized by his authority in the ancient days, Christ was represented as baptizing. Is not the same true now? To reject the baptism of John was to reject the counsel of God against one's self. Is it not fully as bad to reject the baptism of Jesus?

Purification, says the gentleman, is one of the blessings of salvation that comes before baptism; it is received, forsooth, before "all manner and measure of works." Hear Peter on the subject; he is good authority. He says: "Ye have purified your souls in your obedience to the truth." (1 Peter i. 22, R. V.) If the great apostle who told the people on Pentecost to repent and be baptized for remission, who said baptism now saves, understood the matter, men are to *obey* in order to purification. True, God purifies the heart "by faith," but it is by faith perfected by "obedience to the truth." Hence, this same Peter, in his second sermon, said: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Acts iii. 19, R. V.) First, the repenting; second, the turning; third, the forgiveness; and then, fourth, the season of rejoicing, the gift of the Spirit. *What was that turning?* Answer me that question. It was something they were commanded to do, hence it was a work of some kind; it came before the forgiveness and the season of refreshing, but after repentance and (as chapter xii. 21 shows) after faith. Again I ask, *What was that turning?*

The gentleman thinks it would be dreadful to sing in eternity about having loved Christ and obeyed him in baptism, and about having our sins thus washed away in his blood. That would be awful! But how delightful will be the song those rulers of the Jews will sing there! They believed, but they confessed him not; they stepped not out on his side, for they feared the Pharisees; they were not willing to be put out of the synagogue for Christ's sake; they loved the praise of men more than the praise of God; yet, says Moody, they were saved; that is the glorious, "heaven-high" faith, that is the kind of faith that takes you to the blood! How low and debased by the side of it is the faith that lovingly obeys Christ in baptism, trusting in him to forgive one's sins!

The extract which the gentleman read from Brother Briney, when properly understood, is correct. To be justified by law would be to live a faultless life, to do right always, everywhere. To be justified by grace is to trust in Christ and do what he says, that he may save you, realizing your sinfulness and inability to save yourself.

Time expired.

J. B. Moody's Ninth Speech.

Ladies and Gentlemen :

In a former debate I congratulated Mr. Harding on his mourning and weeping over his sins, and asked him if he had been on a bench if it would not have been a mourner's bench. He replied that he did not weep for himself, but he wept for Jesus, "over his trials and persecutions." In his sixth reply you see that on this human sympathy for the suffering Jesus he wept, and "was baptized, and was freed from his sins." He says, "On this point I have not a single doubt," and that he had "rather trust in God's Word than in his feelings." But the matter is, he has neither to trust in. Taking his own story, his feelings were of no account, as he confesses, and the "Word" he will never find. He claims to have gone down into the water a child of the devil and came up a child of God, and there is no word for it. Of course those Baptists who heard from others of the grace of God as displayed in their experience and personal consciousness, felt condemned because they could not tell what the Lord had done for their souls; and when they went to the no-experience party and were made to believe that the tale of the others was all a delusion, how natural that they should rejoice with fleshly delight, and how natural that they should strive to spread their new faith, because there was consolation in it for all non-possessing professors. They thus confirmed themselves. In Paul's day there were those who preached Christ through strife, hoping to add affliction to others, and that was the most zealous party of those days.

I throw the Mill Creek Church back on my friend, and charge him with a square dodge. It has gone to record, and I have him tied hand and foot.

His statements concerning White Mills and Pikeville were exposed in my paper of March 23d, and, if necessary, I will expose them again, by giving the simple facts and figures. Mr. Harding feels he must do something for a show in this debate, but I will attend to him at every point. The exposure I gave his boasts of "the fruits of his debate" last spring I thought would compel him

to leave the country. I dared him then to show up facts, figures and faces, and his reutterance of these things is unaccountable. If he compels me I will expose him in this debate by giving again the facts.

His question about turning to the Lord is pertinent, and it affords me pleasure to teach him, especially if he has the spirit of a true enquirer. The Old Scriptures to which he appeals when it suits him, speaks of "turning from evil ways," "from idols," etc., and of "turning to the Lord," of "turning to the commandments of the Lord," and of "turning to the Lord and keeping his commandments." Sometimes it is repent and turn, but in Acts xi. 21 it is believe and turn. So we learn that if a man was an idolater he should turn from his idols to serve the living God. If a Jew, he should turn from Judaism to the Lord. If my friend should ever come to the true faith he should turn from following Alexander Campbell and turn to the Lord. The text does not say that they believed and turned to the Lord, and then they were forgiven; neither does any text say it. But by scrapping Scripture he finds two pieces he can put together, that God never joined, and in that way he can make a show of Scripture. Mr. Campbell says in his note: "Turned over upon, cast themselves upon the Lord." This is all he does say. McGarvey never dreamed of my friend's cogitation. I venture to say such a thought never entered any brain but Mr. Harding's, and how natural that he should magnify his own invention. He tries to make a Scripture teach that one must believe and turn to the Lord in baptism in order to pardon, but he will never find the Scripture. He tries to dodge on the McGarvey testimony, but he could not quite succeed, and so it stands that the greatest lights among them are coming to the light. Mr. McGarvey *expects* the pious unbaptized to be saved, Mr. Harding does not. So Mr. McGarvey is a strong witness against my friend's doctrine. Mr. Harding thinks that the Christians among other denominations are confined to the dipped, and he thinks of only that quality, and he asks no other questions when they come to join him.

His father Campbell is a witness against him. He thought his unbaptized son was saved, and in that he ruined my friend's proposition. He wants to know if I endorse "certain" of ours. For the present I adopt his answer on Lamar: "Not every thing he says, by a good deal. Neither do my brethren. Occasionally a man rises among us who yearns for the flesh pots of Egypt." I

will answer more particularly as I proceed. On Anderson he makes a square dodge. He does not answer like a man, but like a "craven coward," to use his own language. Mr. Anderson says: "When in Kentucky last fall I found that the proposition, baptism is for the remission of sins, was debated." In that connection he says: "I determined to reject it. It cannot be defended by sound exegesis. . . . I adopted the view that baptism is symbolical." Now, let Mr. Harding say like a man whether he endorses Mr. Anderson's *meaning*. He knows what he *means*, and he knows he dodged the meaning, and tried to hide behind ambiguous words, as he usually does. Anderson's new translation of Acts ii. 38 is in the line of some of our Baptist teachers. He makes it "the *outward* sign of an *inward* grace," a "*likeness*" and a "*symbol*." He says: "Baptism in water is the *outward sign* of that which takes place *within*," and that "faith appropriates the blessings of the Gospel;" that "the evidence of pardon is within a man, not without him." So he considers baptism an outward expression of the taking away of sins; and this is certainly what he means. He says: "So, I perceive, will all men understand who know how to interpret the language of the Scriptures." I have put my questions to Mr. Harding so as to draw out his true inwardness. It is evident that in one place he rejects his doctrine that faith precedes repentance. It is equally evident that he rejects the other doctrine that "faith precedes baptism." For in both cases he says *that* faith is dead. Now, I ask him if in those Scriptures which say "repent and believe," if faith and repentance include each other, and if both are dead? And if faith and baptism include each other where we have "believe and be baptized?" And if these terms necessarily include each other, why are they so often made distinct and separate? He asked me if Peter did not tell some to believe and repent. I answer emphatically, No; nobody with Bible sense on this subject ever taught such foolishness. The gentleman dodged again on the real and figurative senses. If blood really cleanses from sin, the water can only figuratively do so, or the blood does not really cleanse.

He manufactures another Scripture: "Except a man be baptized, believing in his heart that Jesus is the Christ, he cannot enter into the Church of God." He then asks: "Can a sinner be saved without entering the Church?" I candidly ask, *How far is it to Rome?* Now, two more questions: Can a sinner enter the Church without a dip? and can a sinner get dipped by any one in this world save

one of his preachers or a Mormon priest? Then who can be saved? Baptists don't dip sinners if they know it, neither do Protestants or Catholics.

Does Dr. Graves' view of John iii. 5 help the gentleman's doctrine? Then why does he waste time quoting him? Here is Dr. Graves' reply to Mr. Harding's use of his language: "During the forty-five years of my public teaching, by voice and pen, I have ever and most emphatically maintained that regeneration of heart, birth of the Spirit, as an assured salvation through faith in Christ Jesus, is an essential qualification for baptism, and that in no instance in God's Word has he connected the actual remission of sins and salvation with an overt act that must be performed by a third person; and now I say, for any man in the least acquainted with my teaching, to wrest any sentence of mine to teach the opposite doctrine, is nothing less than a willful perversion of my well known teachings."

Dr. Lofton also remonstrates: "Elder Harding's interpretations of the garbled extract from my St. Louis lecture is an utter perversion of my argument for the position and design of baptism, as the lecture will show for itself, and as my recent defense in the *Baptist* of July 6th demonstrates. I have an utter abhorrence for the Campbellite assumption of baptismal remission, and my intention in the lecture was to oppose the pedobaptist doctrine of baptism before conversion, and of the Campbellite position that conversion is ultimately the result of baptism. Let any one read my lecture and see."

I now proceed to show that the "like blessings of salvation" are received before baptism.

REGENERATION.

Regeneration, or the new birth, is one of these blessings. A man don't want to enter the kingdom without discerning it, and he can't discern it till he is born again. "Except a man be born again he cannot discern the kingdom of heaven." And if the kingdom equals the Church, and a man cannot be saved till he enters the Church, then baptism does not save, for he must be born of water and the Spirit or he cannot enter. Whosoever believeth has been born of God. Baptism is righteousness, and whosoever doeth righteousness has been born of God. As faith and love must precede baptism, so the new birth must precede baptism, according to all Scripture teaching.

CONFESSION.

1 John iv. 15: "Wosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." Confession is before baptism, and "whosoever" takes in all of that class. Hence, this vital union and oneness with the Father must in every case precede baptism. Ten thousand intellectual giants are not able to twist this Scripture. God could not make it stronger by the use of plain language. Rom. x. 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved." This must be done before baptism, and often without baptism. All of these pious pedobaptists have thus confessed, but my friend is ready to say, Christ will not confess them. They have confessed their sins, and if he has not forgiven their sins and cleansed them from all unrighteousness, then he is neither "faithful" nor "just." Hence, all the blessings promised to *confession* are received in confession, and this is before baptism, and my friend's doctrine is antisciptural and anti-christian.

SANCTIFICATION.

Sanctification is a progressive work, but it begins before baptism. Paul ministered the Gospel of God "that the offering up of the Gentiles might be accepted, having been sanctified by the Holy Spirit." (Rom. xv. 16.) It is unto obedience and sprinkling of the blood of Jesus Christ. (1 Peter i. 2.) God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. (2 Thess. ii. 13.) But it don't suit my friend's plea, and hence he will — (?). Acts xxvi. 18 shows that we are sanctified *by faith* that is in Christ. In the continuance of this work there is sanctification of the Christian in his life, that is, through the truth. Now, watch Mr. Harding hiss this Scripture on the others. They are all true, but none of them suits his doctrine, and if those Scriptures don't give this like blessing of salvation before baptism then God himself is unable to give a revelation.

RIGHTEOUSNESS.

Except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no wise enter the kingdom of God. My friend says this is the Church which we enter by baptism. Then baptism must be deferred until one's righteousness thus "exceeds." This righteousness must come up to the full re-

quirement of the law. All sins must be taken away, and all omissions of duty must be supplied, and all before one can enter what my friend calls the Church. A man must be without spot or wrinkle, or any such thing. "Unblamable and unreprouvable in his sight." He must be as righteous as Christ himself, or as righteous as perfect obedience to a perfect law would make him. The perfect cleansing is effected by the blood of Christ, which cleanseth us from all sin. But remission is not righteousness. There might be forgiveness and no righteousness. If a man has gone fifty miles in the wrong direction, forgiveness would put him back at the starting point. But he ought to have been fifty miles in the right direction. Righteousness will put him there. So transgression is going in the wrong direction, and forgiveness makes him as though he had not sinned. But the law is also preceptive, requiring perfection in *duty*. Not only forbidding the wrong, but also requiring the right. God cannot save a man on principles of justice without requiring or supplying this righteous demand. How can this be done? 2 Cor. v. 21: "For he has made him to be sin for us who knew no sin, that he might be *made* the righteousness of God in him." Not that we might obtain pardon of God in baptism. There is no such Scripture. We must not only put off the old corrupt and deceitful man, but we must put on the new man, which, after God, has been *created* in righteousness and true holiness. (Eph. iv. 24.) One says, "*Made* the righteousness of God in him," the other, "*Created* in righteousness and true holiness." There must be a new creation in Christ Jesus unto good works. This righteousness is called the righteousness of God, of Christ, and is to be *imputed* on the same principle that our sins were imputed to Christ, who *took* them and *bore* them, but not by *doing* sin. So we take this righteousness and *bear* it, not by *doing* it (Rom. iv. 6), but simply *receiving* it, with all of its results, as Christ did our sins. The disobedience of Adam *made* many sinners, the obedience of Christ *makes* many righteousness. This righteousness of Christ is a gift (Rom. v. 17) by imputation, and received by faith, and exceeds that of the Scribes and Pharisees. Now, it was not written for his sake alone that it was *imputed* to him, but for us also, to whom it shall be imputed if we *believe* on him that raised up Jesus our Lord from the dead. This must be done before baptism, hence the righteousness of God, which is imputed by faith, must be before baptism. But my opponent does not like it, and he is striving to disprove it, so that all the pious

unbaptized, who believe according to the above, may have their damnation made sure; and if he succeeds, his people, unrestrained by these moderators, will burst the floor and rend the air with approvals of delight. But the Word of God cannot be broken, and my friend and his people are only breaking their own necks in this effort. Read Rom. ix. 30-32 and x. 1-4, ending with "Christ is the end of law for righteousness to *every one that believeth.*" This takes in *our* candidates for baptism, but, according to him, his are left out. Phil. iii. 9, Paul says: "I would be found in him, not having on my own righteousness which is of law, but that which is through faith in Christ, the righteousness which is of God *by faith.*" But enough. What more can God say than that he has said? Surely enough to stop the mouths of all gainsayers, but such as *will* not, in seeming defiance of his Word. All the teaching of God's Word is to the effect that all the "like blessings" of salvation come to faith; but faith, with my opponent, is nothing without a dip.

And so if we consider the other like blessings, such as adoption, acceptance, quickened, circumcised, new creation, sealed, translation from death to life, from darkness to light, etc. Gather every Scripture under each head, and they would all teach the same doctrine. My friend will never find where the like blessings of salvation are predicated of baptism, but they are always predicated of something that must precede baptism. We have time to mention only one or two more with Scripture support.

MERCY.

Mercy is a "like blessing" of salvation, and is connected with the remission of sins. Luke i. 77-79: "To give knowledge of salvation unto his people, in the remission of their sins, through the tender mercy of our God." My friend thinks we receive this knowledge through baptism, and he thinks no unbaptized man, despite the mercy of God, can have a knowledge of forgiveness. 1 Peter ii. 10 reads: "Which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy." Mr. Harding thinks this mercy which makes us the people of God is obtained in baptism. But I am willing that the Scriptures shall say when and how. Eph. ii. 4, in its connection, clearly settles this question: "But God, who is rich in *mercy*, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us to-

gether with Christ (by grace are ye saved). And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." So far we have learned that through mercy we obtain a knowledge of forgiveness; through mercy we become the people of God; through mercy we are quickened; and this saving mercy came to us, *even while we were dead in sins*. And, since a man must be freed from sin before he becomes a servant of righteousness, or before he is buried in baptism, therefore he receives the saving mercy of God before baptism. Rom. ix. 15 shows the sovereignty of God in the exercise of his mercy, both toward Jews and Gentiles. Beginning with xi. 30 we read: "For as ye in time past have not believed God, yet have now obtained mercy through their unbelief, even so have these, also, now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." But to tie my friend, hand and foot, and to stop his mouth, and to show him that he is in utter darkness, I will quote this passage from the Oxford Revision, which is confirmed by Wilson, Sawyer, Living Oracles and Mr. Harding:

"For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all (*eis*) unto disobedience, that he might have mercy upon all."

Now what will my friend say? Will he yet kick against the goads? Will he still resist the Holy Ghost? Is he determined not to know the Scriptures? If so, I leave him to the mercy of that Scripture which says: "If a man will be ignorant, let him be ignorant." In harmony with this is all Scripture teaching. Hear David's prayer: "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender *mercies* blot out my transgressions." Hear Paul, in 1 Tim. i. 12-16: "And I thank Christ Jesus our Lord, who hath enabled me for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly, in *unbelief*." Here Paul obtained mercy while in *unbelief*. In other words, he obtained mercy before he was baptized. Verse 14: "And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus." Here, as usual, we see that an ounce of love or faith is worth a ton of baptism. A man may be over-much bap-

tized yet poverty-stricken as to love and faith which is in Christ Jesus. A hint to the wise is sufficient. Verse 15: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting." Thus mercy comes in its quickening power to the dead sinner, and makes him alive, blots out his transgressions, and gives him a conscious knowledge of it, and works in him conviction, repentance, prayer, faith, love, and all the Christian graces, and all the like blessings of salvation. My friend can no more harmonize these Scriptures with his doctrine than he can the other Scriptures, and his efforts in that direction are before you all. I hope when he comes to reply to this that he will not pursue his usual course, by diverting your minds to some new and strange questions, conceived in his own inventive imagination, but that he will try his hand, at least one time, in showing, in the light of reason and Scripture, what they do mean.

Before closing this speech, I will say something in answer to his seventh reply. The man does not live, and never did live, who can *prove* that I misrepresent him in discussion. It is one thing to say it, and another thing to prove it. On Acts xiii. 38, 39, changed to suit Mr. Harding's doctrine, I put baptism in the text because his doctrine requires it. I told him in my first speech that whenever I used the term baptism, I meant all of its prerequisites, as without them it can be no baptism. This I have never varied from. I never said, or intimated, that he or his people ever baptized anybody but those who had *their* prerequisites; but their prerequisites amount to nothing, because they bring nothing, they reach nothing, they obtain nothing; but, like faith, they are all dead. I hope this will satisfy him on that.

His assertions on *eis* will be considered in the proper place. The pages of this debate will show who introduced those unpleasant personalities and boasts of progress, as fruits of debates, and these pages will show who is to be relied upon in this matter. As an earnest, I will give you these statements: Mr. Harding published in his paper, and reiterated in this debate, by the authority of his best members, that ninety per cent of his Church at Watertown came from us.

With a good number of my Watertown brethren in council we

made out seventy-five of his members who were never Baptists. This would constitute the ten per cent. The rest, ninety per cent, or 675, went from the Baptists, if Mr. Harding's statement is true. But, according to his fresh statistics, seventy-one, instead of seventy-five, constitute the ten per cent, and 639 is the ninety per cent, if his statement is true. But this 639 has fallen to twenty-one ("what a fall was there, my countrymen!"), and we think that number could yet be reduced. But neither the 639 nor the twenty-one is the result of the debate, nor is either number to be applied to the increase, for many of them were in the constitution, and, like many of their proselytes from us, are not known by us. Only four have joined since the debate, and some of them have a history which my friend can draw out if he wishes. I deny again that one of these was the result of the debate, and Mr. Harding's "respectable officer" and reporter will never say it again. He declares, in the face of a committee of my brethren, that he never said it. Neither will he ever say again that "not one was excluded from the Baptists before joining us." Nor will he say again that any judge of DeKalb County was converted by the debate. Here we tie up hands and feet. I hinted to my friend in the Pikeville debate not to boast of a certain apostate from the Baptists until he knew more about it. But he would not take the hint, but said if the things intimated were true that he would brand him as a liar, and have him excluded from his Church. The facts I was compelled to divulge were, that he had been twice excluded from Baptist Churches for immoral conduct, and received by them not a whit better, but the rather worse, and it will not do to let even the "winds that round our pathway roar" whisper of recent reports, and here he is quoting him in this debate as a reliable witness.

I deny, and am ready to disprove, his whole assertion as without foundation, and I will do it if compelled. He has filled three debates with me, and is now filling the fourth, with personalities. But let me suffer in place of the truth. If he can't successfully assail my arguments, then, of course, he will assail me. He has been hunting and trying to make a sore in my reputation and character for many years, not that he may give it the soothing administration of a benevolent dog, but that he may aggravate it, or make it the entrance through which he may enter and destroy my vitals. Never was a vulture more delighted with a carcass than he seems to be with a batch of scandals. His insinuations

about my intentional skipping and misrepresenting is not the language of one gentleman towards another, and no gentleman can afford to reply. Let slandermakers and slandermongers throw their filth on their ilk, and not on those who are clean of it, and who never charge it upon others. "As a man thinketh, so is he."

Time expired.

J. A. Harding's Ninth Reply.

Ladies and Gentlemen:

Truth is always consistent, and he who is careful about telling the truth need not be fearful about crossing his own pathway. But woe be to the man who is not scrupulous and punctilious about telling the truth, for when one begins to misrepresent and falsify, in spite of every thing he will cross his own path. Let me give you an illustration: You remember my opponent (astonishing man!) charged us with making baptism the "all in all;" he clearly intimated that we have no use for the Scripture that does not contain baptism, or water, or something that we construe to mean baptism; we put little or no stress on the "nominal prerequisites," he claimed. In answer to all this, I showed that we require always a loving, trusting, penitent faith, and we teach that without it baptism is worthless. I appealed to the audience, who had heard me preach, and who knew what I had taught in this community. The gentleman then squarely intimated that my statement was untrue, that no man had ever heard me teach believers to repent. I replied that I had recently conducted a meeting for nearly seven weeks within three blocks of where we are now standing, and I was willing to submit the question to the audience, believing that five hundred people would at once arise and testify they had heard me so teach. He objected, saying my brethren were perfectly under my control, and would testify to any thing at my call; (that I would ask them to testify to a falsehood, and they would do it). I showed that Alexander Campbell, and all of us, teach the necessity of the faith that trusts Jesus, of sorrow for sin, of repentance growing out of that sorrow, of being baptized, trusting in Jesus. His reply was, like the Pharisees, you say and do not. Now, with this in your mind, listen to this statement from his last speech. He said: "I never said, or intimated, that he or his people ever baptized anybody but those who had their prerequisites."

Did you ever hear the like? After admitting that in debate I was very orthodox *in speech*, that I claimed to teach repentance, after charging that I say and do not, after denying that anybody

had ever heard me teach believers to repent, he has the effrontery to say: "I never said, nor intimated, that he or his people ever baptized anybody but those who had their prerequisites." Astonishing man! He who deviates from the right path needs a good memory.

Then, with a meek, much-injured look upon him, referring to my statement about his skipping, he says: "His insinuations about my intentional skipping and misrepresenting is not the language of one gentleman towards another, and no gentleman can afford to reply." Indeed; why not, pray? Did you not charge me with *claiming* to teach believers to repent, when I did not? Did you not charge my brethren with being willing to testify that they heard me so teach, when they had not? Did you not accuse us of being like the Pharisees in saying and doing not? But when I call the attention of the audience to the fact that you skipped four times in reading that extract from Norton's letter, you are very indignant. You did skip, and you dare not deny it; they heard me call you back, and saw you were forced to read the skipped passages, *which were emphatically against you*; they heard your moderator, Dr. Lofton, apologize for you at the close of the session, saying that the light was not good, and that he did not believe you skipped on purpose. But you had been reading your speeches by that light all the time, from that scrap-book. I don't see why you could not read from a printed paper. Besides, I don't see why your sight should fail you so just when you came to the passages that were so emphatically against you. Ah, my friend, had you made a fair, honorable, manly argument you would have been met in like manner, without an unkind word from me. I had a debate of twelve two-hour sessions with your former partner, J. N. Hall, in which not an unkind word was uttered. Brother Hall acted like a gentleman. But when you, sir, charge me with falsehood, and my brethren with being willing to testify to its truthfulness, it is natural that I should endeavor to impeach you as a witness. I have shown that your statement about the First Baptist Church of this city was misleading; that your statement about the Alexandria Church house was false, and that, while professing to read from Norton, "*just as it is*," you skipped awfully. You told the people that when you read it it would sound very differently from what it did when I read it; and it did, indeed. You called it "good old Baptist doctrine." Norton says, "Can you deny, without doing violence to Mark xvi. 16, that a true profession of trust in Christ

by being immersed is one of the things on which the promise of salvation is there made to depend?" Is that "good old Baptist doctrine?" (You skipped that passage.) Norton says again, "Can you deny that the command in Acts ii. 38 to be immersed 'for the pardon of sins'—that obedience to that command, if it springs from repentance and faith, receives from God the assurance that sins are forgiven?" Is that "good old Baptist doctrine," as you called it the other night, or will you take back your own words, and forsake your highly-honored correspondent, Dr. Wm. Norton? Norton inquires again, "Do you believe the truth of what Peter asserts in very plain words, that as the ark saved Noah, so immersion, as the means by which we seek salvation, with a pure conscience, 'now saves us?' Will you deny the truth of this assertion, and say that instead of saving us actually, as the ark saved Noah, it is nothing but a picture of salvation?"

Ah, fine words are those, to appear in your paper, from your highly-lauded English correspondent, Dr. Norton, at the very time that we are discussing this question. Being a strong believer in special providence, I thank my Father for his kindness in furnishing me with this paper at this time. Do you still call that "good old Baptist doctrine?" You have been telling us that baptism saves us *in a figure* (the idea, saved in a figure!), but Norton says it actually saves us, as the ark actually saved Noah. This is one of the places where your eyesight failed when you were reading from Norton, "*just as it was*," and I had to call you back before you could see it. Answer me now like a man, do you still claim to agree with Norton? Is his teaching Baptist doctrine? O, you won't talk while I am speaking! Considerate man! Well, maybe your moderator will. Dr. Lofton, is Norton's teaching "good old Baptist doctrine?"

Dr. Lofton—"No, sir; it is not Baptist teaching, nor is he a Baptist."

J. A. Harding—He is a Baptist, a member of the Baptist Church in England, and the English correspondent to Brother Moody's paper. He is a closecommunion English Baptist, while the famous Spurgeon is an opencommunion English Baptist, who attends to the Lord's Supper on every first day of the week.

Dr. Lofton—"I mean he is not a true Baptist."

Harding—Well, that is where you differ from your friend, Moody, unless he has "advanced backward," after the manner of the crawfish, since he read from Norton. By the way, I wonder how

Brother Moody will fix up this Norton matter when he prepares his speeches for the book. Will he have the *ships* in it, do you suppose? Will he call it "good old Baptist doctrine" there as he does here? Or will he think that, as discretion is the better part of valor, it will be wise to make no reference to it at all? We will see when the time comes. But, no matter what he does, I promise you this Norton letter shall be a prick in his eyes and a thorn in his flesh for many days to come. You see, it has effected his sight already.

But let me give you some other illustrations of his unreliability. He says: "Mr. Harding published in his paper, and reiterated in this debate, by the authority of his best members, that ninety per cent of his Church at Watertown came from us."

I did no such thing. I was informed by a preaching brother, who does not live at Watertown, but who knows the Church well, that he supposed ninety per cent of the Church came from the Baptists, and I so published in our paper. I did not say it was a fact, but simply gave it as the opinion of this one brother. He had not examined the books, but was merely giving his judgment from his general knowledge of the Church. I was informed by brethren who were better situated to know that his was an overestimate, and I so stated when the matter was first referred to in this debate. I suppose he included in his remark not only those who had been members of the Baptist Church, but those also who were brought up in Baptist families and under Baptist teaching. If so, he should have said fifty per cent instead of ninety.

The "respectable officer" who gave me the statistics of the Watertown Church, and whose letter I read in your hearing last night, is Dr. R. H. Baker, the secretary and treasurer of the Church. Every statement in that letter, which has now gone to record (the readers of the book can see it), is strictly and literally true. We have ninety-two members at Watertown; twenty-one of them came from the Baptists (we have since found that two more of them did, making twenty-three in all); not one of the twenty-one was ever excluded from the Baptists till after they came to us; not one of them ran from exclusion; not one of them was coerced by intermarriage with a disciple; and the charges made by Brother Moody to that effect are false, and utterly without foundation in fact. Dr. Baker (having been interviewed by a Baptist committee) has come to see me, and he wants it distinctly understood that he takes back not a word from that letter; he means it all. His wife is one of

those who has been represented as having been coerced by inter-marriage. With just indignation, he says the man who so affirms is a vile slanderer. He did not say that the judge of DeKalb County was changed by the debate, for he did not know whether he was or not. And when Brother Moody claims that he said it he makes a false claim, without any foundation in fact. He who reads the book can read the letter and see for himself. He simply said the judge attended the debate, and came to us afterward. Whether he was changed by it or not he did not know. He did not say that any of those who came to us at Watertown after the debate were changed by it. We let the facts speak for themselves. Eight Baptists (four at Watertown and four at Alexandria) have come to us since the Moody-Lipscomb debate. Three of those who came in at Alexandria attended the debate. There have been sixty-four additions to the Watertown Church since its organization; forty-nine of them came in since the debate, thirty of them in a few months after, and nineteen at the next protracted meeting. Facts talk. It was I who said two of those Alexandria Baptists acknowledged that they were changed by the debate. I learned the fact from one of my brethren in this city who is a brother-in-law to the gentlemen.

Since writing his letter to me, Dr. Baker had his attention called to a fact that he did not know before. Some Baptist there called his attention to it. It is this: There is a worthy old man in our Church at Watertown, as humble, devout and earnest as any in the county, who came to us about twelve years ago. He confessed Christ, and was immersed, and has since been a faithful Christian. It now appears that about twenty years ago he was excluded from the Baptist Church for drinking and swearing, I believe. Dr. Baker did not know he had ever been a Baptist when he wrote that letter. He is not included in the twenty-one mentioned in the letter.

My erring Brother Moody then refers to the Pikeville debate, and to one of my brethren who attended it, who, he says, was twice excluded from the Baptist Church. This charge is as incorrect as any of the others. That brother was never excluded from the Baptist Church but once, and that was after uniting with us. He was charged with fighting. He took part in a fracas between his uncle and his brother, to deliver his brother, who was getting the worst of it. He made no defense before the Baptists, because, having been influenced by the Bible and the teaching of his wife, he was already prepared to unite with us, and did so before the

Baptists took action on his case. He had united with the Baptists when very young, became dissatisfied with his baptism, and had been rebaptized by them before coming to us. Brother Moody intimates that reports are now in circulation to his injury. He makes mean insinuations to that effect. Then he talks about my delighting in personalities and scandals! Have I attacked any man since this debate began but J. B. Moody? Have I made a single unkind insinuation against any one but him? I don't remember it if I have. I am not here to make war on those who are not here to defend themselves, or who cannot speak if they are here. I was always taught that it is an unmanly thing to strike women and children, and men who are so bound as to be unable to strike back. But not so, it appears, with J. B. Moody. They are the kind of people he likes to fight. Time and again, in speech after speech, he has cast reflections upon the honesty and purity of my brethren. He attacks them, male and female, imputes unworthy motives to them, and makes dark insinuations about what he could tell about them if he would. My brothers and sisters in this room are all ready to testify that a lie is the truth, he says; we have no faith, no repentance, no confession, no obedience; we talk about love and obedience, but he confidently affirms that we have neither, that we are the last people on earth that anybody would come to to find either love or obedience; of the Baptists that came to us at Watertown he intimates that some of them have bad records that I can draw out if I want to; and then he makes his mean, ugly insinuations about the brother we met at Pikeville last summer. Concerning all of which I have just this to say: If we have any man among us who is as bad as my erring Brother Moody, he ought to be withdrawn from at once, lest others be contaminated with the awful leprosy. But I don't think we have such a man in our ranks. The Lord forbid that we ever should have!

Before the gentleman talks any more about scandals, let him investigate the record books of the First Baptist Church of this city. A hint to the wise, etc.

He talks about exposures of my reports of the results of our debates that he could give. All right; bring on your exposures. But you need not be disturbed, friends, by his threats; they are like his promises to answer my questions. *Do you still endorse that Norton letter?*

But I am reminded that, after so long a time, he did in his last speech make a pretense of answering my questions concerning the

facts that both faith and repentance are followed by a turning to God. In apostolic times they believed and turned to the Lord; they repented and turned to God. What was this turning? I asked. Did it come before pardon? Then something intervened between faith and repentance on the one side, and pardon on the other; for after the faith and repentance came the turning, and after the turning the pardon; and then it follows by absolute demonstration that the sinner is not justified by "faith only," since that something called "turning to the Lord" must be added to the faith. Hence, Brother Moody is by no means ready to admit that the turning comes before the pardon. He says: "The text does not say that they believed and turned to the Lord, and then they were forgiven; neither does any text say it; but by scrapping Scriptures he finds two pieces he can put together, that God never joined, and in that way he can make a show at Scripture." Well, let us see about that, my friends. Do you suppose God would forgive a man before the man had turned to him? But here are some of the Scriptures on which I rely to show that the turning comes before the pardon. You see I get them from both Old Testament and New.

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 6, 7.)

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." (Acts iii. 19, R. V.)

And Christ spoke to Paul about the Gentiles, "Unto whom," said he, "I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." (Acts xxvi. 17, 18.)

Hence, you see, people had to turn to the Lord that their sins might be "blotted out," that they might receive "remission of sins," or "pardon." They were sanctified by faith, true enough, but it was by a faith perfected by works, a faith that turned to the Lord, and not by faith only. Those rulers of the Jews believed, but they did not turn to the Lord, and hence were not pardoned.

The gentleman wants to know why I believe baptism is the turning act. I take pleasure in telling him. Because Peter, in his

first sermon under the great commission, told the people to repent and be baptized; in his second he said repent and turn again; Luke in one place says the people "believed and were baptized;" in another, in relating a similar case, he said they "believed and turned to the Lord." And Jesus said, "He that believeth and is baptized shall be saved," thus putting baptism between believing and the forgiveness. These passages do not need a comment. Do you see now why my brethren hold that baptism, to the penitent believer, is the turning act? It seems to me that any man ought to be able to see it.

Brother Moody's explanation that the turning consisted in turning from idolatry or Judaism does not help him in the least. Did not that turning precede pardon and follow faith? Would God pardon an idolater before he forsook his idols? Would the idolater forsake his idols for the one true God before he believed in God and disbelieved in his idols? So still it stands thus: (1) faith, (2) the turning to God, and (3) the pardon. But how does an idolater turn to God? Is there any thing for him to do in turning? I know how a democrat turns to republicanism; there is first a change of convictions (faith), and then a change of speech and action (faith perfected by works). If the democrat's conviction, faith, is changed, but his life is not—if he continues to talk, vote and act as formerly, he has never truly turned to the other party. He is like friend Moody's beloved rulers of the Jews, who believed, but obeyed not. Naaman turned to the Lord, and he was cured of his leprosy. Did he not do something in the turning? Yes; he forsook his own notion, he accepted the Lord's word, *and he acted upon it*, and thus he obtained the blessing. And that is the way to turn to the Lord.

Again I ask, *Do you still teach that those rulers of the Jews were saved?* If so, how did they turn to the Lord? or were they saved without turning to the Lord? They did not forsake their Judaism, that is certain, up to the last accounts that we had of them.

Now, to another point: Paul was terrible in his persecution of the Church before his conversion, but he says: "I obtained mercy, because I did it ignorantly, in unbelief." Upon which my sapient friend comments thus: "Here Paul obtained mercy while in unbelief. In other words, he obtained mercy before he was baptized." Ah, did not he obtain mercy also before he believed? If that proves that baptism is not in order to forgiveness, does it not also prove that faith is not? What, then, did you mean by adding,

"Here, as usual, we see that an ounce of love and faith is worth a ton of baptism?" If God had mercy upon Paul, as you say, before he believed or was baptized, how does that fact help you to show that pardon comes after faith and before baptism? that faith is so much better than baptism? Surely, the man's hatred of baptism has run him to madness!

The facts that Paul was blind and miserable, that he neither ate nor drank for three days after believing in Christ, that he was waiting anxiously to hear what it was that Jesus had told him he *must* do, that he did not find peace and comfort in believing till Ananias, sent by the Lord, told him to arise and be baptized, and wash away his sins, calling on the name of the Lord, are all-sufficient and unmistakable proofs that he was not conscious of pardon at the moment of believing. Is faith necessary? So is obedience. Does John say, "He that believeth on the Son hath eternal life?" Yes, but in the same verse he adds, "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (See John iii. 36, R. V.) *The faith that saves is the faith that obeys.* I repeat my challenge again: *Find me a case in which God ever gave any blessing to a man, woman or child, in any age of the world, on account of faith, before that faith was expressed in action, and I will give up the debate.*

Here is a passage to which I have never been able to draw Brother Moody one single time, so far as I remember, in all our debating. Possibly he will notice it now. It is this:

"And being made perfect, he [Christ] became the author of eternal salvation unto all them that obey him." (Heb. v. 9.)

Please put beside this verse the statement of the Savior, "He that believeth on the Son hath eternal life," and reconcile them if you can. To my mind this verse easily does it: "Thou seest that faith wrought with his works, and by works was faith made perfect." I repeat, *the faith that saves is the faith that obeys.*

We go down into the water children of the devil, he says. Can children of the devil obey God? I reply, before a sinner believes, he is confessedly a child of the devil; when he believes, he obeys God. Cannot, then, a child of the devil obey God? a child that hates his father and is running from him, that loves Christ and is running to him?

But your faith before baptism is dead, he says; how, then, can it induce a sinner to run to Christ? I reply, sinners are dead in sin; Christ calls them to him that he may give them life. Learn

how a dead sinner can come to Christ, and you can easily see how dead faith can work, and thereby be made alive. The Primitive Baptist won't preach the Gospel to sinners, because they are dead; they teach that the sinner can't hear the Gospel, nor come to Christ, because he is dead. Answer this objection, and you will answer your own. Because the sinner is dead to (separated from) Christ, it does not follow that he is dead to every thing, and so of faith and love. The child in the womb is dead to (separated from) all external life, but it does not follow that he is dead to every thing. The believer is begotton of God; when he is baptized he is born again, and then he is alive in Christ and dead to sin.

The gentleman's reference to the mourner's bench and to his former conversation with me is, as usual, incorrect.

As to the quotation from Dr. Graves, I never for a moment supposed that he agreed with me on the design of baptism, nor did I so intimate. But I know he agrees with me that "born of water" means baptism, and I quoted from him to show that, and to show further what he says about the scholarship of the world on that point. Can't you quote from a man unless he agrees with you in every thing?

My time has about expired. I cannot do justice to Dr. Lofton's case in this speech, but hope to pay proper attention to his "Missouri lecture" in my next. And rare reading it furnishes! Dr. Tucker, the Baptist editor, thought it smelled strongly of rank Campbellism.

Time expired.

J. B. Moody's Tenth Speech.

Ladies and Gentlemen :

My opponent is trying to run me into the negative, and I will accommodate him as much as I can. Nothing of importance shall remain unnoticed when the debate is finished. As I have all next week to defend Baptist authors, and but little more time for my affirmative, I must hasten to notice some things in the eighth reply. My friend is almost ready to surrender Hovey, having already gone against Hovey's doctrine, and this was what he first quoted him for. I promise to tie him up on Hovey. My dodging friend has dodged again on "counterfeit experience." I did not say that Christian experience could not be so closely imitated that it could not be detected, but that one like his, which I was considering, with the terms all out of order, and out of meaning, was a counterfeit that any true Christian could detect. See, again, how the gentleman dodges on his great challenge upon which he proposes to surrender the debate. I now ask him again: Mr. Harding, must the action that secures the blessing come before faith, or after faith? and, secondly, must it be an act of obedience, or will a haphazard act do? "Answer me fairly, and I will meet you squarely." His concessions to Hovey, Hackett and Briney should make him surrender his question.

He complains that no one has ever properly stated his doctrine; and how is it possible for this to be done when they have no formulated creed, and when every man puts himself on every side of every question? There is not a man among his brethren that can make a statement of his doctrine that would be satisfactory to any but himself, and to him only as long as the statement goes uncriticised. I will give the balance of this speech to a matter the gentleman has used, and will use, perhaps, in every speech. He asserts and dogmatizes an interpretation as though there were but one interpretation, and as though he himself is always infallible. His dogmatisms, like all other dogmatisms of men, are generally contrary to the truth. If I rightly judge, he has made no impression yet, except by asserting an error.

PAUL AND JAMES.

Let us now closely examine the supposed discrepancy between Paul and James.

The terms in dispute, "faith," "save," "justified," are often used when no reference is had to the salvation or justification by faith of a sinner before God. The word for "save" occurs about one hundred times, and about one-third of this number it is used in these lower senses, such as healing the sick (saved from sickness or death), and usually translated "made whole." "Lord save (from drowning), or I perish." (Acts xxvii. 20.) "All hope that they should be saved (from drowning) was utterly taken away. . . . Except these abide in the ship we cannot be saved" (from drowning). 1 Tim. ii. 15, saved in child-bearing. "The prayer of faith shall save the sick" (from death). John xi. 12: "If he sleep he does well," etc.

So of justification or righteousness, the same word in Greek. How often is it used to characterize the dealings of God and the conduct of Christians? Matt. x. 41: "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." "It becometh us to fulfill all righteousness, and to hunger and thirst after righteousness, and to be persecuted for righteousness' sake." "By thy words shalt thou be justified." "Wisdom is justified of her children." "Ye are they which justify themselves," etc., are some of the places where the term is used, but not of a sinner before God. That Paul is talking about the justification of a sinner before God, and that James is talking about the righteousness of a believer, or the faith of a professor, is evident. Paul begins his argument with "every mouth stopped and all the world guilty *before God*." Therefore, by deeds of law there shall no flesh be justified *in his sight*; so that we must be justified freely by his grace, through faith in his blood, apart from works. He illustrates with the case of Abraham before the law, and even before circumcision. He has Abraham justified "*before God*" by faith without works.

Of course he would not here refer to works of the law, which was four hundred and thirty years after Abraham. The argument in Abraham's case is, "Now to him that worketh is the reward not reckoned of grace, but of debt, but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." So Abraham, four hundred and thirty years

before the law, and forty years before he offered up Isaac, and twenty years before he was circumcised, was justified as an ungodly man by faith. Just simply "believed in the Lord," as all sinners must do; for this is written, not for his sake only that it (faith) was reckoned to him for justification, but for us also to whom justification shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offenses and raised again for our justification.

The case of David, which Paul introduces to further illustrate the principle, is a case under the law; yet it is only one principle before, under or since the law, for Paul does not stop till he includes the Romans, and that in the forgiveness of sins, and the imputation of righteousness by faith, *without works*. "Even as David also describes the happiness of the man unto whom God imputeth righteousness *without works*, saying, happy are those whose iniquities are forgiven, whose sins are covered; happy is the man to whom the Lord will not impute sin." So Paul is clearly talking about the forgiveness and justification of a sinner *before God*, and he says it is by faith, and *without works*.

Now what is James talking about? He addresses his *brethren*, "his *beloved brethren*, sending greeting," and addresses them on matters of Christian duty. He writes about the "proof of their faith," about seeking wisdom of God, but asking in faith, not wavering. About enduring trial, being "doers of the Word, and not hearers only." He opens the second chapter with, "My brethren, hold not the faith of our Lord Jesus Christ with respect of persons. Hearken, my beloved brethren, has not God chosen the poor rich in faith? . . . But if ye have respect of persons ye commit sin," etc. Then he begins with the matter in dispute. "What doth it *profit*, my brethren, if a man *say* he hath faith, but have not works?" I will paraphrase: Can that faith save, heal, serve, profit him, or any one else? To illustrate what I mean: If a brother or sister be naked, and in lack of daily food, and one of you say unto them, "Go in peace, be ye warmed and filled, and yet he give them not the things needful to the *body*, what *doth it profit*? Doth that faith save" (from distress)? Even so that faith, if it have not works, is dead or unproductive in itself. In other words, what doth it profit? It is unfruitful or unprofitable in the practical duties of the Christian life. Yea, a man may say, thou hast faith, and I have works; *show* me (not God) thy faith apart from works, and I will *show thee* (not God) my faith by

my works. (Paul has a sinner before God, while James has one boasting, professing Christian before another.) Thou believest that God is one. Thou doest well, thus far; but why do you stop there and boast that out of this faith you have no works? It does not lead you to even give to the poor. That is not pure religion and undefiled before our God and Father. Why, the devils believe also that God is one, and, instead of boasting that there is no moving principle in their faith, they go on to shudder, and that is more fruit than your boasted faith has, for yours is utterly barren; and if ye have no advantage even of devils, you had better stop boasting of your idle faith. Wilt thou know, *O vain man*, that *that* faith apart from works is idle (not *nekra*, dead). (See Westcott & Hort.) Was not Abraham, our father, justified by works, in that he offered up Isaac, his son, on the altar, about forty years after he had been justified as a sinner before God by faith without works? *Thou seest that that* faith wrought with the works, and by the works that faith was made perfect. God did not demand this of Abraham that he might see what sort of faith he had, but that he might see; "*seest thou*." He showed us his faith by his works, that we might know that his was not a dead faith. Surely the Scriptures were fulfilled which saith Abraham believed in the Lord (not simply that God is one), and it was reckoned unto him for righteousness. This, having occurred forty years before, when he was made happy in the forgiveness of his sins, and when he came to peace from a consciousness of sins forgiven, and by his resting, trusting, justifying faith, and he thus became the friend of the Lord, and was ready to do whatsoever God commanded. And in this great trial of his obedient faith he stands justified before God and man. Now, since God justified him by faith alone without works, and forty years after justified him by works, having faith as the moving principle, we see, then, that by works a man is justified, and not by faith only. In other words, we see that a man is justified by faith alone, but not by faith only. Alone means unaccompanied, only means that of which there is no other. A child alone is a child without company, an only child is one that has neither brother nor sister. If virtue alone can make us happy, then the way is open for any other thing to make us happy, but if virtue only can make us happy, then nothing else can. (Worcester.) If Ayer's ague cure *alone* can cure chills, and Smith's tonic *alone* will cure chills, then we see that chills are cured, not by Ayer's ague cure only, but also by Smith's tonic. So, if Abra-

ham was justified by faith alone, and forty years afterwards was justified by works, we see that a man can be justified, not by faith only, but also by works, and yet he is justified by faith alone. Or take a few Scripture examples of "only." Heb. xii. 20: "Whose voice then shook the earth (alone, apart from heaven), but now he has promised, saying, Yet once more I shake not the earth only, but also heaven." This, so far from proving that he did not shake the earth apart from heaven, proves that he did. So, justified by works, and not by faith only, shows that once he was justified by faith alone, but then also by works afterwards. Phil. i. 29: "It is given unto us in behalf of Christ, not only to believe on him, but also to suffer for his sake." It is first given us to believe, apart from suffering, and afterwards it is given us to suffer. Hence, not to believe only, but also to suffer. First, justified by faith, apart from works, and afterwards justified by works. Hence, not by faith only, but also by works. But not faith and works. Phil. ii. 12: "Ye have always obeyed, not as in my presence only, but now much more in my absence." This means that they obeyed in his presence, apart from his absence, and afterwards they obeyed in his absence. Hence the expression, not in my presence only, but also in my absence. Ye were justified in my presence only, but now much more in my absence, is the same as saying ye were justified in my presence and afterwards in my absence. Phil. ii. 27: "But God had mercy on him, and not on him only, but on me also," is a similar case. My friend is a great "word alone" man. He says the Gospel went to the Thessalonians in word alone, apart from other power. That being true, we can add, "not in word only, but also in power and in the Holy Spirit." Even my opponent ought to see this. 1 Thess. i. 3: "For from you the word of the Lord sounded out, not only in Macedonia and Achaia, but also in every other place," means first in Macedonia, and afterwards in other places, just like James' two justifications. (See further 1 Thess. ii. 8; 1 Tim. v. 13; 2 Tim. ii. 20, and iv. 8, etc.) So you see a man is justified by faith alone, but not by faith only, but by works also, but at a different time.

You also, says James, see the case of Rahab (see Joshua ii. 9-12), and see how strong was her faith in the Lord, and how her faith came by hearing, and how it produced good works. She said unto the men, "I know that the Lord hath given you the land, . . . for we have heard how the Lord dried up the waters of the Red Sea, etc., . . . and as soon as we had heard these

things our hearts did melt; neither did there remain any more courage in any man because of you, for the Lord your God, he is God in heaven above and in earth beneath. Now, therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that you will show also kindness unto my Father's house, and give me a true token."

Heb. ix. 31: "In faith (dative without the preposition) the harlot, Rahab, perished not with them that believed not when she had received the spies with peace." But now the justification of God is manifest, being witnessed by the law and the prophets, even the justification of God by faith in Jesus Christ (the Lord Jehovah, in whom Rahab believed) unto all, and upon all them that believe, for there is no difference. This is one of the instances where the law and the prophets give testimony to justification by faith, apart from works. But after this *in faith* she received the spies, and hid them, and afterwards sent them out, and thus by faith she is justified before God, and by works she is justified by Joshua and his army. Thus we see how that Rahab was justified by faith, and then not by faith only, but also by works. So faith wrought with her works, and was made perfect, and if she had lived under our Lord's ministry she would have gone unto the kingdom of God like other converted harlots. If a publican or harlot was a fit subject for the kingdom of God, they were also fit subjects for the justification of God. For as the body apart from the spirit is dead, so that faith (*he pistis*, as in verse 14) which we are now discussing, viz., the practical faith of the Christian life, and which boasts that it has not works, is dead; that is, inoperative, idle, unproductive in itself. So Abraham, the idolater, and Rahab, the harlot, were justified by faith alone, and not by faith only, but afterwards by works also; and thus *we see* in their case that theirs was a true saving faith, for it brought forth fruit in obedience and good works.

But all this, with any interpretation, fails to prove that baptism is in order to the pardon of past sins, for baptism is a single work, and should immediately follow faith. But James used the plural, and says faith without works is dead. Hence, something after baptism must come to get the plural works. We will give here the words of Mr. Campbell, the author of my friend's faith, and the founder of his society. Preface to Living Oracles, page 45: "This design kept in mind explains the scope of the epistle, and plainly reconciles the drift of it with the doctrine that Paul taught

on that faith which is accounted to a man for righteousness, and of those works which prove a man to be a Christian, both to himself and to his acquaintances." The Christian scholarship of all ages responds, Amen! It is denied by only a few debaters who have departed from what little truth their leader incorporated into his system. I wish my friend could hold to the little truth Mr. Campbell delivered to his disciples.

Hear Mr. Campbell again, in his creed, preserved in the "Memoirs of A. Campbell," by Prof. Richardson, vol. ii, page 616: "I believe in the justification of sinners by faith, without the deeds of law, and of a Christian, not by faith alone, but by the obedience of faith."

Hear another witness. The editor of the *Christian Standard* says: "The saving and transforming power of the Gospel depends upon its reception. The knowledge of the forgiveness of sins through the redemption that is in Christ is obtained *only by faith*."

I will introduce Dr. Meyer, whom the gentleman says is the greatest exegete since the apostles. We quote him at some length, because of the importance of his testimony:

"Recourse has been had to these explanations, because James otherwise denied to faith its saving power, which is not to be assumed. But the force of *auton* has been overlooked. If this pronoun be taken into consideration, it is evident that James does not affirm generally that faith cannot save, but that it cannot save *him* whose faith, on which he trusts, is destitute of works, for *auton* refers back to the subject *tis*, that is, to the person whom James has introduced as speaking. . . . James illustrates the idea that faith is dependent for its proof on works, otherwise if these are wanting it is dead and profits nothing, by an example of compassion. . . . From the fact that James calls faith *dead* if it has not works, it is evident that by these works is not meant something which must be added to faith, but something which grows out of faith; the *erga* here treated of are works of faith, in which are the germs of faith. . . . No one can make himself a righteous person by his works, but only can prove himself to be such. James says nothing else than that Abraham was *declared righteous* (by God) *ex ergon* (out of works). By *ex ergon* the reason is specified, on Abraham's part, on account of which a declaration of righteousness was granted to him. . . . In this James could rightly recognize a formal recognition of Abraham's right-

eousness on the part of God. . . . Certainly the meaning of James cannot be that faith hitherto incomplete was completed by works, as something which was externally added to faith, since faith is the impulse to the works. . . . For as the power of love grows and is completed by the practice of works of love, so does faith grow and is completed by the practice of works in which it manifests itself. Thus was Abraham's faith only completed when he stood the severest test, and brought his son as an offering upon the altar. It is true, God regarded Abraham as his *philos* (son) . . . the instant he reckoned his faith to him for righteousness, but he was called so at a later period, namely, only at the time that he was *declared* righteous by God on account of his works. . . . The former was imparted to Abraham purely on account of his faith, but the latter only when his faith was completed by works, thus on account of his works, so that thereby that Scripture was fulfilled. . . . The declaration of righteousness, which James intends, is not that by which the believer on account of his faith receives the forgiveness of sins, but, as is evident from the connection of the whole section, that which occurs to the believer who has proved his living faith by works, at the judgment, and by which he receives *sooteria*. . . .

"Rahab, namely, was a *pornee*, nevertheless, on account of the works which she did (namely, her works of faith) she was declared righteous. Thus, by the addition of this example, the truth that a man is justified *ex ergon* is yet further confirmed. The correctness of the assertion that Rahab was justified on account of her works, consists in this: that, according to the narrative contained in Josh. ii. and vi., life was on account of them granted to her, she was formerly delivered from that punishment which befell Jericho. Thus James could with right appeal for the truth of what was said in verse 24 to this fact, since also the future declaration of righteousness will be an acquittal from punishment. In Heb. xi. 31 the deliverance of Rahab is ascribed to her faith, but so that her action is likewise mentioned as the demonstration of it. . . . It has with truth been maintained that, according to the doctrinal system of Paul, a justifying efficacy is denied not only to works of *law*, but also to works of *faith*, since these last do not *precede*, but *follow* justification. . . . Even the justification at the last judgment is in itself not more perfect than that by which God in this life absolves the believer from his sins; the distinction consisting only in this, that by the former he obtains salvation as a

present blessing, and that in all its fullness, which by the latter was conferred on him as a blessing yet future. . . . James here evidently says nothing against the Pauline doctrine of justification, since his *ex ergo* does not refer to being placed in a new relation to God, of which there is no mention. The inquiry, by what this is conditioned, is not discussed by James in his Epistle at all, yet it is to be observed that to him the foundation of the Christian life is faith, and that he designates the new birth (chapter i. 18) as a work of God, which only takes place through the will of God, and, indeed, so that God implants the word of truth in man. That James in this asserts something which is not in contradiction, but in agreement with Paul's doctrine of justification, requires no proof. . . . It is to be observed that God very definitely distinguishes the justifying act of God, by which the forgiveness of sins is adjudged to the believer for the sake of Christ, from the judicial act of God by which *sooteeria* will either be adjudged or denied to the justified. Justification (so called by Paul) is conditioned on the part of man only by faith; the future *sooteeria* will only be adjudged to him in whom faith has proved itself to be a working principle.

"From these passages, which might be greatly multiplied, it is not to be denied that Paul, as he definitely excludes every co-operation of human works in justification, so he no less definitely represents the future salvation as conditioned by the practice of works of faith. The reason of justification is not the ethical nature of faith, but solely and entirely the merits of Christ, or Christ himself, with whom faith, that is, faith in Christ, places us in connection. We are justified not for the sake of faith, but through faith for the sake of Christ; thus it holds good for the justification which is by faith alone that every reference to works is entirely excluded."

Or, as Beza puts it, "It is one thing to say faith without works is dead, and another to say faith is dead without works; as if faith derived its life and power from works, which is not less absurd than if we should say that the body is dead without sense and motion, as if sense and motion were the cause of life; whereas we should say that the body which is without motion is dead, for the cause is understood from the necessary effects, and works are the evidences and effects of living faith, not the cause of it."

James does not say that faith is dead without works, but that faith without works is dead. A body without motion is dead, but a

body is not dead without motion. My body may be motionless and yet alive, but if it is *characteristic* of my body to be without motion, then it is dead. Motion is here used in the sense of spirit or life, and this is the sense in which James here uses it. An eye without sight is blind, but an eye is not blind without sight, for it may be dark. One without sense (as his characteristic) is a fool, but one is not a fool without sense, for he may be dead, or unconscious. Or, as Henry says, "The justification Paul speaks of is of *persons* being justified *before* God; the other, of our *faith* being justified *before* men. Our *persons* are justified before God *by faith*, but our *faith* is justified before men 'by works.' Or, it may mean: Show me thy faith, that faith you say you have, but which has not works; show it to me without showing it by works. Apart from works it is not possible to show it to man, who can only see outward appearances. It is helpless, idle, dead to such an impossible requirement. If you cut off the only possible way of showing itself to you, then how can it show itself? Here *faith* is the subject on trial, *before men*, 'by works;' there, the *sinner* is the subject on trial, *before God*, 'by faith.' Paul speaks of the condition of a sinner before God; James of the conduct of a believer before men."

Time expired.

J. A. Harding's Tenth Reply.

Dear Friends:

The speech to which you have just listened is, I believe, the most respectable one the gentleman has delivered. In it he has not crossed his own path nor misrepresented us as often as usual, and I think he has made a fairer effort at Scriptural argument than usual. It affords me pleasure to reply. I will notice in the first place some minor matters, and then will attend to what he has said about the doctrine of Paul and James on justification.

Let me repeat what I have said before about my use of Baptist authors. I quote them not to make the impression upon you that I agree with them in doctrine in general, but simply to show that they sustain me on the one point under consideration. Graves thinks "born of water" means baptism; so do I. We agree on that one point, but as to the design of baptism we differ as far as the east is from the west. I quote Hovey to show that the expressions "born of water," "the washing of water," "the washing of regeneration," mean baptism; that "repentance and baptism are represented as leading to the forgiveness of sins;" that baptism stands for and means "an earnest request for pardon;" that it is "an embodied request or prayer unto God," and so on. But I have never said that Hovey agrees with me in all points. I read his "Appendix" carefully to see if I could endorse it all, but I could not. Indeed, the testimony of those men is stronger for my cause than if they agreed with me fully in all points. For when they make these concessions now, they make them against their own doctrine, and they would not do it if they were not constrained by the weightiest and most overwhelming considerations. If they agreed with me wholly, they would, of course, be on my side, and I would not quote them at all as proof of the truthfulness of my positions. I quote my brethren to show what they believe, but not to prove the correctness of their faith. You Baptists can understand that well enough, if you will remember how you delight in quoting pedobaptist concessions in favor of immersion and against infant baptism. And their concessions have all

the more weight because they still continue to practice infant sprinkling, since a man will not testify against his own faith and practice, unless he is constrained to do it by considerations that he cannot well resist. The gentleman says I am almost ready to surrender Hovey, that I have gone against his doctrine. Hovey has gone against his own doctrine, just like these pedobaptists do when they tell us *baptizo* means to immerse, but still continue to practice sprinkling. But Hovey's teaching is a wonderful improvement on that of the average Baptist preacher. The light shines, and men are slowly, but surely, coming more and more into the light.

The gentleman now says it is *my* counterfeit experience that can be detected, and not counterfeit experiences in general. Certainly I did not so understand him; but the matter has gone to record, and the readers of the book can look back and see for themselves; then they will see which of us is correct.

The gentleman still has trouble in understanding my challenge. Well, let me repeat it:

Show me one example in which God ever gave any blessing to any one on account of his faith, before that faith had expressed itself in any action whatever, and I will give up the debate.

Of course the action must be one of faith, growing out of a believing heart, expressing the faith of the heart. If the gentleman can't show such an example, he might as well give up the fight, for he is here contending that faith unexpressed, faith before it has done any thing at all, reaches the blessing. Abraham was justified by faith, but he received no blessing in answer to his faith till that faith had been expressed in action. So of Abel, so of Noah, and so of all. Joshua took the city of Jericho "by faith," the Bible teaches us, but the walls did not fall till Joshua had obeyed the Lord in encompassing them seven days. Rahab was saved from destruction "by faith," but it was a faith that *received* God's messengers, and *hid* them, and *sent them away* in peace. Find an example of your doctrine, or say plainly that you cannot do it. In so far as the records show, faith unexpressed never has reached a blessing. As James says, it is "dead," it is "barren."

Brother Moody claims that it is impossible for any one to state our doctrine fairly, seeing that we have "no formulated creed." Ah, did the apostolic Churches have any formulated creed, except the Word of God? Can the doctrine of the apostles be stated correctly? We have a creed (a rule of faith and practice), formu-

lated by the Lord God Almighty, and we are quite well satisfied with it just as it is. We are not disposed to "formulate" it over again. We are not inclined to think that we can improve upon the Master's work. Was there any creed possessed by the Church, except the Bible, for decades after the last apostle died? We have grown to be a great people, nearly a million strong on this continent, while holding to the above Creed; we stood the shock of the late war, which divided so many Churches, and we stand as one body to-day. But how about the Baptists? Will Brother Moody tell us how many different and distinct bodies there are among them? He accuses my brethren of differing from one another, of teaching all sorts of different doctrines. It is true we are afflicted more or less in that way, but, compared to the Baptists, our trouble is as a molehill to a mountain. Some Baptists are Calvinists, some are Arminians; some believe in preaching to sinners, others do not; some hold to opencommunion, others to closecommunion; while some go so far as to say the members of one Church must not commune with another of the same faith and order. We read of Particular Baptists, General Baptists, Regular Baptists, Old School Baptists, New School Baptists, Free Will Baptists, Seventh Day Baptists, Six Principle Baptists, and of how many more I know not, though I believe there are ten different Baptist bodies in the land. Brother Moody, I believe, belongs to the body known as Regular Baptists, which is much more divided (to leave all the others out of the count) than are we. In England it is not uncommon, I have been told, for them to have unimmersed persons in full fellowship in their congregations, and opencommunion is common. Divided indeed! Why, sir, how many of your ministers in this city are not attending this debate at all, and don't intend to come? Every one of my preaching brethren attends, except one, who is in bed, but who would be here if he were able to come.

But, to return to the matter of creeds, I thought the Baptists here of late had begun to boast that they have no creed but God's Word. I have heard some of them say it. It seems they were mistaken, however. Will Brother Moody please tell us what is the creed of the Baptist Church? Is it not a fact that each congregation formulates its own creed, and that you have as many creeds as you have Churches? Will you say to me now, as you said once, that you "take the Philadelphia Confession of Faith straight?" Please answer, so that I may know what your "formulated creed" is, so that I may be able to state your doctrine correctly. I have

here an article from the *National Baptist*, written by a correspondent who is deploring the divisions in the Baptist Zion. He accuses them of "Campbellizing," and quotes Hackett and Hovey in proof of the charge. The writer says: "O, yes; we are of almost as many minds in these days as we are many men." I commend to my friend the old adage about the people who live in glass houses. He would do well to heed it. Why, friends, there are Baptists in this city who differ so widely from him in doctrine and spirit that they scarcely regard him as a brother at all. While my brethren, though troubled more or less in different communities with roots of discord, are, nevertheless, I believe, as a whole, more completely united in doctrine and in heart than any other people in the world.

Before taking up the matter of justification, there is another little thing that needs merely to be mentioned. I have here a communication from Dr. Baker, of Watertown, in which he says: "It was the judge of the Smith (instead of the DeKalb) County Court that came to us from the Baptists since the debate. He lives right on the line of the two counties, and spends much of his time in Alexandria (which is in DeKalb), and this association caused me to make the mistake." Of course this is a matter of no moment, either on the one side or the other, but as it was a mistake, I am glad the doctor was the first to correct it. He is a man who does not fear the light, and who wants all the truth to stand out. When Brother Moody's Baptist committee went to see him he cheerfully gave them all the information they wanted from our church book. But when I ask for information about that Mill Creek Church I am kept in the dark.

Now to the matter of Paul and James:

Paul says, "Being justified by faith (*ek, out of faith*), we have peace with God through our Lord Jesus Christ." (Rom. v. 1.)

James says, "Ye see, then, how that by works a man is justified, and not by faith only." (James i. 24.)

Paul says, "Therefore we conclude that a man is justified by faith, without the deeds of the law." (Rom. iii. 28.)

James says, "Even so faith, if it hath not works, is dead (*nekra*), being alone." (James ii. 20.)

He says, also (verse 20, Revised Version): "Wilt thou know, O vain man, that faith apart from works is barren?" The word "barren" translates the Greek word *argee*. This word, according to Thayer's great lexicon, is applied to things "from which no

profit is derived, although they can and ought to be productive; as of fields, trees, gold and silver." That is, beloved, James tells us that faith apart from works is barren; it is like the fields and trees that yield no fruit, like the gold and silver of the miser, which rust in his vaults while the owner dies of starvation. The man who dies with such a faith goes down to hell, because he did not use that which, when properly used, always brings one to life eternal.

But (as Brother Moody loves to quote), Paul says, "Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 3-5.)

These statements, to the one who has not studied them carefully in all their bearings, seem contradictory. I believe it was Martin Luther himself who was disposed to reject the book of James altogether on the ground that it conflicted with the teaching of Paul. But the world is moving and the light shining, and now it is easy to make very plain what was once very obscure. I hope to do that on these passages.

First, then, let me remark that we are not justified by law, nor by deeds of law, either in whole or in part, but by grace. To be justified by law, it would be necessary for a man to keep a perfect law perfectly all the days of his life. Had a Jew kept the law perfectly from birth to death, he would not have needed the atonement of Christ to free him from sin; he would have gone through the gates into the city without the blood of Jesus. But no Jew ever did that, except the great "Middle Man," the Son of David, the Son of God. He fulfilled the law (which had to be fulfilled that man might be saved), and thus became "the end of the law for righteousness to every one that believeth."

Christ, having thus fulfilled the law, had the power and privilege of giving to whom he chose eternal life. If man obtained it at all, it must be by gift (by grace), seeing that by four thousand years of effort his inability to obtain it by works of law, "works of righteousness," had been demonstrated. When a man commits his first sin it at once becomes impossible for him ever to be saved by works of righteousness that he can do, that is, by his own works of righteousness; for, were he to live an absolutely faultless life for a hundred years afterwards, he would only do his duty, that

which he is indebted to God to do, and hence would have nothing with which to balance off or cover the one sin. Had Christ himself sinned he would have been in this condition. If ever that one sin be gotten rid of, it must be by grace, it must be *forgiven* (the very word *forgive* has "give" in it, and in its nature excludes all idea of purchase, or of meritorious work). Hence, to every pardoned soul Christ gives the pardon, without money, without price, without meritorious words. But it does not follow from this that there are not conditions to be complied with in order to obtain the pardon. All religious parties (unless, perhaps, some ultra Calvinists be exceptions) grant that there are such conditions. Hackett, Hovey, and the leading lights generally of the Baptist Church, grant it. Faith is one of these conditions ("He that believeth not shall be damned"); repentance is another ("Except ye repent, ye shall all likewise perish"); obedience is required ("Being made perfect, he became the author of eternal salvation unto all them that obey him"). These conditions are works of righteousness, but they are not *our* works of righteousness; they belong to the righteousness of God. They have no meritorious or purchasing power in them. When a man believes he pays God nothing, and so it is when he repents; nor does he pay any thing when he is baptized; he simply submits to an act of righteousness appointed by God. Baptism no more invalidates grace than does believing or repenting. When Paul says we are saved by grace, "not of works," he does not mean to exclude these conditions, these works of God's righteousness, for, if so, he would exclude faith and repentance just as certainly as he would baptism; for they are just as much works, and man exerts himself even more in obeying them than he does in submitting to baptism. The very forms in which the commands are expressed indicate this: We are commanded to believe (active voice), to repent (active voice), to *be* baptized (passive voice). And, as we have seen before, Paul sharply draws the line between our righteousness and God's righteousness, putting baptism in the latter. The baptism of John, as Jesus teaches, was "from heaven," not "of men;" much more, then, is his own baptism of God. Hence, Paul says of the Father, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Here the "washing of regeneration" (baptism) is set over against our works of righteousness, and God is said to save us by the former, in connection with the re-

newing of the Holy Ghost, but not by the latter. That the "washing of regeneration and the renewing of the Holy Ghost," the new birth ("Except a man be born of water and the Spirit he cannot enter into the kingdom of God"), and the faith and baptism of the commission ("He that believeth and is baptized shall be saved"), are equivalents to my mind does not admit of a reasonable, unprejudiced doubt. In each of the three passages it is taught that we are saved through faith (wrought in the heart by the Holy Spirit) and baptism.

That Paul does not exclude works of God that are appointed by him as conditions when he speaks of justification by faith is further evident from the study of the case of Abraham. That worthy "believed God, and it was counted unto him for righteousness." It was reckoned to him, not on account of works, but of grace; *nevertheless, he had been an earnest, faithful, obedient servant of the Lord for eight years, when it was said of him, "He believed in the Lord, and he counted it to him for righteousness."* The very first words that God ever uttered to Abraham, in so far as the Sacred Records show, constituted a command, and upon the condition of his complying with it God promised to bless him, and to make him a blessing. (See Gen. xii. 1-3.) He obeyed. As Paul expresses it, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." *By faith he obeyed.* He went down into the land of Canaan, thence into Egypt, fought the great battle in which he rescued Lot, came back with the great spoil, was blessed by Melchizedek priest of God Most High, and it was after all this that God spake of him that his faith was counted to him for righteousness. Read from Gen. xii. 1 to Gen. xv. 6, and you will see that my statements are correct.

But, to make the matter certain that Abraham was not justified and blessed by faith without obedience, but that the blessing came because of the "obedience of faith," it is only necessary to study a revelation which God afterwards made to Isaac. It is made in the twenty-sixth chapter of Genesis. He there renews the promises to Isaac that he had made before to Abraham, and he tells why they were made to Abraham, and why they will be kept. He refers to the very time when Abraham's faith was counted to him for righteousness, and shows why it was so counted. These are the Lord's words to Isaac: "Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be

with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: *because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*" (Gen. xxvi. 2-5.)

Ah, my friends, does that look as though God counted his faith for righteousness when it was "faith only," "faith alone," before it had expressed itself in any action whatever? No, no; it was when Abraham *obeyed* God's voice, *kept* his charge, his commandments, his statutes, and his laws. His conduct suggests to me the little school girl's definition of faith. "What is faith?" inquired the teacher. "It is just taking God at his word," replied the child. And that is the exact truth in the case. He who lovingly takes God at his word, walking in his commandments, as did Abraham, has faith, saving faith.

Abraham's fidelity gained him the exalted position of the father of the faithful to all them who have a like faith, whether Jew or Greek, bond or free, circumcision or uncircumcision. Who are his children? Listen: "The father of circumcision to them who are not of the circumcision only, but who also *walk in the steps of that faith* of our father, Abraham, which he had being yet uncircumcised." (Rom. iv. 12.) He is not the father by faith of those who believe, but obey not, like Brother Moody's brethren, those rulers of the Jews; but he is father to all them who *walk in the steps of his faith*. The faith that pleases God has "steps."

Is baptism one of the steps by which we become Abraham's children? Listen: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 26-29.) As sure as you live, my friends, except ye be born of water and the Spirit, ye cannot enter into this great family.

And now, one more point with regard to Paul's teaching on justification. That he did not mean to exclude "the obedience of faith" when he taught the Romans that we are justified by faith is evident from what he says to them as to the time when they were made free from sin. In the very midst of his argument on justification he said to them: "But thanks be to God that, whereas ye

were servants of sin, ye became obedient from the heart to that form of teaching (form of doctrine) whereunto ye were delivered; and, being made free from sin, ye became servants of righteousness." (Rom. vi. 17, 18.) It is hardly to be supposed that Paul would tell these people, who were made free from sin after they obeyed the form of doctrine, that we are justified by faith alone. Nor could he do it without stultifying his own experience; for we know that he sorrowed in blindness for three days and nights after he was a true penitent believer, until he was told what he "must" do, namely, to arise and be baptized, and wash away his sins, calling on the name of the Lord. Paul, like other people, had to be born of water and the Spirit in order to enter into the kingdom.

While you are thinking upon Paul's statement that these Romans were made free from sin upon obeying the form of doctrine (which Dr. Lofton says we obey in baptism), remember, also, Peter's affirmation, "Ye have purified your souls in obeying the truth." A man gets a pure soul, not before obedience, but in obedience.

My time is nearly gone. I must say a word or two about Brother Moody's interpretation of the doctrine of James. He claims that, while Paul was talking about the justification of the sinner in the sight of God, James was talking about the righteousness of the believer, the justification of the professor in the sight of men. He claims that when James says, "Ye see, then, how that by works a man is justified, and not by faith only," he is talking about the justification of the professor in the sight of men—the justification in man's sight of those who had already been justified in God's sight. This is not so. And it seems to me that five minutes' reflection ought to satisfy any man that it is not so. For in this immediate connection James illustrates by the case of Abraham offering Isaac. He says: "Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar? See thou how faith wrought with his works, and by works was faith made perfect?" And then, to make it absolutely certain that the justification was in God's sight, he adds in the next verse, "And the scripture was fulfilled which saith, 'Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.'" Why, my friends, who is so silly as not to be able to see that Abraham was seeking to please God—to be justified in his sight, not in man's, when he offered up Isaac? There was not a soul in the world who knew he was going to do it, not a man there to see him do it. He carefully, scrupulously

kept every living soul on earth from knowing what he was going to do. But the heavenly intelligences saw him, and a voice from heaven called unto him, saying, "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." (Gen. xxii. 12.) Justification in the sight of men, indeed! [Laughter.]

Nor was James talking about the justification of Christians, either, for his next illustration is the case of Rahab, the harlot. She was not a Jewess, nor a professor, nor was she conscious of justification in God's sight when she received the messengers. She was scared, and she prayed the spies to save her and her father's house. So it is said, "By faith the harlot, Rahab, perished not with them that believed not, *when she had received the spies with peace.*" (Heb. xi. 31.) This is said in that famous chapter, which all admit speaks of saving faith. But she was not justified (saved) till she had done something. Campbell, Errett, and all of my brethren agree with me in this interpretation, in so far as I know. If James addressed Christians, so did Paul.

Time expired.

J. B. Moody's Eleventh Speech.

Ladies and Gentlemen :

The gentleman is certainly not "past feeling," so far as anger is concerned. I warned him against some facts that I would state, knowing they would hurt, but he cared for none of these things. This is my fourth debate with him, and he has spent the most of his time in all of them attacking my personal character; but I must go on correcting his errors and exposing his doctrine, caring not as to what shall befall me personally. I was compelled to publish certain things in my paper, because my veracity was at stake. I hope I will not be compelled to republish them in this debate. If he compels me I will. If he compels me I will introduce some scathing criticisms from his brethren concerning himself. If I should, it will be not to defend myself, but the truth which he seeks to injure through my personal hurt. I give the following from Pikeville, a witness above reproach, and of recent date. He says:

"I have never heard of any Baptist joining the Campbellites during the meeting spoken of, except one, who has been excluded from the Baptists for drinking and swearing, and who had not attended the Church meeting for months before the debate. I saw him to-day, and he said he was not convinced by the debate, and that he had never said he was. He was raised by a family of that faith. He has a brother who was a Campbellite a long time, but, on being regenerated, at once denounced their faith, joined the Baptists, and has worked there ever since. At our meeting following the debate two of their number were converted, and one of them joined the Baptists, and is making us a good member."

A letter from one of my deacons at Watertown says that Dr. Baker asked him to witness the mailing of a letter to Mr. Harding, asking him to correct his previous statements concerning "the results of the Moody-Libscorn debate." I have from Dr. Baker the name of the man as one of the list of converts from the Baptists, but now he says he did not know that he had ever been

a Baptist, or that he had ever been excluded from the Baptist Church.

As to the Church at Alexandria, hardly any Church in Tennessee has acted more nobly in self-sacrifice than they. With almost no outside help, few in numbers, and poor in purse, they undertook the building of, perhaps, the finest house in all that country, and they are progressing as rapidly as is generally done in the erection of country church houses. They have felt unable while building to have a regular pastor, and, having no house of their own, they have not made the usual effort in protracted meetings. Yet several joined them from a revival held in the town, but, having no regular pastor, they were not baptized. The one sermon from the brother reported for this year turns out three by the same brother, and the year before Brother T. J. Eastes preached for them regularly a good part of the year.

These are the facts set over against my friend's statements, and I don't wonder that he stings when they are stated; but it is not my fault; I did not introduce them. And so of others yet to follow, if he persists.

As to the Norton letter, let me say again what I first said, and what has been repeated. I do not indorse all of Mr. Norton's language, nor can I know his particular meaning until I hear from him, but I'll venture the assertion that he is as far from believing what my friend believes as I am, and if he can do no better than to fill his speech with something that occurred in my paper that I am not at all responsible for, and that I am under no sort of obligation to indorse, then it shows that my friend is running out of matter. I have referred him to some things that occurred in his paper from his brethren favorable to me, and unfavorable to him, which he has confessed. Now, what would you think of me if in my speech I would iterate and reiterate these things against him? I am sure my brethren would want to withdraw me from the contest, with a plain hint that if I had no argument I had better give it up. I can pile as much of that kind on him as he can on me, and if I "get out of soap" I may resort to that kind of warfare. Our cause has been greatly advanced by all of my debates with his brethren, and that fact will stand against all the assertions and hearsays he can make to the contrary.

He, Harding, claims again that Hovey is with him in doctrine. I give the following recent letter. He says:

"In answer to your kind letter, I will endeavor to state as clearly

as possible my views of Christian baptism in relation to the forgiveness of sins. They are these:

"1. Faith in Christ, an inward and spiritual act, is the *only* prerequisite to the forgiveness of sins, according to the general current of New Testament teaching. Men are justified by faith. Their spiritual life is rooted in faith. He that believeth that Jesus is the Christ has been begotten of God, and he that has been begotten of God is accepted by him as his son. (See Rom. v. 1; Gal. iii. 22-25; 1 John v. 1, 4, 5.)

"2. Faith in Christ is frequently represented as preceding baptism, and is a sufficient reason for administering this rite. (Acts viii. 12; xviii. 8; comp. x. 47, 48, and John iv. 1.)

"3. Faith in Christ is also represented as a fruit of the preaching of the Gospel, accompanied by the Holy Spirit. (1 Cor. xiv. 18; ii. 4; iv. 15.) Observe that in the first of these passages Paul contrasts baptism with preaching the Gospel, and declares that he has baptized only a few of the Corinthians, while in all these passages he connects faith and salvation with preaching, and in the last addresses all the believers in Corinth, as though he was their spiritual father. Baptism is not spoken of as in any way essential to their regeneration or sonship to God.

"4. The whole nature of the Christian dispensation as portrayed by Christ and his apostles forbids us to make salvation depend on any outward or ritual service.

"What, then, does baptism accomplish? what end does it serve? why is it so closely united with forgiveness of sin? (1) It symbolizes, or represents, by a visible sign, what has been accomplished in the soul. By submitting to baptism a believer in Christ testifies or confesses that he has died to his former life of sin, and been raised to a new life in Christ. (2) This sign was at first closely connected in thought and act with the change signified by it. The former, as the divinely-appointed confession of the latter, was made to follow it with as little delay as possible. (3) The reality of his repentance and forgiveness would naturally be assured to the consciousness of the persons baptized by his full avowal of it, in the solemn and significant way prescribed. That which baptism represents or signifies is prerequisite to forgiveness. Baptism is the appropriate confessional *manifestation* of repentance and faith. The one may, therefore, be put for the other, or may be presumed to follow the other, as the shadow follows the substance, as obedience in outward act follows obedience in heart. But bap-

tism is no more necessary in order to forgiveness than is any other equally important act of outward obedience to the Lord Christ. These are the views which I have always believed, . . . and I have written nothing which was intended to contravene these views."

Will Mr. Harding still claim Hovey on his side in doctrine? Is he not here trying to prove a doctrine, and why does he quote a man except as a witness to his doctrine? Will Mr. Harding now retract all of his abuse of Dr. Hovey's language? I wait to see.

My opponent has delivered himself in his characteristic style on John xii. 42, and, as it deserves and requires my attention, I will discharge that duty now.

There are three classes of interpreters of this passage. One class, of which Jacobus is a representative, interprets it as the language of appearance; they appeared to believe, but really did not. Another considers them genuine believers, who had not added to their faith the courage to confess under the dangerous circumstances. The third class considers them genuine believers, but for a refusal to confess were lost. Some debaters will press this view, as if bent upon breaking the testimony of Jesus, who said so repeatedly, "Whosoever believeth in (*eis*) him shall not perish, but have everlasting life," "Is not condemned," "Is passed from death unto life," "Shall not come into condemnation," "I will raise him up at the last day," "Though he were dead, yet shall he live," "Shall never die," should "not abide in darkness," "The works that I do ~~he~~ shall do also, and greater works than these shall he do," "Shall receive the remission of sins," "Inheritance," "Sanctification," "Justification," "Salvation," "Witness in himself," etc. Such are some of the positive promises made to *whosoever* believeth *eis* (in), or *epi* (upon), him, and "*whosoever*" takes all the class specified. So, to show one place where they believed *eis* (in), and then were lost, would falsify Christ's testimony, and break his repeated words of promise. Col. Ingersol never pressed a seeming contradiction of Scripture with more diabolical delight than we have heard in debate on this passage.

We think they were genuine believers, and ultimately received the promises. The passage reads, "Nevertheless, among the chief rulers, also, many believed on him, but they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God."

As the Revised Version has it, "Even of the rulers many believed on him." And, as Jamison, Faussett and Brown add, "Such as Nicodemus and Joseph of Armathea, who afterward boldly confessed Christ." In ix. 22 we read, "For the Jews had agreed already that, if any man did confess that he was Christ, he should be put out of the synagogue;" and in verse 34 they executed the threat on the one who had been born blind, and who said, "If this man were not of God he could do nothing."

We do not justify their neglect to confess, or their prevailing love for the glory of men, but are there no palliating circumstances? Are we to jump at any excuse or opportunity to break the testimony of Jesus? Is there any thing in the statement irreconcilable with the Word of Truth? Rather than break the Word of God, let us judge with charitable judgment. These rulers, who it is said believed *eis* him, belonged to the intolerant, excommunicating party. It was asked in vii. 48 especially, "Have any of the *rulers* believed on him?" At that time they had sent to arrest Christ. They were exceeding mad and terrorizing. Some are more timid than others. The faith of some is stronger than others. Faith must grow strong, and circumstances do not always favor this. There is nothing in this statement that positively contradicts other Scriptures. In 1 John ii. 15 it is said: "If any man love the world, the love of the Father is not in him." This is the passage that is hissed on the testimony of the Lord. But in this passage the love of the world is such as to *exclude* the love of the Father. "The love of the Father is not in him." But in the other, they loved the glory of men, but not so as to exclude the glory of God. They loved the glory of men *more* (*mallon*). Here it is comparative, and not exclusive. Christ "rejoiced *more* over that sheep" does not, and cannot, mean that he rejoiced none over the ninety and nine. To hearken unto God, and to obey God, rather or *more* than men, does not mean that they did not hearken or obey men at all, for God commanded both. "Much more, being reconciled" (Rom. v. 10), is not exclusive, but comparative.

Now who is it that does not love the praise of men? If none could be saved but those who loved the praise of God, to the exclusion of the praise of men, then, pray, who could be saved? So, while the passage quoted against this is exclusive, this is comparative, and hence there is no positive contradiction. Of the ten lepers cleansed, only one returned to give glory to God; yet, "as they went they were cleansed." Their faith healed them, yet only

one when he saw he was healed turned back, and with a loud voice glorified God.

Peter lost his courage at Antioch, and dissembled. He did worse than this on the night of the betrayal, for there he not only confessed not, but he denied that he knew him, with bitter curses. Yet he believed in Christ to the saving of his soul. His faith failed not, nor did his love.

We must consider the paliating circumstances before we rashly condemn the Most High. Joseph of Armathea "was a disciple of Jesus, but secretly, for fear of the Jews." Yet, in after life, "he went in boldly and besought Pilate for the body of Jesus." So Nicodemus, perhaps ashamed of his former timidity, comes out at a very critical time and shows his devotion to him, and to whom he had recently confessed in John iii. 2 that for which the man was put out of the synagogue in chapter ix. Meyer says on these passages that "these were the most hostile and dreaded party opposed to Jesus in and outside the Sanhedrim. . . . They preferred the honor of men. Theirs was thus not the faith strengthened for a free confession which Jesus demands, with the setting aside of the temporal interests. Augustin calls it *ingresus fidei*. Where subsequently the right advance followed, the unhesitating confession also was forthcoming, as in the cases of Nicodemus and of Joseph of Armathea. But the case of Gamaliel is not applicable here (Godet); he did not get so far as faith."

The rest of the chapter confirms this view. Those to be condemned are those who reject Christ, and receive not his words. Those rulers received his words, did not then confess, but they did not reject him. Jesus said, "Verily," as if addressing this class of timid believers, "I am come as a light into the world, that whosoever believeth in me should not walk in darkness." The true believer may walk in darkness, and does, if he prefers the glory of men to the glory of God, but the continuance in his Word will make them that believe on him disciples indeed, and they shall know the truth, and the truth shall make them free.

In Matt. x. 32, 33, and Luke xii. 8, 9, confessing Christ before men, and denying him before men, are set over against each other. These rulers who believed do not fall under either class; they are simply believers, who are to be taught to walk in the light, and thus be disciples. If such Scriptures as Luke xiv. 26-33 is to be literally interpreted and rigidly applied, then who of this ease-loving generation will be saved? "Whosoever he be of you that

forsaketh not all that he hath, he cannot be my disciple," refers to such upon whom in the providence of God such a sacrifice is required. If this is required of this generation, then, pray, who was thus disciplined before baptism? Not one. We have as much right to condemn all who fall short in Luke xiv. 26-33 as any one has to condemn those of John xii. 42, 43. It still stands uncontradicted by God's Word that whosoever believeth in him shall never perish, but have everlasting life. These rulers believed in him, therefore they are entitled to the promises, which are "yea and amen in Christ." So we believe, and so we preach.

I wish to notice a few more blessings of salvation that come before baptism.

PEACE.

"There is no peace to the wicked," and "the way of peace they have not known." Carnal-mindedness is death, but spiritual-mindedness is life and peace. Of course I mean the peace which Christ giveth, and which the world cannot give nor take away; that peace that passeth all understanding, and which keeps the heart and mind through Jesus Christ. This peace is clearly predicated of faith. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom, also, we have access by faith into his grace wherein we stand." My friend's doctrine requires baptism in all these Scriptures; and he is going to put it there at all hazards, and at any cost. Paul said we have peace in believing, and Christ said, "Thy faith hath saved thee; go in peace." Do you think that Mr. Harding will contradict these two witnesses? Do you think he will deny that the woman was saved by faith, and that she went her way in peace, and that without baptism? I would not be surprised if he did, for his doctrine is contrary to all Scripture, and to prove it he must contrary all Scripture.

JOY.

In Phil. i. 25 we have the expression, "joy of faith." In 1 Pet. i. 8 we have, "Yet, believing, ye rejoice with joy unspeakable and full of glory." In Acts xvi. 34 it is said, "They rejoiced, believing in God;" and, if their faith begun before baptism, so did their joy. In Acts viii. we read: "There was great joy in that city," and that before anybody had been baptized. Rom. xiii. 13 says that God fills us with joy and peace in believing. And, when the millions of earth with united voice testify that this Scripture was fulfilled

in their personal consciousness when they believed, for in no other way could it be fulfilled; and when the Scriptures warrant it, and my friend rises up, in the name of Alexander Campbell, and in the mighty nothingness of his modern plea, to deny all, and to overturn all, I pity him, as one who works greedily to destroy both himself and everybody else. Let the Scriptures read as they are, and mean what they say, and woe to the man who tampers with them, and who puts the blessings of salvation where God, Spirit, angel or saint never authorized.

DISCIPLES.

My friend takes the term "disciple" as the equivalent of a Christian; indeed, he emphasizes the fact that his people are disciples, and he would not be content with an insufficient appellation. In his estimation a disciple is a saved man; Luke xiv. 26-30 shows that no one can be a disciple who does not love Jesus Christ supremely. Not only better than father and mother, or wife and children, and even life itself, but, if these hinder him, he must hate them. The term is applied both before and after baptism in the Scriptures. The great commission tells us to make disciples and baptize *them*; and it is said that Jesus made and baptized more disciples than John. All of this indicates clearly that the great change that salvation brings takes place before baptism. Indeed, an unbaptized man may be a truer disciple than a baptized one, because he may have more of the spirit of discipleship, and may err on fewer points, though he may err on baptism. Mr. Harding will never prove from the Scriptures that none but the baptized are disciples. The Scriptures are plain that one must be a disciple before he is baptized. Then, what advantage has my friend in calling himself a disciple?

CHILDREN.

Must one be a child of God before baptism? Must one be a Christian before baptism? If not, there is no such thing as Christian baptism. For, if infant baptism is the baptism of infants, and believers' baptism is the baptism of believers, so Christian baptism is the baptism of Christians. Those who become the children of God by faith ought to be clothed (see Rom. xvii. 12-14; Eph. iv. 24; Col. iii. 9-10), not only with Christ, but with all the graces of the Christian religion. Hence, Paul says, as indorsed by McKnight, George Campbell, Doddridge, "Emphatic Diaglott," and Alexander

Campbell, "For ye are all the sons of God through the faith by Christ Jesus. Besides, as many of you as have been immersed into Christ have put on Christ." Most other translations make the simple clear statement that "we are all the children of God by faith in Jesus Christ." And, while the whole Christian world urge that these children of God by faith in Jesus Christ should be baptized unto Christ, and put on Christ, yet they all hold the old Scripture doctrine that we are all the children of God by faith in Christ Jesus. (See Gal. iii. 6-9.) My friend is going to deny that any unbaptized man is a child of God, though he believes in Jesus Christ, and believes that God has raised him from the dead, and has publicly confessed him with the mouth, and abounds in good works that put my friend's people to shame. Here again is desperate fanaticism, hurled against the Scriptures of divine truth. I am sorry for him.

HEIRS.

Paul says, "If children, then heirs," and "that the Spirit himself testifies with our spirit that we are the children of God." Rom. iv. 13 states that Abraham became an heir through the righteousness of faith, and that any law principle would make faith void, and the promise of none effect, because the promise was given before the law, and before circumcision; therefore, says Paul, it is of faith, that it might be by grace to the end the promise might be sure to all the seed.

Abraham got the inheritance by faith in the promise, and all of us who are of faith are the sons of Abraham, and those of faith are blessed with believing Abraham. But my friend must put baptism in here, and in doing so he confesses and confesses that the faith he knows of is dead before baptism, and that makes his baptism of no account.

HOLY SPIRIT.

The Holy Spirit is one of God's greatest gifts, to be sure to those who ask him. As we have a special subject for this, I will offer now but little proof to show that he is received before baptism. "Where the Spirit of the Lord is there is liberty," and "we are not in the flesh, but in the Spirit, if so be the Spirit of God dwells in us." The Galatians received the Holy Spirit by "the hearing of faith;" then they received him before baptism. They "begun in the Spirit," and baptism was not the beginning with them. (Gal. iii. 2, 3.) Paul asked the Corinthians (Acts xix. 2): "Received ye

the Holy Spirit when ye believed?" It is also said that many of the Corinthians, hearing, believed, and were baptized. First they heard, then they believed, then they were baptized. Paul did not ask if they received the Holy Spirit when they were baptized, but when they believed, or when their hearing produced faith, and, like the Galatians, they received the Spirit by the hearing of faith. Watch my friend charge against these Scriptures. Now read Eph. i. 13: "In whom ye also, having heard the Word of Truth, the Gospel of your salvation, in whom, having also believed, ye were sealed with the Holy Spirit of promise." I have no doubt but the Ephesians were baptized, as were the Galatians and Corinthians, but they, nor any one, according to the Scriptures, have ever received the Holy Spirit in baptism. How was it with the house of Cornelius? "While Peter yet spake these words the Holy Ghost fell on all them which heard the Word." This was God's testimony, that when they heard they believed, and their hearts being purified by faith, God testified with the like gift that he gave to the others who believed on the Lord Jesus Christ, and thus put no difference between them and the apostles, purifying their hearts by faith. In God's estimation the faith of the baptized is here made equal with the faith of the unbaptized, and God gave his testimony that there was no difference between believers, so the unbaptized faith received as much of this blessing as did the other, and that showed that God put no difference between them. Hence Peter said, "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we?" They became the children of God by faith, and, being children, God sent forth his Spirit into their hearts, crying, Abba, Father. And who was Peter, that he could withstand God? But my friend and his candidates did not receive the Spirit when they believed, neither did they receive any of the blessings when they believed, according to his own testimony, and there is such a difference between him and us that I cannot call him "brother." Jesus said (John vii. 38, 39) that they who believed on him should receive the Spirit; and Mr. Anderson translates Gal. v. 5: "For we, through the Spirit, which we obtained by faith, wait for the hope of righteousness." But what are all these, and all other Scriptures, compared to my friend's plea. They both can't stand, and we will see which my friend prefers.

My friend indorses the diagram which puts faith after hearing, and before conviction, before love, repentance, confession and

baptism; and, while the Scriptures predicate all the like blessings of salvation to faith, my friend insists that they are not received until baptism. We have proved that salvation, remission, justification, sanctification, regeneration, reconciliation, righteousness, Holy Spirit, cleansed, purified, purged, washed, adopted, accepted, sealed, grafted, quickened, new creation, circumcision, death to life, darkness to light, mercy, grace, joy, disciples, children, heirs, and every other characteristic and appellation is predicated of those things which are confessedly before baptism. But my friend, despite all these Scriptures, holds a doctrine that contradicts them all; and may God have mercy on him and all his people, who have so erred from the truth.

Time expired.

J. A. Harding's Eleventh Reply.

Dear Friends:

It not unfrequently happens that the proper understanding of one passage of Scripture will utterly overthrow a false argument, or even a false system of doctrine. And my friend has at last been compelled to notice a passage of that kind—one that I have been striving to get him to notice ever since the debate began. As an understanding of it fully and clearly settles the question before us, completely and everlastingly destroying his position, I shall endeavor to bring out the light from it at once, and will attend to minor matters afterwards. The passage is this:

“Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.” (John xii. 42, 43.)

Here it is said that these rulers believed on (*eis*) Christ. Brother Moody's position is that the moment any man believes *eis* Christ he is a saved man, has eternal life, will never fall from his saved state, and so on. Hence, he holds that these rulers were in a saved state, God's children, redeemed, forgiven, on the train for the celestial city, with a through ticket, and the car door locked, so to speak, while refusing to confess Christ from fear of man, while loving the praise of men more than the praise of God. Now, if I can show that these rulers were not saved, but were resting under the condemnation of God, in a lost state, his theory will go to the ground with a crash, and it will follow that something else is necessary to the salvation of a man besides a mere internal, unexpressed faith. If I can show any thing, I can show that these men were under God's condemnation, and, if they ever got from under it, they changed their lives and turned to the Lord first.

These men would not confess Christ; it is necessary that we should confess him to be saved by him. They would not deny themselves, take up their crosses, and follow him; we must do these things to be saved by him. They loved the praise of men more than the praise of God; hence, the love of God did not rule

in their hearts. In proof of these positions, consider the following passages:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. x. 32-39.)

In this strong, clear passage Jesus requires men to confess him, in order to be confessed by him; and he avows that if they deny him, he will deny them. He explains that those who enter into his service may expect war, the closest kinsmen being arrayed against one another. He affirms that if a man's love for father, mother, son or daughter prevails over the love for him, then such a one is not worthy of him. And he plainly states that if a man will not take his cross and follow after him, he is not worthy of him; even if he lose his life, he must follow after him. What, then, think you, in the light of this passage, was the condition of those rulers? They would not confess Christ, would not take up their crosses, would not follow him. They feared men more than they feared God; and loved the praise of men more than the praise of God. They were seeking temporal, rather than eternal, welfare. Do you call that faith, saving faith? I thought you agreed with me that saving faith includes trust. Where was the trust of these men? Friend Moody charges us with advocating a different kind of faith from that to which he holds; and it seems that he is right about it. For we demand of those who would come among us that they must have a faith that loves and trusts Jesus, and that is ready and determined to follow him, let come what may. And we teach that without such a faith no man can come to Jesus. Without such a faith baptism and the Lord's Supper bring condemnation rather than blessing.

Jesus says: "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also

shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark viii. 38.) These rulers were ashamed of Jesus and his words.

Paul says: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. x. 10.) These people did not believe unto righteousness (their faith did not lead them to obedience), and hence they did not confess unto salvation.

He says again: "If we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. ii. 12.) These rulers would not suffer with Jesus, hence they could not reign with him; by their lives they denied him, and hence (except they afterwards repented and turned to the Lord) they will be denied by him.

John says: "Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also." (1 John ii. 23, Revised Version.)

Again he says: "Every spirit which confesseth not Jesus is not of God." (Chap. iv. 3, Revised Version.) These rulers confessed not Jesus; therefore they were not of God.

Jesus says: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke xiv. 27.) Notice the strong negative, "*cannot*." It is impossible to be a disciple of Jesus without bearing the cross and following him. These rulers did not these things.

Nor did they love Jesus, for the Master says: "If a man love me, he will keep my words." (John xiv. 23.) And then he adds (verse 24), "He that loveth me not keepeth not my sayings." Hence it is settled, the Lord himself being the judge, that these rulers did not love Jesus. Had they loved him, they would have obeyed him.

The Scriptures say: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John ii. 15.) These people loved the world and the things of it; hence it follows that the love of the Father was not in them. All that love *will obey*, Jesus says; and hence he does not propose to save any but those who obey. Hence it is said: "Being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. v. 9.) This is a verse, by the way, that I have never succeeded in getting Brother Moody to notice, in any debate, to this hour. It shows that when Jesus speaks of the believer as being "justified by faith," as hav-

ing passed "from death unto life," and so on, he means the *obedient believer*, the man whose faith has been perfected by works. Paul says it is "faith working through love" that avails. (See Gal. v. 6, Revised Version.) Of course you know what the word "avail" means. It shows that it is "*faith working through love*" that accomplishes any thing, that reaches the blessing. Hence the striking passage: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36, Revised Version.) In perfect harmony with all this is the statement of Peter concerning the Holy Spirit, "Whom," he says, "God hath given to them that obey him." (Acts v. 32.) Those rulers had not obeyed God, and hence had not received the Holy Ghost.

And now, to cap the climax, in settling the matter concerning these rulers, let me read to you what the great Baptist, Dr. Hovey, whom we have quoted so often, has to say about them. In his commentary on the passage he says: "For they loved the praise (*glory*) of men more than the praise (*glory*) of God. By *the glory of men* is meant the glory that is from men, and by *the glory of God*, the glory that is from God. Hence these Sanhedrists were not men who had been renewed by the Spirit of God; their religion was not of the heart, but of the head; they had very little sense of the awful nature of sin, and no experience of the true peace which God imparts to those who delight in him. For whoever cares more for human applause than for the approbation of God is radically unlike the Savior. (Comp. v. 41, 44.) The heart can have but one object of supreme affection. It will be found impossible to give men the first place and God the second. Whoever attempts to do this will soon find that he is making a vain and absurd attempt, working against reason and conscience, and that he must give God the first place in his heart, or no place at all." (Hovey on John, p. 262.)

Albert Barnes says on the passage: "It does not appear that they had a living, active faith, but that they were convinced in their understanding that he was the Messiah. They had that kind of faith which is so common among men—a speculative acknowledgement which leads to no self-denial, which shrinks from the active duties of piety, and fears man more than God. True faith is active. It overcomes the fear of man; it prompts to self-denying duties." (See Barnes, *in loco*.)

Joseph and Nicodemus may have been of this number, but, if

so, the fact that they were afterwards bold and outspoken in their devotion to Jesus is no proof that they were saved, forgiven, before that courage and devotion was developed in them.

So, friends, we have in the case of these rulers men who would not obey Christ, who did not truly love him, who would not take up their crosses and follow him, who sought the glory of men rather than the glory of God, but who, nevertheless, believed on (*eis*) Christ. And to my mind this settles it that more than mere faith is necessary to bring one to pardon and to peace. Peter says, "You have purified your souls in obeying the truth." This is another passage I cannot get Brother Moody to notice. To suit his doctrine it ought to read, "God purified your souls before you obeyed the truth." That version of the matter would bring the rulers in.

Now, that this matter is off our hands, some minor things can be attended to.

The gentleman threatens to publish some criticisms that my brethren have made on me. He was moved to make this threat by my telling you what his brother, Judson Taylor, said about him. Taylor, you remember, had a little controversy with him, in which he accused Moody with making "unaccountable misrepresentations," with "cruel injustice," with misrepresenting him "beyond any kind of moral endurance," and so on. He charges Moody with making an impression which he knew to be untrue at the time he made it. I quoted these things from Taylor to show you that my erring brother treats his Baptist brethren just like he treats us, and just like he treats the Bible. As to his threats towards me, he ought to know by this time that I am not afraid of any thing that he can do. He can publish when he gets ready, and, by the grace of my Father, I will attend to the case when it comes up.

He refers again to Dr. Baker and the Watertown matter. Dr. Baker was charged with informing me that twenty-one Baptists had come to us since the debate. He replied, "I never so stated;" and he wrote to me at once, thinking that I might have misunderstood him. But I had not misunderstood him. I simply read you his letter. And whoever reads the debate when it is published can read the letter and see.

As to the Alexandria matter, let any man read Brother Moody's first statement of the case (as those who read the debate can do), and then read his statement in his last speech, and he can easily

see who ought to "sting." Suppose the Baptist Church at Alexandria did have a pastor a part of the time last year, and have had several conversions of folks who have not yet been baptized, and have had three sermons, instead of one, this year, I don't see any thing very astounding in these facts, nor any thing calculated to make me "sting." But, if the Baptists there are so "few in numbers and poor in purse" as Brother Moody says they are, I think they were very foolish in undertaking to build "perhaps the finest house in all that country," as the said Moody testifies they did. Read Luke xiv. 28-30, and see what the Master says about such folks.

Brother Moody says one of our people united with the Baptists at Pikeville (or in that region) after our debate there. I don't believe that any member of ours in good standing did it. I have never been able to hear of such a man. But I have heard of a man in that country who was once with us, but afterwards became very wicked, and lived so for some years; then he attended a mourner's bench revival, went to the anxious seat, and made a profession; then he became wicked again; and then, last August, he joined the Baptists. He is the man, I guess, that Friend Moody is boasting about, as he is the only one ever connected with one of our congregations who has gone to the Baptists since the debate that I have been able to hear about; and I have inquired with some diligence. But I know of Baptists in full fellowship and good standing who have come to us since the debate. I am ready to give name for name with Brother Moody when he gets ready.

He says: "Our cause has been greatly advanced by all of my debates with his brethren, and that fact will stand against all the assertions and hearsays he can make to the contrary." That the cause of truth has been greatly advanced by all of our debates, I doubt not; but that the Baptist cause has been, I have never been able to find out. I know, at the end of our first debate, one of our congregations in a neighboring town was represented at the debate, and we were requested to repeat it in their house; I accepted their invitation, Brother Moody did not. Hence the debate did not come off. At our second debate we were invited by the elders of two of our congregations to repeat the debate in their houses; I accepted, Brother Moody did not. Hence these debates did not come off. At none of our debates have any of his Churches invited us to repeat in their houses. They have been invariably satisfied to quit. As to results following the debates, I have

already given you some facts. All that you have to do is to wait a little while, and you will be able to see some of the results of this discussion. If we do not increase and multiply, if we do not have many additions in this city shortly after the debate, some of us will be much disappointed. For one, I have an abiding confidence in the power of the truth. And that we have the truth in this controversy I am as certain as that I live and breathe. I ask God to guide and bless me in his service, and that he is doing it I doubt not.

Hear the astonishing man again, will you? He says: "Mr. Harding claims again that Hovey is with him in doctrine." I have no recollection of making any such claim, though I do most distinctly remember saying that he is *not with me* in doctrine, and that his agreement with me in certain matters of scriptural translation and exegesis is all the more conclusive in our favor on that account. In his doctrine (teaching) on many *points* involved in this debate Hovey is with me; but, being a Baptist, it is to be presumed, and doubtless is true, that the general trend of his doctrine is with my opponent. And, as I have said before, this being true, he would not interpret the expressions "born of water," "washing of regeneration," "washing of water," "the like figure whereunto even baptism doth also now save us," etc., in our favor (as he does) if he were not constrained to by his honesty and his great learning. He would not translate Acts ii. 38 "in order to the forgiveness of sins," and say, "Here repentance and baptism are represented as leading to the forgiveness of sins," if candor and scholarship did not make him do it. And so, too, of Hackett and other Baptists.

The gentleman now says that he does not indorse all of Mr. Norton's language. I just reminded you of what took place when he first read from Norton's letter. I had read an extract from it the night before. He said he would read the same extract, and that it would sound very differently from what it did when I read it. (And it did, sure!) He said he would read it *just as it was*. He would stop occasionally in his reading to shout, "Good old Baptist doctrine!" Not once did he dissent from what he read. *But four times he skipped while claiming to read it just as it was*; and you heard me call him back, and make him read it over. One of the skipped places, however, he never did read. You heard his moderator, Dr. Lofton, speak out, in answer to my question, and say, "It is not Baptist doctrine." These things happened here be-

fore you, and you know they are so. Brother Moody now tells you that he cannot know Mr. Norton's "particular meaning." Let me call your attention again to two of the skipped passages, and, beloved, you can try your hands to see if you can understand his "particular meaning." "Can you deny," says Norton, "without doing violence to Mark xvi. 16, that a true profession of trust in Christ by being immersed is one of the things on which the promise of salvation is there made to depend? so that he who does not obey as well as trust, cannot say that that promise applies to him?"

That is not hard to understand. Norton affirms, in the strong interrogative way, that the promise of salvation is made to depend upon immersion (Mark xvi. 16), and that a man must obey, as well as trust, or he cannot say that the promise applies to him. (This is the passage that Friend Moody never did read.)

Norton inquires again: "Do you believe the truth of what Peter asserts, in very plain words, that as the ark saved Noah, so immersion, as the means by which we seek salvation with a pure conscience, 'now saves us?' (1 Peter iii. 23.) Will you deny the truth of this assertion, and say that, instead of saving 'us actually, as the ark saved Noah, it is nothing but a picture of salvation?"

The "particular meaning" of that extract seems to me also to be very clear. Norton holds that as the ark saved Noah, so immersion now saves us; that as the salvation in the one case was "actual," so it is in the other. No wonder Brother Moody was tempted to skip it, as it goes square against his doctrine of salvation *in a figure*, a pictorial, not a real, salvation. But he ought to have resisted the temptation.

The gentleman says I rise up "in the name of Alexander Campbell" "to deny all, to overturn all." He knows as well as you do, my friends, that that is not true. He knows that I do not do any thing in the name of Alexander Campbell. He has repeatedly referred to Campbell as the founder of our order, as the head of our Church. Nothing could be further from the truth. If Campbell did one work better than all others (and he did many well), it was to warn all against following men in religion, against belonging to Churches founded by men. I strive to follow Campbell only as he followed Christ; I strive to follow every other man whose preaching I hear, or whose writings I read, in precisely the same way. I ask no man to believe (in religion) that which I cannot read from God's Word; I ask none to do that which I cannot show that God's

Word requires; I ask none to refrain from doing that which I cannot show that God's Word forbids. I stand on the Solid Rock, the Bible. Put me to the test, and see if I cannot give Scripture for my teaching and practice. I hold to no doctrine in religion, nor practice any thing in the service of God that was not known in the world before Campbell was born. Put me to the test, and prove your charge, or else withdraw it as false. You have ten nights yet in which to find some doctrine or practice that Campbell bequeathed to us. If this cannot be done, then your charge is false.

My time is slipping away, and I must, in the briefest way, hasten over my notes on the gentleman's speech.

Jesus said to a woman (Luke vii. 48-50), "Thy sins are forgiven." "Thy faith hath saved thee; go in peace." Upon which I remark: (1) This was before Jesus had given the commission. He had not yet said, "He that believeth and is baptized shall be saved." (2) The woman was Mary, the sister of Lazarus. As to whether she had been baptized by John, or by Jesus' disciples, Brother Moody does not know, and hence he should not affirm. (3) Her faith did not reach the blessing until it was expressed in action.

Peter says, as the gentleman quotes, "Yet believing, ye rejoice with joy unspeakable and full of glory." Yes, but they did not reach the blessing by faith only, for in the same letter he says, "Ye have purified your souls in obeying the truth;" and a little further on he says, "Baptism doth also now save us."

Brother Moody quotes, "They rejoiced, believing in God." Just so; and if you will turn to the passage you will see that the statement is made *just after their baptism*. (See Acts xvi. 30-34.) "By works was faith made perfect." However, I am sure that there is a sense of rest and comfort that comes to every man as soon as he surrenders himself wholly to the Lord, with full purpose of heart to follow him. But this is not forgiveness, nor any part of it. Nor is it to be compared to the joy of forgiveness. I am happy when I start home, but I am much happier when I get there.

He quotes, "There was great joy in that city," and adds, "and that before anybody was baptized." Miserable perversion! for the joy was from the curing of the great multitudes of sick people. (Read Acts viii. 5-8.) They did not receive the Spirit till after they were baptized. (See verses 12-17.) Can't a sinner be happy when his sick children are cured?

Friend Moody says that with me disciple and Christian are equivalent terms; that a disciple is a saved man. Not so; I believe in making disciples, and then in baptizing them in the name of Jesus for the forgiveness of their sins. Every Christian is a disciple (a learner), but every disciple (learner) is not a Christian.

He says a man must be a child of God before baptism. It is certain he is not a child of God as soon as he believes, for Jesus gave to believers "power to become the sons of God." (John i. 12.) If we are children before baptism, then we are children while out of the kingdom, and before birth, for Jesus says, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God."

Yes, Paul says, "Ye are all sons of God through faith in Christ Jesus." (Gal. iii. 26.) But not by faith only, for his very next words are, "For as many of you as were baptized into Christ did put on Christ." *Through* faith we are baptized, and are thus born of water and Spirit, and thus become children of God. Is it not strange that Brother Moody should quote this passage? Is he trying to commit theological suicide? He need not do that; I'll kill him, and save him the trouble.

Christian baptism does not mean the baptism of Christians. Christian, as an adjective, is not a New Testament word, but in current use it means "pertaining to Christ." "Christian doctrine," "Christian baptism" mean the doctrine given by Christ, the baptism given, or instituted, by Christ.

Brother Moody says the Holy Spirit is one of the blessings of salvation received before baptism. When did Jesus receive it? (Matt. iii. 16.) The apostles? (Acts ii. 4.) The 3,000? (Acts ii. 38.) (See, also, Acts viii. 16, 17; xix. 5, 6.) Find one case, since Christ died, where any one received the Spirit before baptism (except the miraculous and exceptional case of Cornelius), and I will give up the debate.

I do not indorse his diagram. In it he puts things after baptism which we put before.

Time expired.



J. A. Harding's First Speech.

PROPOSITION:

Baptism to the penitent believer is for (in order to) the pardon of his past sins.

Ladies and Gentlemen:

The same point, the time of forgiveness, is still before us; but our relations to the question have changed. For a week my opponent has been in the lead, striving to show that forgiveness, with other blessings, is received before baptism; during this week I am to show you that baptism is in order to forgiveness. I hope to make the matter stand out before you in its true light more and more clearly as the days pass.

As I desire to begin at the beginning, at the bottom root, and not only so, but also at the very seed from which that root springs, I shall ask your attention to-night to a discussion of *the faith that justifies*. The man who understands what "saving faith" is will have no difficulty whatever in understanding the place and design of baptism in the scheme of redemption. And the man who does not clearly understand this one thing is bound to be a blunderer all the days of his life, no matter how learned he may be in other things, nor how talented.

I have already had occasion from time to time to say something on this point, but, being in the negative, I have not had the opportunity to be as full and clear upon it as I now hope to be. I hope now, as far as in me lies, in the time that is allotted to me for this speech, to exhaust the subject of

JUSTIFICATION BY FAITH.

What is faith? Hear the Holy Spirit answer: "Now faith is the assurance of things hoped for, the proving (or test) of things not seen." (Heb. xi. 1, R. V.) In this first verse the inspired writer tells us what faith is, and then he devotes the remainder of the long chapter to illustrating the meaning of what he here

says. Surely, in the light of his illustrations, we can understand his meaning, if we will but earnestly apply honest hearts to the work of investigation. That faith is "assurance of things hoped for" is so plain, so easily understood, so universally admitted, but few words need be spoken concerning this part of the divine definition. The mother says to her little girl, "Now, dear, if you won't cry, I will give you some candy when I return." The little maiden heroically restrains her tears as the mother drives away. She believes her mother. What do you mean by that? Why, she is assured that she will get the candy. "Faith is the assurance of things hoped for." God told Noah to build an ark for the saving of his house. Noah built the ark. He believed God. That is, he was assured that he and his house would be saved according to the word of the Lord. God told Abraham that Isaac should be the father of many nations; he then told him to offer him up as an offering unto him. Abraham believed God. What do you mean by that? Abraham was determined to offer up Isaac according to the word of the Lord—to take his life and to burn his body—but all of the time he was so diligently and cautiously engaged in carrying out this purpose he was full of the assurance that God would raise him from the dead, and that he would then certainly become the father of many nations. In his case clearly faith was "the assurance of things hoped for." I might proceed to give you many other illustrations drawn from our own experiences, as well as from the Word of God, but it is hardly necessary; the matter is too plain and simple to need much comment; our faith in every benefactor, from the little girl's trust in her mother for the candy to the aged Christian's expectation of a home in the everlasting kingdom of God, is "assurance of things hoped for."

But the second part of the divine statement is not so simple, nor is it so generally understood. *Faith is "the proving (or the test) of things not seen."* What does that mean? Give me your attention closely for a little while, and I hope to show you. The Holy Spirit has kindly deigned to show us that faith unexpressed is worthless. It must be completed by being embodied in works to be of any account. Proof: "For as the body apart from the spirit is dead, even so faith apart from works is dead." (James ii. 26, R. V.) "Thou seest that faith wrought with his works, and by works was faith made perfect." (Verse 22.) "But wilt thou know, O vain man, that faith apart from works is barren?" (Verse

20.) "Even so faith, if it have not works, is dead in itself." (Verse 17.) I know Brother Moody claims that James is not talking about justifying faith in general, but only about the faith that justifies the professor, or saved man, in the sight of men. But I know, and have shown you, that in this he is wrong. Nothing but the feeling that causes a drowning man to catch at a straw could ever have induced him, or any one else, to give such an interpretation. For James illustrates by the case of Rahab. She was not a professor, nor a saved woman. And, while it is certain that she was saved by faith, it is equally certain that it was by faith that worked, faith embodied. Listen: "By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace." (Heb. xi. 31, R. V.) The verse is so plain comment is scarcely necessary. The *disobedient* perished; but Rahab did not belong to that class; she was saved by faith. When? When she had "received the spies with peace." So she was saved by faith embodied, faith perfected by works. Hence James says: "Was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?" Remember the apostle Paul says that in Christ Jesus it is "faith working through love" that avails. I ride a horse; I don't ride merely the body of a horse; nor do I ride the spirit of a horse; there must be body and spirit combined, or we cannot ride. So faith must be embodied, or it is worthless. "Apart from works," cries the Holy Spirit, it is "barren," it is "dead."

But, again, as I have shown you, James was not talking about justification in the sight of men, for he illustrates by Abraham's offering up Isaac. And the old patriarch, with the greatest diligence and caution, excluded every mortal eye from seeing what he was about to do. Moreover a voice from heaven plainly tells in whose sight Abraham was justified by that deed; for, as the old man stood with uplifted knife, on the very verge of plunging it into the heart of his darling boy, a voice from heaven cried: "Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." (Gen. xxii. 11, 12.) Now what do you think of Brother Moody's doctrine that Abraham was up there trying to justify himself in the sight of men? But he had to say something; for, if James is talking about justification in general (as he undoubtedly is), then my opponent's posi-

tion that the sinner is justified by faith as soon as it is conceived in the heart is unquestionably false.

But let us now return to the statement: Faith is "the proving of things not seen." It must be evident to every thoughtful mind that more is comprehended here in the word faith than the mere internal action that is sometimes called faith. For such a faith proves nothing; it is "assurance," truly enough, but it puts nothing to the test. But the faith that James talks about, faith perfected by works, does prove beyond the possibility of a reasonable doubt, the existence of the unseen God.

Let us now go back to the eleventh chapter of Hebrews, and see if the inspired penman is not there talking of the same faith of which James speaks. At the seventh verse it is said, by faith Noah "prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." By faith Noah built an ark. Did he build it by faith only? Nay, verily. To ask the question is to answer it. He prepared that ark, and was saved from the flood that destroyed the ungodly, by a faith that did what God told him to do, and by this faith, perfected by works, he "became heir of the righteousness which is according to faith." And you, my friends, if you would become heir to the righteousness that is according to faith, must, like Noah, *hear* and *believe* and *obey* the Lord.

But what about the "proving?" Was Noah's faith at any time, or in any way, a "proving of things not seen?" Yes, indeed; if you will but think, nothing can be clearer. By faith Noah gathered together the materials for the building; by faith he worked upon it day by day, till the last beam was in its place, till the last board was nailed, till the vast structure stood complete according to the appointment of God. By faith he gathered together the birds and beasts and creeping things; by faith he and his family went in; and then his faith was completed, in so far as that matter was concerned; he had done all that God told him to do. Then came the hand of the Lord to bless. "And the Lord shut him in," says Moses. How the hearts of that little band must have thrilled within them as that strange, mysterious hand closed and sealed the door! Many years afterward that hand was seen in the hall of the luxurious and haughty Belshazzar, writing his doom and the overthrow of his kingdom on the wall. As the guilty king looked upon the strange moving hand of the unseen penman his

countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. To him it was the messenger of evil. But not so to the little band in that ark. To them it was the proof of the presence and the blessing of the mighty God. Their lives of faith had put to the test the existence of the Great Unseen; and in what followed his truthfulness, goodness, mercy and power were demonstrated. The flood came; the awful tumult burst upon them; the fountains of the great deep were broken up, and the clouds poured out water. Wailings and bitter lamentations were heard without as the disobedient went down in the great destruction. For forty days and forty nights the rain continued, and then there came a great calm. Without the ark there reigned everywhere the stillness of death. After many months of floating the ark rested, and then the time soon came when Noah, his family, and the birds, beasts and creeping things came out and stood upon the dry ground. Then Noah *knew*, beyond the possibility of a reasonable doubt that God is, and that he is a rewarder of them who seek after him. Once he was simply assured of this, but now he *knows* it. Faith, when it works through love, becomes proof, absolute proof. It puts to the test, with the unerring certainty of a mathematical demonstration, the existence and the goodness of God. While of sound mind, Noah could not doubt any longer on this point. While he was building the ark, doubtless, doubts would obtrude themselves into the minds of his sons and of their wives. It was hard for them to believe that father was right and all the world wrong. "What!" they would say, "can it be possible that this great world, with all of its brilliancy, beauty and power, with its kings and governors, its warriors and statesmen, its nobles and sages, its beautiful women, grand men and prattling babes, is to be destroyed, and that we only are to be saved? Are we the special pets of heaven?" Then, doubtless, Noah's daughters-in-law had their relatives; and it would go hard with them to believe that *their* kindred were worthy of such destruction. I imagine that Noah's wife herself would sometimes be troubled with doubts, as she saw her husband so despised in the eyes of the mighty, the learned and the fashionable of the earth. Ah, no doubt Satan would at times thrust the doubt up into the very face of the old man himself, as with tearful and bewildered eyes he looked upon the surging throngs that turned day after day from his earnest pleadings. But if the doubt arose

in his mind the grand old patriarch crushed it down. He trusted in God, and he was determined to believe in his truthfulness, though thereby he should make every man a liar. But the day of doubting passed; assurance culminated in proof, and the apostolic definition of faith was fulfilled: "*Now faith is the assurance of things hoped for, the proving of things not seen.*"

But mark you, my friends, Noah's faith did not become proof, nor did it reach any blessing, till it was expressed in obedience. Noah was saved from the destruction of the flood by grace through faith, but the grace of salvation was not bestowed upon him on account of his faith till the faith was embodied.

It is not faith only, but "the obedience of faith" that saves. Paul says the mystery of the Gospel "was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for *the obedience of faith.*" (Rom. xvi. 25, 26.) To the same people he says, "We have received grace and apostleship, *for obedience to the faith* among all nations, for his name." (Rom. i. 5.) That is, he was made an apostle by the Lord that he might lead people of all nations "to the obedience of faith." Christ told him, at the time that he made him an apostle, that he intended to send him to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." (Acts xxvi. 18.) Yes, Paul was to turn the people from Satan to God, from darkness to light, that they might be forgiven. Christ made him an apostle for that purpose. How did he do it? He lead them to the "obedience of faith." Listen: He says, "We have received grace and apostleship for obedience to the faith among all nations." When, then, were the people saved under his teaching? When were their souls purified? Let Peter answer: He says to the saints scattered throughout Asia, Pontus, Galatia, Cappadocia and Bithynia, "Ye have purified your souls in obeying the truth." (1 Pet. i. 22.) What can be plainer! They were not justified by "faith only," but by "the obedience of faith." We are told expressly that their souls were made pure in their obedience to the truth.

Friends, let me call your attention here to two examples given in the Word of God. They stand over against each other in strong contrast.

1. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and *a great company of the priests were obedient to the faith.*" (Acts vi. 7.) Were those priests forgiven? Were their souls purified? Yes; you know they were. They not only believed, they were "*obedient to the faith.*" They purified their souls "in obeying the truth."

2. I want you to contrast with this the case of the rulers that has already been commented upon at such length. "Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Were these rulers forgiven? Were their souls purified? No; cowardice, selfishness, the love of the world, kept them from "obeying the truth." They would not, like those noble priests, become "*obedient to the faith.*" Well may we repeat with James, "Faith apart from works is barren." "Faith, if it have not works, is dead." "As the body apart from the spirit is dead, even so faith apart from works is dead."

But may not some of those rulers have repented afterward? may they not have turned to the Lord in humble submission to his authority? Yes, that is quite possible; and, if so, such were then forgiven.

Ah, my friends, obedience is a great thing. Christ, before he left the world, promised his disciples that if they would love him, and obey him, he would pray the Father to send them the Holy Spirit. (See John xiv. 15-17, 23.) And then after the promise had been fulfilled, and the Holy Spirit sent, Peter said (speaking of the resurrection and ascension), "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to *them that obey him.*" (Acts v. 32.)

Now I am sure my Baptist brethren, and all others who have been attending this debate, can see why it is that I have so often and so emphatically asked Brother Moody for one single example in which a blessing was granted to a man on account of his faith, before that faith was expressed in action. In order to show you how certain I am that such a case cannot be found in all the Book of God, I have said that I would give up the debate if one such case could be found. The Bible is a large book, and I know well that no man can have all that is in it distinctly and vividly in his memory at one time; hence I never would have made so bold and so comprehensive a challenge while depending solely upon my

memory of the contents of the book. Had not the Holy Spirit said, "Faith apart from works is barren," "Faith, if it have not works, is dead," that startling statement would not have been made by me.

But are not you Baptists getting a little restless? Do you not say to one another, "Why don't Brother Moody come along with his case? Why don't he show where God blessed somebody on account of "faith only," and before the faith was expressed in any bodily action? Ah, my friends, I will tell you why he don't do it: It is because he cannot. During our Pikeville debate I made the same challenge. He cheerfully accepted the challenge, said he had the passages, and that he would produce them. Day after day I called for them, and day after day he put me off, saying he was keeping them "in soak," and that he was going to ruin me with them by and by. My opinion was that he was keeping them back for the last day, so that I would not have time to give them a thorough examination before the audience. But, if such was his purpose, his ruse failed him, for when he did at length bring the matter up (on the last day of the debate, if I remember aright) it took me but a few minutes to show that the blessing was either granted independently of all faith (as the sunshine and the rain upon the just and unjust), or, if it were granted to faith, that the faith was expressed in action. I have observed, too, that Brother Moody does not bring the same passages on this point the second time. Which, to my mind, is conclusive that he himself sees they do not stand the test—do not support his cause.

So, then, beloved, the faith that is approved in the Bible, that is so fully discussed in the eleventh chapter of Hebrews, is a compound, consisting (1) of internal assurance and (2) of bodily action. When we study the examples given in that chapter, by the Holy Spirit, to illustrate this very point, the matter is so plain I don't see how any one can fail to understand. Abel *offered his sacrifice* by faith. Noah *prepared the ark* by faith. Abraham *obeyed the Lord* by faith, when he was called out of his country. He *offered Isaac* by faith. By faith *Moses was hid* by his parents. By faith *Moses refused to be called* the son of Pharaoh's daughter. Through faith *he kept the passover*. By faith the children of Israel *passed through the Red Sea*. Joshua *took the city of Jericho* by faith; or, to put it in the words of inspiration, "By faith the walls of Jericho fell down, after they were compassed about seven days." Rahab was saved by faith. "By faith the harlot Rahab perished not with

them that believed not, when she had received the spies with peace." And then the inspired writer refers to Gideon, Barak, Samson, Jephthae, David, Samuel and the prophets, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." He says, "Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted; were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented." And then, of all these, he says they obtained "a good report through faith." Can any one fail to see that the faith by which these worthies obtained the good report was faith embodied? In every single case there was the assurance of the heart expressed in the action of the life.

Let us consider several of these cases more in detail. Joshua took the city of Jericho by faith. How? Was it "faith only," or "faith embodied," that took the city? Did the walls fall at the faith which is mere internal assurance, or at faith perfected by works? The record of the taking of the city is given in the sixth chapter of the book of Joshua. "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams' horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." Thus the Lord directed, and thus Joshua did. First the armed men moved forward; then came seven priests with their trumpets of rams' horns; then the priests bearing the ark; and, lastly, the great multitude of the camp. This great host moved

around the city once each day for six days; on the seventh day they arose very early, and encompassed the city seven times; as they finished their last circuit the seven priests blew a long blast upon the trumpets, and the people, when they heard it, gave a great shout; and the walls fell. "*By faith the walls of Jericho fell down,*" says the Lord. Was it by faith only? Was it not by faith perfected by works? Is there in this vast audience one soul so simple that he cannot answer? Surely not, unless there be an infant or an idiot here; and I am not talking to those classes.

Just here, beloved, let me call your attention to the two classes of laws known as "positive" and "moral" laws. The moral law is right in the nature of things, and is commanded because it is right; as, "Thou shalt not steal," "Thou shalt not kill," "Honor thy father and mother," and so on. While the positive law is not right in the nature of things (in so far as mortals can see), but is right because it is commanded. Baptism and the Lord's Supper, under the new covenant, and the ceremonial law of the Jews, under the old covenant, are illustrations of positive law. God's directions to Joshua concerning the marching about Jericho constituted a positive law. Again, the number "seven" in God's Word, it is claimed, indicates perfection. Now in the taking of Jericho seven priests, bearing seven trumpets, were to encircle the city for seven days, and seven times on the seventh day. Perfect positive law!

Was there any virtue in the marching of the people, in the blowing of the priests, or in the shouting of the multitude to throw down the walls? Not the least in the world. What threw down the walls? The power of God Almighty. On account of what did he throw down the walls? Evidently on account of the faith of his people, which was expressed and perfected in their obedience to his directions. Would their faith have reached the blessing if it had not been expressed? I doubt not I express the conviction of every thoughtful mind in this house when I say if Joshua had not followed the Lord's directions the walls would not have fallen. Positive law differs from the moral law in that it can be obeyed perfectly. For instance, Jesus says, "Thou shalt love thy neighbor as thyself." I presume that no man ever did it perfectly since the world began—except, of course, our Lord himself. Positive law is therefore a more perfect test of faith and love, a more perfect test of allegiance to God, than moral law. The latter the moral infidel will often advocate as earnestly as the Christian, but the

former he sees no sense in, and he will not submit to. For these two reasons, doubtless, God has ever been more ready to overlook the infractions of moral, than of positive law; and for the same reasons the positive is peculiarly adapted to the expression and the perfection of faith. But there is danger of my being misunderstood just here. I would not have you suppose that I think God would for a moment tolerate a willful violation of moral law. No, no; I simply mean that God, who knows so well our inherited weakness, is patient and gentle with us in our imperfect obedience to this law, and in our many backslidings from it. But positive law we can obey perfectly, and he is strict and stern in demanding that we shall do it. Uzzah, yielding to an impulse that seems most commendable, violated a positive law, and God killed him instantly. (2 Sam. vi.) David violated moral law in committing adultery, and in putting Uriah where he hoped he would be killed, and God, though he punished him severely, heard his prayer and forgave him. Saul, the king, violated a positive law in saving Agag and the best of the flocks and herds. He was highly elated, too, with the idea of offering these animals unto the Lord at Gilgal. So fierce was the Lord's wrath against him on account of it that he never did forgive him; he never would listen to him again. In the offering of Isaac, positive and moral law seemed to conflict; the moral law says, "Thou shalt not kill;" the positive said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Abraham did not hesitate a moment. He obeyed the positive law. And James refers to this case as an illustration of the fact that faith is made perfect by works. Hence Abraham is represented as being the father of all them who "walk *in the steps* of that faith" which he had while yet uncircumcised.

I know there are a number of passages that predicate justification and salvation of faith; and I know that one can take these passages out of their connection, sometimes breaking a sentence in the middle, and make them appear to teach the doctrine of the justification of the sinner by faith only. That is, this can be done if you will leave out of mind all other passages bearing on the question. But if these very passages upon which our opponents rely are studied in their connection, they furnish the fullest and most satisfactory refutation of their pernicious doctrine. For instance, we read, "He that believeth on the Son hath eternal

life." Stop there, in the middle of a sentence, and the doctrine seems to be proved; but finish the sentence by reading, "But he that obeyeth not the Son shall not see life, but the wrath of God abideth on him," and the matter appears in a very different light. (See John iii. 36, R. V.) When the sentence is finished, instead of teaching the doctrine of justification by faith only, it teaches exactly the opposite. Again, Peter, in talking to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, speaking of Christ, says: "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." (1 Peter i. 8, 9.) I have heard that quoted to show that the sinner is justified by faith only. But how careless, or how wicked, the man who did it! for, in the very same chapter, while talking to the very same people, he says, "Ye have purified your souls in obeying the truth." So we see, while they received salvation as *the end of their faith*, it was faith perfected by works that reached the blessing; their souls were not purified till they *obeyed the truth*. Truly did Paul say that it is "faith working through love" that avails! Again: Paul says, "Wherefore we conclude, that a man is justified by faith without the deeds of the law." (Rom. iii. 28.) But does he exclude "the obedience of faith," as well as the deeds of the Jewish law? Nay, verily; for just a little farther on in the same book, in the same argument, and writing to the same people, he says, "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. vi. 17, R. V.) So we see that, although men are justified by faith without the deeds of the law, they are, nevertheless, not made free from sin till they have obeyed from the heart the form of doctrine. So the faith that justified them was faith perfected by works—"the obedience of faith." Notice this, they obeyed *from* the heart. We believe *in* the heart; we repent *in* the heart; but we are baptized *from* the heart. The first two are commands that are obeyed *in* the heart, while the third is an external ceremony which springs out of a loving, trusting heart; hence in it we obey *from* the heart. Notice again that they had obeyed from the heart that "form of teaching" (doctrine) whereunto they had been delivered. Now what doctrine was Paul accustomed to deliver to people? Listen: "Moreover, brethren, I

declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor. xv. 1-4.) So the death, burial and resurrection of Jesus according to the Scriptures is "the doctrine," the Gospel which Paul preached, and by which people were saved, unless they believed in vain. Now, as Christ died, was buried and rose again, so the sinner, when he believes with a loving, trusting faith, dies to the love and practice of sin; then, when he is baptized into Christ, he is buried and raised again. Thus he obeys the Gospel, the "form of doctrine," and is made free from sin, dies to the guilt of sin.

But perhaps some one is ready to inquire, does not Paul say that the Gospel is the power of God unto salvation to every one that *believeth*? Yes; but the same Paul says that when Christ comes again he will come taking vengeance on them that "*obey not the Gospel of our Lord Jesus Christ.*" (See 1 Thess. i. 8.) Here again the faith that saves is the faith that obeys. Remember, Paul talks about some believing "in vain." Surely he means the faith that James calls "barren" and "dead." That is the faith that is "in vain."

I think now it is an established fact—a fact which thoughtful, honest-hearted men, who have patiently considered what I have thus far presented, will hardly call in question—that the faith which reaches the blessing is not simply assurance, "faith only," but that it is faith developed in action, faith "working through love," faith perfected by works. And, having established this much, it only remains now for me to show that baptism is a part of the obedience which Christ requires in order to the forgiveness of sins. During the whole of this week I will be presenting you argument after argument bearing upon this point. To-night I can only begin this part of the work; but what I present will, I think, be conclusive in itself, if not another argument were added.

We live under the new covenant which God, through Jeremiah, promised to make with the house of Israel and the house of Judah in the last days; in which he said their sins and their iniquities he would remember no more. The law and the prophets were until John; then came the great transition period, during which John

and Jesus and their disciples were preparing the people for the establishment of the mighty kingdom of God which was to stand forever. But before the abolition of the law it had to be fulfilled in every jot and tittle. Hence Jesus said, I came not to destroy the law, but to fulfil. He kept it faultlessly, in every point, from the manger to the cross. Thus he became the end of the law for righteousness to every believer. Hence it is said: "He is our peace, who hath made both one [both Jew and Gentile], and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh." (Eph. ii. 14-17.) In writing to the Colossians Paul says that Christ had quickened them, and forgiven all their trespasses; and then he represents him as "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. ii. 14.)

The law therefore came to an end when Christ died; he nailed it to his cross; he became the end of the law for righteousness to every believer; he had fulfilled it to a dot in every point; hence now there was room for the new covenant to come in force. Therefore after his resurrection, and just before his ascension to be crowned upon the throne of the universe as King of kings and Lord of lords, he gave to his disciples the new covenant. The old was given to Moses on Mount Sinai, but the new was given by our Lord himself to his holy apostles, and was to be published to the world for the first time from Mount Zion.

Jesus said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. xxviii. 18-20.) Or, as Mark records it, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16.)

Looking forward to the time when he would make this covenant, and speaking to a master and leader under the old covenant, Jesus said, "Verily, verily, I say unto thee, Except a man be born of

water and the Spirit, he cannot enter into the kingdom of God." "Marvel not that I said unto thee, Ye must be born again." (John iii. 5, 7.) So you see, my friends, Christ has put baptism before salvation; the birth of water before entrance into the kingdom of God; and he says we *must* be born again. "He that believeth and is baptized shall be saved." First faith, then baptism, then salvation. The man who believes with the heart, that is, who believes lovingly, penitently, trustingly, is begotten by the Spirit, begotten of God; and when such an one is immersed he is born of water; and thus he passes into Christ, into the kingdom of God, in which is salvation. "In whom [Christ] we have redemption through his blood, the forgiveness of sins." (Eph. i. 7.)

Mark you, I am not discussing the absolute necessity of baptism to the forgiveness of sins; for I know there was a time when baptism as a religious institution was not known among men; yet men who lived in that period, Abraham, Isaac and Jacob, with all others who were faithful as they were, Jesus teaches, will be among the redeemed in the city of God. I am simply affirming that *under the new covenant* baptism to the penitent believer is in order to the forgiveness of his past sins.

But, if men were saved without it then, may they not be saved without it now? I answer: Because men who were lovingly obedient then were saved, can we conclude that men who are disobedient now will be saved? I think not. Christ did not command those people to be baptized, else they would have been. The man who forsook his native land and his people to go he knew not where, and who freely offered up his best beloved son to die, at God's command, would readily have been baptized had God told him to be. Obedience is required of us; it was of him.

We have this matter strikingly set forth to us in the types of the Old Testament. The children of Israel were much discouraged in the wilderness because of the way; and they spake against Moses and against God, saying, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." (Num. xxi. 5.) And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, we have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, make thee a fiery

serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Here was something to believe, and something to do. And not an Israelite was cured till he looked, no matter how strongly he believed. God's statement was, "That every one that is bitten, *when he looketh upon it*, shall live." That was a large camp; 600,000 warriors were in it; then as many women as men; and then as many children as men, at the lowest estimate; so that camp contained at least one million eight hundred thousand souls. It was as large as eighteen cities of the size of Nashville. Some of those Israelites had to travel for miles to see that brazen serpent. The man that looked lived, the man who did not died. Hence the law was, believe and obey and live; disobey and die. It is not recorded that there was a man in the camp silly enough to say, "There is as much virtue in this brass kettle as in Moses' serpent; and, as I cannot see his serpent without traveling ten miles, and as I am awfully afflicted and cannot move without great pain, I will just trust in the Lord and look at the kettle." Had there been such an one, he would have died as the fool dieth. Now, just as plainly as God said to the Israelites, "Every one that is bitten, when he looketh upon it, shall live," just so plainly Christ says to us, "He that believeth and is baptized shall be saved." And just as certainly as every bitten Israelite when he looked was cured of the deadly bite, just so certainly is every man who believes and is baptized cured of the disease of sin; he is saved from every sin that he has ever committed; he is forgiven.

Faith, baptism, salvation. That is the order in which Christ put them, and just as certainly as Christ's word is true, just so certainly is there a salvation that follows baptism. Concerning this but one question needs be settled, viz.: Is the salvation here spoken of present salvation (the forgiveness of past sins), or is it eternal salvation in the home of God? On this point consider the following: Zacharias, the father of John the Baptist, prophesied of his son that he was to give knowledge of salvation to his people by the remission of their sins. (Luke i. 77.) But John, when he began his work, "did baptize in the wilderness and preach the baptism of repentance for the remission of sins." (Mark i. 4.) And the angel of the Lord said of Jesus, "Thou shalt call his name

Jesus : for he shall save his people from their sins." (Matt. i. 21.) Then those who were being inducted into the Church by their believing and being baptized were represented as "being saved." "And the Lord added to them day by day those that were being saved." (Acts ii. 47, R. V.) These passages are enough to satisfy any reasonable man, it seems to me, that the salvation connected with baptism is present salvation, the remission of sins; but, as if to make the matter absolutely certain, and to remove all possibility of doubt, Peter has said, "Baptism doth also now save us." (1 Peter iii. 21.) Hence God himself, through his holy apostle, has settled the matter. "He that believeth and is baptized shall be saved;" that is, he that believeth and is baptized shall be forgiven.

Naaman was cured from his leprosy (a type of sin) *by faith* when he had dipped seven times; the blind man was cured of his blindness *by faith* when he had washed in the pool of Siloam; the bitten Israelite was cured *by faith* when he had looked at the brazen serpent; Joshua took the city of Jericho *by faith* when he had compassed it about seven days; and just so the sinner is cured of the disease of sin *by faith* when believing with the heart he is baptized.

My time has about expired. If God permit, in the nights that are to follow I will show how the apostles understood this commission, and how they carried it out in bringing people into the Church of Christ.

Time expired.

J. B. Moody's First Reply.

Gentlemen-moderators, Ladies and Gentlemen:

It affords me unspeakable pleasure to contribute what I can to the investigation of this important subject. A little pleasantry between my friend and myself on Saturday night after the debate closed was after this fashion: I said to him, Well, next week will soon be here; and by God's help I will be here. Now will you see that Acts ii. 38 will be here also? He pleasantly promised that Acts ii. 38 should be here. Well, next week is here, and I am here, but where is Acts ii. 38? Did you hear of it in that whole speech? When he kept his side of the subject thrust into the debate all last week, I replied that next week is the time set to discuss that question. At this he gave the sign for you to laugh, and you laughed, and I congratulated you on laughing in advance, if laugh you must. The gentleman said much in his speech that I can indorse, so far as the *words* go, and I am more than glad to congratulate him on every seeming approximation to the truth. But while he was speaking I was in a certain way forcibly reminded of the proposition: "Baptism to a penitent believer is for (or in order to) the pardon of past sins." When I say I was "in a way" reminded I mean by way of contrast. It is said that there is but one thing more conspicuous than the nose on a man's face, and that is *no nose*. We are forcibly reminded of a man's nose when there is no nose. So I was forcibly reminded of his proposition during his speech, for it was conspicuously absent. I engaged myself to establish my proposition last week, and my opponent tried to prevent it by affirming his a week in advance. He did this to force me into the negative; and it would have been a nice little trick if I had allowed him to succeed. That was his way to prevent the establishment of my proposition.

But I must notice some of the strange and ridiculous things brought forth in the labor and travail of the last hour. The gentleman scatters and crosses himself on faith until it is impossible to tell what he believes, or whether he believes any thing at all.

His little girl, assured of candy, is left to her *assurance*, which is not bodily action. Paul's definition of faith leaves bodily action out, and any definition that puts it in is incorrect. Action is a fruit of faith, but not faith itself. We put in contrast two noted definitions: "Now, faith is the confidence of things hoped for, and the conviction of things not seen." (Paul according to A. Campbell.) No bodily action in that definition. Now hear another, and be silent that you may hear: "Faith is a compound, consisting (1) of internal assurance and (2) of bodily action." (J. A. Harding.) Substituting the definition we read, By internal assurance and bodily action we understand that the worlds were made, etc. These all died in internal assurance and bodily action, etc. By internal assurance and bodily action Daniel stopped the mouths of lions. By internal assurance and bodily action the fire was quenched. These all, having obtained a good report through internal assurance and bodily action, receive not the promise. Internal assurance and bodily action apart from works is dead. Whosoever has internal assurance and bodily action in me shall be saved. Have internal assurance and bodily action in the Lord Jesus Christ, and thou shalt be saved. Wherefore? Because they sought it not by internal assurance and bodily action, but as it were by works. (Rev. ix. 32, R. V.) He that has internal assurance and bodily action, and is baptized, shall be saved. And when they had internal assurance and bodily action they were baptized, both men and women. And many of the Corinthians hearing had internal assurance and bodily action, and were baptized. "Faith is a compound, consisting (1) of internal assurance and (2) of bodily action!" How often has he said that faith must *precede* baptism, and without it baptism is no account? And then every time he refers to the illustrious examples of faith, if the faith does not precede the action as in baptism, then they fail him, and if faith does precede the action, he loses his proposition, for all the blessings of salvation are predicated of faith. Who denies that faith and love, if they be not dead, will manifest themselves in action? The action is the *test* as to whether they be dead or not. If faith acts, it is because it is alive, and if it acts not, it is because it is dead. Such confounded confusion I have never heard as in the last speech. I hope there will be no laughing at these sad blunders of my friend, but let tearful prayers go up for his enlightenment in Scriptural things. Whenever he refers to the action of faith in the Old or New Scriptures, he is trying to prove that faith

without baptism is dead. No difference what the phraseology is he means baptism, unless any action of faith in the new covenant, as he calls it, will do as well as baptism. He takes the position that "works," "works of faith," "obedient to the faith," "obedience of faith," "obey the Gospel," "obeying the truth," "form of sound words," etc., mean baptism. If he does not, why waste his time on that that does not prove his proposition? And now, once more about his boasted challenge. I am ready to answer, and have been, and will continue to be, as soon as I understand him. So I ask him again, and see if he will answer:

Mr. Harding, when you say God never blessed faith till it expressed itself in action, of course you mean that the action must *follow*, and not precede, the faith. Please answer in your next speech. And again I ask you that other question, must the act be one of *obedience* or haphazard?

When will he answer these questions? I don't propose to knock his props from under him now, because I want the debate to go on, and because I want you to see how easily I will do it when things get in order. He sometimes says faith must act in obedience, and then again he will dodge. Now, I dare him to take a position and stand, and I promise to tie him, hands, feet and tongue. I wish to ask him one more plain question: Mr. Harding, when you used all of those illustrations, and quoted all those Scriptures in your last speech, was it your aim to prove your proposition by them? If not, what did you refer to them for? To particularize: Between Noah's faith and the perfection of his faith, as you call it, there were about one hundred and twenty years, and ten thousand bodily actions. Do you mean to teach that a man must do all that God commands before he can be saved? If Noah perfected his faith when he entered the ark, was there any farther action required of his faith? If so, was it perfected before it got through with the works? To apply this: If the time intervening between faith and baptism should be long, as it often is, and the unbaptized believer should manifest his faith in a thousand bodily actions, as is often the case, do all these physical actions fail to bring the blessing that can only be obtained by the act of baptism? And if baptism perfects faith, is there any thing left for faith after baptism? I ask these questions to get at your idea of this matter, if, indeed, you have any. Please tell what was the condition of Abraham during the forty years that intervened between his justification by faith and his justification

by works. You say faith must be perfected, and that means do all God requires, and since no one ever did this, may we not be saved by an imperfect faith? and, if so, may we not be saved without baptism? But if I were to spend all my time on this pithless and pointless speech it would be a waste of time. No advance would be made in the investigation. I cannot afford to disappoint my people either in my affirmative or negative argument. Neither his floundering, fluttering, nor his people laughing, shall turn me from my purpose. Whether I fulfilled my engagement last week is a matter to be decided by the hearers and readers. For this week I am engaged to negative the proposition announced. I engaged myself to disprove the proposition, together with whatever argument should be brought to support it. As my friend's speech had no bearing on the proposition, then I have but to address myself directly to the proposition; and, since his proposition is drawn from Acts ii. 38, I propose to investigate first that Scripture, to see if it justifies the proposition. I will try to prove that it does not; and so of other Scriptures in their turn.

A rule of interpretation generally adopted, and to which I think my friend will consent, is this: When a difficult passage is of doubtful interpretation, it must be viewed in the light of other Scriptures containing the same doctrine. Acts ii. 38 is resorted to to show how and when a man receives remission of sins. Any interpretation of the passage that conflicts with, or contradicts the plain teaching of other and many plain passages, is to be rejected. I claim my friend's people have thus interpreted it. At the same time, I think the passage easily admits of an interpretation that is consonant with the general Scripture teaching on that subject.

The first error I would correct, and which has been prolific of much evil, is in the English preposition "for." It has uniformly been used by my friend's people as he uses it in the proposition, as though "in order to" was necessarily and invariably its meaning, while the very reverse is the usual meaning. Worcester defines it: (1) Because of, by reason of. "The gulf is remarkable for tempest." (Addison.) (2) With respect to, with regard to, relating to, concerning. (3) In the place of. Luke xi. 11: "Will he for a fish give him a serpent?" (4) For the sake of, on account of. John xv. 15: "Lay down his life for a friend." Worcester has this note: "Horn Tooke believes it to be no other than the Gothic substantive *fairina*, cause, and to have always the same single signifi-

cation, and nothing else. This derivation is adopted by Richardson." This note is signed by Smart. This makes four English lexicographers who make my friend's meaning impossible.

Webster defines it: "In the place of, instead of, because of, by reason of, with respect to, concerning, in the direction of, toward, during. In the most general sense indicating that in consideration, in view of, with reference to. . . . More especially the antecedent cause or occasion of an action. . . . That on account of which a thing is done." So we see that Webster is almost entirely against my opponent.

Then, in the light of the English preposition "for," would you ask what Baptists baptize for? Let us approach the answer through other similar questions. What was the first Baptist beheaded for? For the reproof he gave Herod, that being the cause or occasion, which is the very opposite of "in order to." He was not killed in order that he might reprove Herod. What did Baptists in past ages suffer and die for? Answer: For the Gospel's sake, that being the cause or occasion, not the prospective design. What was the man hung for? For murder; not in order to, but the very reverse. What did he laugh for? For joy, that being the cause. What did he cry for? For sorrow, that being the cause. What did Christ die for? For our sins, but not in order to our sins. Nature itself teaches us that this is the true idea of for. If Mr. Harding has any little children, and he should ask any one of them what it did so and so for, it would probably answer "'cause." Even when a child cries for hunger it is doubted whether the child cries in order to bread, or whether the cry is to be attributed to an antecedent cause. It would cry all the same before it learned that bread is a remedy for the antecedent cause, hunger. A man repents because, under an awakened conscience, he sees he has sinned against God, and repentance in order to any thing is impossible in the very nature of things, and if not it would be an abomination to God. We believe in Christ, not in order to, for that is impossible, and if not it would be intolerable; but we believe *eis* or *epi* the name of Christ, because there is no other name given under heaven whereby we can be saved, and because at the end of repentance we are in despair, and finding all our works dead; that is, unproductive, unfruitful, barren, there is nothing else we can do but surrender, give up, trust, receive. If all our service does not come spontaneously, willingly, as the good fruit of a good tree, then it is not acceptable to God, neither

indeed can it be. Do you ask now what Baptists baptize for? I answer, because Christ has commanded it, and because we love him, and because it becometh us, and because it is the profession of our faith and of our hope. Do you ask what we commune for? Because we would eat and drink *eis* remembrance of him; that is, because we hold him in affectionate memory, and would give expression in his appointed way.

Don't forget that I am talking about the English "*for*," and not the Greek *eis*, and would not have done so but for painful convictions of the palpable necessity for an exposure of a widespread and current nonsense. For (in Acts ii. 38) has been abandoned by Anderson, Campbell, McGarvey, Lard, and all the scholars on the gentleman's side; also by the Bible Union, late Revision, etc.; the latter two having "*unto*," while the others, with a creed to establish, have in order to; and you may look out for an effort by the gentleman to prove, or rather to assert, that *for*, *unto*, *to*, *into*, etc., all mean in order to. He may and will assert that his proposition is true, but he can never prove it. So much for translations, all of which having *for* or *unto* are against my friend's proposition. We have seen that the testimony of *for* is greatly against him, and he will never produce a dictionary giving in order to as *the* or *a* meaning of *unto*. He may take all the English translations, leaving out those of his own creed, and all the English dictionaries, and he can't make out his in order to. Here is an abridged dictionary (Craig), and the only meaning of *for* is "*because of*." Webster is about the same; and so on generally. If the discussion should be limited to "*for*," the victory would be easy for me.

But let us now forget the English "*for*," and fight the battle on the Greek "*eis*." I invite him to a fair and full examination of *eis*, appealing first to the Greek lexicons, as my friend does in his debates on the action of baptism. I ask, where is the lexicon that gives *in order to* as the primary, secondary or even tertiary meaning of "*eis*?" He will find but very few that give his meaning at all, and those few, as far as I can find, and I have been on an extended search, give his *in order to* as a very remote meaning; that is, if they are to be judged by the distance they occur from the primary or first meaning. Mark! he will not attempt a lexicon investigation on *eis*.

The next resort in an honest and thorough investigation is to its current use in the Scriptures. The New Scriptures will permit

ample scope, as this preposition occurs seventeen hundred times. The effort of my opponent and his people has been to maintain that purpose or design inheres in the preposition *eis*, rather than try to prove that the circumstances of Acts ii. 38 require it. I am prepared and shall proceed to disprove both. Mr. Anderson, who twice translated the New Testament for his people, translated Acts ii. 38 *in order to*; and, to make himself consistent, he translated the first occurrence of *eis* with baptize in the same way, viz.: Matt. iv. 11, "I baptize you in order to repentance." In carefully following this translation through, I find that he translates it in order to about as often as he could and make a good English sentence. If he could not in three hundred cases, then the exceptions are respectable; and Acts ii. 38 may belong to them. If he failed in five hundred cases, then the matter is still worse. If he failed in eight hundred or one thousand cases, then the exceptions prevail, and so far as the point we are now considering, that is the inherent meaning of the preposition itself, Acts ii. 38 should easily go with the general teaching of Scripture. But suppose I tell you that Mr. Anderson, who translated *eis* in order to oftener than any other translator, and who translates it that way as often as he well could—suppose he failed in twelve hundred cases, in fifteen hundred, in sixteen hundred, then you see the exceptions are sixteen to one. Now, if I tell you he could not, and did not, translate this in order to but fifty times, leaving sixteen hundred and fifty against him, would not you be in favor of giving it up? But prepare for the worst, for it is worse than this. *Twenty times*, after a careful count, with a careful assistant, is the way it stands in the house of its friends; that is, twenty to 1,680.

Mr. Wilson, in his "Emphatic Diaglott," has five to 1,695, and he sympathizes with the doctrine. Campbell, in "Living Oracles," has four to 1,696. The Bible Union has two to 1,698. Doddridge has one to 1,699. King James, though translating it forty-eight different ways, has no in order to. Oxford Revision has none; Wesley has none; Sharpe has none; Sawyer has none.

Making a summary of the ten translations, we have thirty-two against 1,666. But, as three of these believed the doctrine of baptismal remission, and were witnesses in their own cases, according to a common custom we will refuse that part of their testimony that is in their favor, and take only that that was against themselves, for that kind of testimony is always reliable; the other generally unreliable. This leaves three to 1,666. Hence the gen-

tleman has the short end of the lever, and so short is it that I am sure that he will not be able to overturn the general teaching of Scripture and the Christian experience of all ages. We strengthen this preposition by the testimony of Professor Harrison, the great writer on Greek prepositions. In that excellent work he treats this preposition with a scholarship unbiased by Methodism or sectarianism. He is not only sound on *eis*, but also on *en*, that figures so largely in discussions with his people. He says: "The proper signification of *eis* is 'within,' 'in,' with the idea of being within a space having boundaries. . . . 'Into' is not the simple sense of *eis*, but arises from combining it with the notion of reaching some object. . . . The other seeming derivative meanings of *eis* as 'for,' 'against,' 'until,' 'up to,' 'as regards,' are really due to the accusative case with which *eis* is conjoined, or to the character of the action which it qualifies, the only proper sense of *eis* being 'in,' 'within.' The preposition . . . has obtained seemingly a considerable variety of meanings, as 'into,' 'up to,' 'against,' 'until,' 'for,' 'to the amount of.' . . . These different meanings arise, not from any variation of the preposition itself, properly speaking, but from the different uses of the case as it stands connected with the action or motion which the preposition attends. . . . *Eis* does not itself contain the notion of 'for' or purpose any more than it does 'among' or 'against;' nor does the accusative of its own force express this sense; nor yet, again, is it distinctly set forth by the combination of the preposition *eis* with the action or motion attended by the accusative, although, in so far as the notion of purpose can at all be said to reside in the terms employed, themselves considered, it is to be found more than anywhere else in the direction of the action or motion expressed by *eis* taken in conjunction with a verb of action, or motion, and in the restriction of the action thus qualified to a particular view which is made by the noun in the accusative. . . . Where *eis* with the accusative has the sense of a result or effect . . . the interpretation is materially the same. . . . For, if *eis* and the accusative may suggest the idea of purpose or object had in view by making the limits within which the direction or tendency of an action or motion is to be restricted, they may equally suggest that of effect or result, this being quite as obviously consistent with the notion of confining an action within defined limits." (Harrison on Greek prepositions, pp. 210, 223, 225.)

The next test to which we subject the gentleman's preposition is to examine it in all the cases where *eis* is connected with baptize. Some prepositions govern two or three cases, so that when the case changes it necessarily effects the meaning of the preposition. But the case never changes on *eis*, as it always governs the accusative, so *eis* is never effected from this source. Hence it can only be effected by changing the verb, or the circumstance with which it stands related. So, by taking *baptize eis* in all its occurrences, we have in all the same case following, and the same verb preceding. Hence we would call for a uniform rendering in all the cases. Dr. Broadus says: "We believe, then, that it would be a decided improvement to render baptize *eis* everywhere by unto." (Com. on Matt., p. 598.) In English we have baptize for remission unto Moses and into Christ. As the Greek is uniform, the English variety is arbitrary. I demand a uniform rendering, and challenge my opponent to give us one. How do you like this: Baptize in order to repentance, in order to the name of Father, Son and Holy Spirit, in order to Jordan, in order to Jesus Christ, in order to his death, in order to Moses, etc. Try "for," and see how utterly it fails also. Into is still worse, for no one uninfluenced by religious fanaticism can suppose for a moment that any one ever was or ever can be *actually* baptized into repentance, into remission in the name, into death, into Christ or into Moses. The shortest way to dispose of this is the way Paul disposed of the question of the efficacy of the blood of bulls and goats to take away sin, "*It is impossible;*" and, we might add, to a rational mind *unthinkable*. It is not possible for baptism to really wash away sins, yet in one sense it does, but not in the sense that my opponent will claim in support of his proposition. A man may be symbolically baptized into all these objects, but no other sense is possible. We like "unto" in the sense of, with reference to, with respect to, and we are glad to say that this is backed by the late Revision and Bible Union in regard to repentance and remission. Now if my opponent will try to prove that "unto" means in order to, and if he succeeds, he will go that far toward establishing his doctrine. But till he does that, I will claim that a uniform rendering of the uniform Greek for, "baptize *eis*," will overthrow his proposition. He dares not put in Acts ii. 38 a rendering that will suit the other cases after baptize. I await his efforts in this.

1. But suppose, for argument's sake, that *in order to* is the proper rendering in Acts ii. 38. As that would leave the text elliptical,

the dispute would then turn on the meaning of *in order to*. The question then would be, in what sense are we baptized in order to remission? In order to *obtain*? or in order to *declare*? Some Baptists, and many pedobaptists, hold the latter view. I refer you for proof to the pamphlet I have just issued, "Baptist Authorities and Others Viudicated." For argument's sake I have granted this as the true issue. Now I will refute the gentleman's doctrine by proving that in that case it must mean in order to declare. But one argument is necessary, and that is to show that it is the province of ordinances to declare. Retrospectively they are symbolical, prospectively they are typical, but in *any* sense they are declarative. Take the Passover. (Read Ex. xii. 24-27, and xiii. 8-10.) We capitalize the emphatic words.

Ex. xii. 24-27: "And ye shall observe this thing for an ORDINANCE to thee and to thy sons forever. And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say it is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses; and the people bowed their heads and worshiped." Ex. xiii. 8-10: "And thou shalt show thy son in that day, saying, this is done BECAUSE of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a SIGN unto thee upon thine hand, and for a MEMORIAL between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ORDINANCE in his season from year to year."

. 2. The Passover was surely a MEMORIAL ORDINANCE, in that the participants declared the Passover as having occurred, and they did not procure or obtain the Passover in the ordinance. The Sabbath is another ORDINANCE, and declarative, both in symbol and in type. Like baptism and the Supper, it points both forward and backward. Read Ex. xxxi. 15-17: "Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a SIGN between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Every time the Sabbath is kept in spirit and in truth two things are declared. First, retrospectively, "that God rested on the seventh day;" and, prospectively, that there remaineth a Sabbath rest for the people of God. "All creation may groan and travail in pain together with us until now, but the day of adoption and restitution and restoration will come by and by; then all will be delivered from this bondage of corruption into the glorious liberty of the children of God." These promises which God has spoken by the mouth of his holy prophets since the world began are declared in every right observance of this significant ordinance. Mr. Lipscomb, his moderator, said in his paper of January 29th, page 21: "To observe the first day of the week is to commemorate these great bases facts in the establishment of the Church of Christ." It may not commemorate the things alleged above, but it *commemorates*, that is my point. To make short work of this, read Hebrews ix. and x., in which the writer takes in all the ordinances of the first covenant, and interprets with such expressions as these: "The Holy Spirit this *signifying*;" "which was a *figure* for the time then present;" "the *patterns* of things in the heavens;" "*shadow* of good things to come;" "a *remembrance* again made of sins every year," etc. This is inspired testimony on this point of ordinances being declarative. In 1 John iii. 12 we learn that wicked Cain slew his brother because his works were righteous. The same doctrine of Christ illustrated: "A good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." In faith, Gospel faith, indorsed by the Holy Spirit in Heb. xi. 4, which he had just said was "unto the saving of the soul," and the "substance of things hoped for, and the evidence of things not seen;" in other words, Abel had faith in the Lamb of God that should take away the sins of the world, and, trusting in him as the promised of God, his heart is purified by faith; so when he came with his typical declarative ordinance, thus expressing or declaring his faith in the promise of God, God testified of his gifts that he was righteous, and by it he being dead yet speaketh. Abel's ordinance declared his faith in God's promised remedy for sin. In faith, only in faith, he chose it, and caught it, and slew it, and burnt it. His faith did not have to wait for fire, like my friend waits for water, to make it alive. Like all others, he was counted righteous *ek* faith, and faith must pre-exist all acceptable obedience, the first as well as the last step, and the first being taken in faith, he had faith in the beginning of the obedience; hence was

righteous in the beginning. So God testified that he *was* righteous, and his ordinance did not make him so.

Pilate, though a Roman, understood the nature of ordinances better, it seems, than my friend, for when he publicly washed his hands (Matt. xxvii. 29) he declared his innocence, and he did not think of obtaining innocence by his own ordinance of hand-washing.

The leper (Mark i. 40-44) is another pointed illustration: "And there came a leper to him, beseeching him, and kneeling down to him, and saying to him, If thou wilt thou canst make me clean. And as soon as he had spoken immediately the leprosy departed from him, and he was cleansed; and he straightly charged him, and forthwith sent him away; and he saith unto him, See thou say nothing to any man, but go thy way. Show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them." This is the Lord's testimony on this point, and he is "the true and faithful witness" on all subjects. The leper was *first* cleansed, and *then* he offered *for* his cleansing the ordinances commanded by Moses, in which he *declared* his cleansing, but did not procure it, for ordinances don't procure.

Now, coming to the two ordinances of this time, we find the same design; that is, they declare the things embodied, but do not procure them. Take the Supper (Luke xxii. 9): And he took bread and break and gave to them, saying, this is (represents or declares) my body. So of the cup. This do *eis* remembrance of me. Do you eat in order to remember Christ? [Mr. Lipscomb responds, "I do."] Well, that is the difference between us. I don't obtain a memory of Christ in eating, but I declare, and show forth the fact that I hold him in affectionate memory, and this ordinance is my declaration of it, and of my interest in it. Of course the ordinances declare also things pertaining to Christ, but it only declares them. Read, farther, 1 Cor. xi. 23-26. Here we learn that we not only do this *eis* remembrance of him (not in order to, for that would imply that no one could remember him without observing the ordinance, which is absurd), but it is expressly said that we *show* the Lord's death till he come. That makes it a "show," or declarative, ordinance like all the others, for it neither procures the death nor our memory of him.

But is baptism an exception to the general rule? By no means. Baptism is called a "figure," a "likeness," a washing away of sin,

which cannot be literal, a clothing or putting on of Christ. John baptized *eis* repentance. Repentance here comes after baptism in statement, but before it in fact. This will not, and cannot, be denied. Then they were not baptized in order to repentance, yet they were baptized *eis* repentance; and if repentance came before, then they were baptized into repentance declaratively and not procratively. What would you think of me if I were to tell you that from the expression-baptize *eis* repentance it follows that baptism is in order to repentance, that a man cannot reach repentance before baptism? You would think of me, doubtless, like I think of Mr. Harding, and that is, that I had a creed to support by the Scriptures, and the Scriptures that did not support it after a hard effort, so much the worse for the Scriptures. You would think that I was one of those who would strain out a gnat and swallow a camel. Baptize *eis* name of the Father, Son and Holy Spirit, *eis* Christ, *eis* Moses, is declarative subjection or loyalty, and not in order to. Then it must be so in regard to *eis* remission, unless the gentleman is disposed to beg a crumb, and then claim the universe.

Then granting, for argument's sake, that in order to is the proper rendering in Acts ii. 38, it follows that it could not be in order to obtain or procure, but in order to declare, this being the purpose and province of ordinances.

3. But granting, for argument's sake, that in Acts ii. 38 baptize *eis* is in order to *obtain*; then the question is, did the baptism obtain? One thing may be for the purpose of obtaining another and yet may not reach it, but leave an indefinite space intervening to be provided for by something else. An education may be in order to the obtaining of some great honor or high position in life, and yet it may not obtain it. Let us draw some farther illustrations from Mr. Anderson's cases of in order to. Matt. xxvi. 28: "This is my blood which was shed for many in order to [obtain] the remission of sins." Did the shedding of blood obtain? My friend would say no; it left an indefinite space that it could not span. He will say, no doubt, that Christ shed his blood that I might obtain remission, or one of these Methodist or Presbyterian preachers, and yet he may himself entertain serious doubts as to whether we ever have or ever will obtain the remission, and so might fail, as it certainly will in many cases. Then baptism may be in order to obtain remission, and yet never obtain it. So of Acts xi. 18. Repentance in order to life, as Mr. Anderson has it. My friend says

in order to obtain life; but did it obtain it? did it reach it? He would say no, for there would be left no intervening space to be filled with confession and baptism, and these might never follow, and he admits in many cases does not follow. So here is another case of in order to obtain, and cannot, without something to follow. The same of Rom. i. 5. Paul received grace and apostleship in order to the obedience of faith among all nations, but did all nations obtain the obedience of faith by Paul's reception of grace and apostleship? By no means. This Gospel had after that to be preached, to be heard, to be believed, to be obeyed, and in no case did that obtain that was in order to obtain. The same is true of Rom. i. 16, 17: The Gospel is the power of God in order to salvation; and the revelation of God's righteousness from faith in order to faith. Put in the obtain, and the question did it obtain is answered like all the others. And so of the two occurrences in Rom. x. 10. Now will the gentleman, after seeing that *in order to* obtain in all these cases failed to obtain, will he beg the question on Acts ii. 38? And if baptism falls short, as it must, judging by the other cases, then pray what does obtain? and where and when? So it is clear that, granting for argument's sake (1) that in order to is correct, and (2) that in order to obtain is correct, even the doctrine drawn by my friend's proposition is false, and his hope is delusive.

4. But I propose to go to the utmost extent of liberality, and grant, for argument's sake, that in Acts ii. 38 baptism did obtain remission of sins, and then I am prepared to show by unanswerable arguments that the case is peculiar, and that never before or since has baptism obtained. If I can show that this interpretation would make Acts ii. 38 peculiar, then I show from that very argument that this interpretation is wrong, and this I propose to do at once and thoroughly, so as not to leave a grain of sand for the sole of any man's foot. My friend does not stand even on a sandy foundation. I will show him, unless he shuts his eyes and hardens his heart, that, like Bill Arp's man with a rope around his neck, "he stands on nothing." If baptize *eis* obtained remission in Acts ii. 38, then it is peculiar, for the like expressions in Mark i. 4 and Luke iii. 3 failed to obtain, because this law of pardon was not preached or in operation till the day of Pentecost. If it obtained in these other places, then the law of pardon was preached and practiced before Pentecost. One proposition in the Brooks-Fitch debate reads: "That with the beginning of Messiah's reign on

Pentecost the law of Moses was abolished, and the Gospel in its elements, and with its conditions of salvation, first proclaimed." A few lines farther he says: "The principle I maintain here to-day is one of vital importance." In this he utters the common sentiment of his people. Then, if it is a matter of vital importance to maintain that "the conditions of salvation were first proclaimed upon Pentecost, and that the terms of pardon were then first published to the world," it follows that it was not published in Mark i. 4 and Luke iii. 3, and pardon was not obtained then, and though it may have obtained in Acts ii. 38, the case is peculiar when compared with the like expressions in other places.

5. As Acts ii. 38 is peculiar when compared to *pre*-Pentecost baptism, so it is when compared to *post*-Pentecost baptisms. The commission says baptize *eis* the name of Father, Son and Holy Spirit. The Samaritans were baptized *eis* the name of the Lord Jesus. (Acts vi. 16.) So were the Ephesians. (Acts xix. 5.) The Romans were baptized *eis* Jesus Christ, and *eis* his death. The Corinthians were baptized *eis* one body. Only the Pentecostians were baptized *eis* remission of sins. Hence Acts ii. 38 is peculiar, as this expression nowhere afterward occurs. I wonder if the gentleman baptizes *eis* remission of sins, or *eis* the name of Father Son and Holy Spirit, or like one of the other *post*-Pentecost cases. Acts ii. 38 is evidently peculiar when compared to subsequent baptisms, and hence cannot be insisted on as a special rule for us.

6. Never till the nineteenth century was a "penitent believer" immersed "in order to obtain pardon of past sins." Hence Acts ii. 38 is peculiar when compared with *post*-apostolic baptisms.

7. Acts ii. 38 is also peculiar when compared with the conversions of the Modern Reformation. It is said of Pentecostians that the hearers believed, that the believers were pierced to their hearts, and cried out, "What must we do to be saved?" that the convicted believers were told to repent, and the penitent convicts were told to be baptized upon the name of Jesus Christ, "in order to the pardon of past sins;" such, and only such, would receive the gift of the Holy Spirit. But in these modern so-called conversions the believers are not pierced to the heart, nor do they cry out from any conviction or desire, and if they did they would not be told to repent and be baptized upon the name of Jesus Christ, nor are they promised the *gift* of the Holy Spirit. Their believers are not convicted, nor do they tell a believer to repent, nor did ever one receive the gift of the Holy Spirit in baptism.

Hence Acts ii. 38 is very peculiar when compared with my friend's conversions.

8. Again: If conviction in Acts ii. 38 was the result of faith, as Mr. McGarvey and others maintain, then they were ready for baptism when Peter told them to repent. In Acts viii. 12 both men and women were baptized when they believed; and in Acts xviii. 8, the Corinthians hearing believed, and were baptized; and so of others. Hence Peter requiring repentance after faith in Acts ii. 38 shows it is peculiar as related to the order of repentance and faith, for they elsewhere baptized as soon as they believed.

9. The answer to the question, "What shall we do?" makes the passage also peculiar. When the publicans came to be baptized (Luke iii. 12, 13) and asked, "What shall we do?" they were told to exact no more than was appointed them. When the soldiers likewise demanded of him what they must do, the answer was, "Do violence to no man, neither accuse falsely, and be content with your wages." When the rich young ruler asked what he must do to inherit eternal life, he was directed to the covenant of works, under which he was, and in which he boasted. When the jailer asked what he must do to be saved, he was told to believe on the Lord Jesus Christ and he should be saved. So Paul likewise received a different answer. Hence Acts ii. 38 is peculiar in answering this question. Those who always give the same answer to the same question violate the custom of the apostles, and go contrary to their practice, for we never hear of this answer again.

10. As the Ninevites repented *eis* in order to" the preaching of Jonah, so the Pentecostians repented *eis* in order to the preaching of Peter, or *eis* in Acts ii. 38 is peculiar as related to preaching.

11. As the Ninevites repented *eis* the preaching of Jonah, and the repentance came first, and the Pentecostians "repented *eis* remission of sins," then the remission of sins came first, or *eis* in Acts ii. 38 is peculiar as related to repentance.

12. If John baptized *eis* in order to repentance, then Peter baptized *eis* in order to repentance, else Acts ii. 38 is peculiar as regards the "design" of baptism.

13. But if John baptized *eis* repentance, and repentance came first, and Peter baptized *eis* remission, then remission came first, else Acts ii. 38 is peculiar as regards the relation of the action and the object.

14. John baptized *eis* remission, and Peter baptized *eis* remission; and since it is claimed that Peter's candidates obtained, while

those of John did not, it follows that Acts ii. 38 is peculiar as regards obtaining.

15. If *eis* in Acts ii. 38 has the more usual sense of "into," then it meant "into" in a ceremonial or declarative sense, else my friend's interpretation of it is peculiar as compared with that of the greatest scholars of the world. Out of hundreds I give one, the peer of any, and who never felt this controversy, and hence had no bias from it. Dr. Carson says, on Acts ii. 38, page 203, on baptism: "Can language be more plain? are they not baptized into the remission of sins? does this not show that in baptism repentance and remission of sins are supposed with respect to the baptized? They are not baptized that repentance and remission of sins may follow. This passage proves that none ought to be baptized but such as repent and have their sins remitted." If I held an interpretation that is peculiar as regards the great thinkers of all denominations I think I would hold it with becoming moderation and modesty.

16. If this interpretation of Acts ii. 38 is, as is claimed, the doctrine of Christ, it is peculiar when compared to his preaching and practice. For while he came to save sinners, he did not come to baptize; not only so, but he also forgave sins without and apart from baptism, as in the cases of the paralytic and the woman that was a sinner. It is clear that any interpretation of any doctrine of Christ that contradicts his practice is untrue.

Time expired.

J. A. Harding's Second Speech.

Ladies and Gentlemen :

Doubtless most of you have heard of the "cuttlefish," a molluscous animal, which has a gland called the *ink-bag*, situated near the liver. When this fish is pursued, and is seeking to escape by flight, it throws out from this ink-bag a brownish-black liquor; the waters are darkened, and the fish often gets away. The gentleman's speech forcibly reminds me of this fish. That his effort was to darken counsel, and thereby escape the force of my argument, and of the plain teaching of Scripture, to my mind, is as evident as—to use his own elegant (?) illustration—is the nose on his face. But, in spite of his talk, the facts remain (1) that no blessing was ever granted to faith till it was expressed in action; and (2) that baptism is the action appointed by Jesus in the great commission to which penitent believers must submit in order to reach the blessing. And, in spite of his sixteen objections to our interpretation of Acts ii. 38, no man can possibly give any other interpretation that will make good sense. The gentleman discreetly decided not to try it, but to content himself with making objections. He reminds me of the old lawyer's advice to his pupil. Said the legal sage: "If the law be in your favor, and the testimony against you, come out very strong on the law; but if the testimony be in your favor, and the law against you, come out strong on the testimony." "But," said the young man, "suppose both law and testimony are against me, what must I do then?" "Then," replied the sharp old teacher, "*just talk around.*" (Laughter.) If Brother Moody was not "talking around" during the whole of that speech, no man ever did such a thing.

He says my speech had "no bearing on the proposition." He is hardly the man to decide that. I am willing for those that heard, and those that shall hereafter read the speech to give judgment on that point. To my mind it is clear that if the doctrine of the speech is correct, then my position is maintained, regardless of what has been, or of what may be, said during this debate. If it be a fact that faith without works is dead, as James says; and if

it be a fact that this is universally true, that faith is always dead and barren until it is perfected by works; and if baptism be a work of God appointed by Jesus in connection with repentance in order to the perfection of faith that we may be saved, then of course my position is maintained. That these points were established beyond the possibility of refutation in my speech last night is certain, and I would be willing to submit the whole case upon that one speech to any honest-hearted, intelligent, unprejudiced man.

The gentleman objects to my statement that faith perfected, the faith that secures the blessing, consists of internal assurance and bodily action; but his own illustrations, when studied, show that I am right. "By faith," says he, "Daniel stopped the mouths of lions." Daniel believed God, *and obeyed God* (internal assurance and bodily action), and therefore the lions' mouths were stopped. "Whosoever believeth in me shall be saved." Does that faith mean "internal assurance and bodily action?" Yes, certainly, for it is also said, "He that obeyeth not the Son shall not see life." By faith the Hebrew children escaped the fire. Was their faith internal assurance and bodily action? Certainly; read the record in the book of Daniel, and you will see that they believed God and perfected their faith by obeying him, and then he saved them from the fire. *And so of every man that God ever blessed on account of his faith.* He had first the internal assurance and then the bodily action before he reached the blessing. Friend Moody wants to know if the action must follow the internal assurance. Yes, it must; can you understand that? Must it be an act of obedience, or a haphazard act? he inquires. I reply, whenever God has made any appointments in order to the blessing (as in the cases of Joshua taking Jericho, Naaman, the blind man sent to Siloam, the bitten Israelites, and so on) the very thing required must be done; but where no specific requirement has been made, the blessing has often been given upon a voluntary expression of faith, as in the case of the woman who touched the hem of the Savior's garment; *but always the faith must be expressed in and perfected by action.* Can you understand that? Now, I hope you will bring on your passages. Let us have no more cringing and dodging on the point. This is the one vital, all-important point in this debate, and if you cannot show one single case in which faith obtained a blessing until it was expressed in action, you are ruined, and all thoughtful people who hear us, or read after us, will see and know it. Bring your pas-

sages now. You know as well as I do that I will ruin you on them, but you might as well stand it now as at any time.

The gentleman seems to be wonderfully tangled because I say at one time that faith must precede baptism, and then at another that the faith that saves includes baptism. Well, if he don't understand me on that point he is the weakest body in this room. The word "faith" in the Bible is used in two senses, just like the word "man" is in common parlance. Just like the body apart from the spirit is called man, a dead man, just so faith apart from works is called faith, dead faith. Brother Moody says any definition that puts bodily action in faith is incorrect. The apostle James says, "Faith wrought with his works, and by works was faith made perfect," or, as the Baptist Testament has it, "by works was faith made complete." Brother Moody ought not to be so hard on the apostle James. When I say faith precedes baptism I mean a trusting belief in Jesus as the Son of God; when I say faith includes baptism I mean what James called "faith made perfect."

The gentleman says, "Whenever he (Harding) refers to the action of faith in the Old or New Scriptures he is trying to prove that faith without baptism is dead." That statement is calculated, and doubtless was designed, to convey the idea that I think in Old Testament times faith was dead without baptism. Such an idea is untrue; it is exactly the reverse of the truth. If Brother Moody entertains such an idea he is greatly mistaken. But is it possible that he could have been mistaken on this point? I think not. *And yet in the next preceding sentence he was talking about praying for me.* The idea! Whenever he begins to look pious and to whimper, look out, for an unusually outrageous misrepresentation is almost sure to follow.

Says he again: "He (Harding) takes the position that 'works,' 'works of faith,' 'obedient to the faith,' 'obedience of faith,' 'obey the Gospel,' 'obeying the truth,' 'form of sound words,' etc., mean baptism." The statement is utterly untrue; neither I nor any of my brethren so believe. Under the present dispensation these expressions frequently, if not always, include baptism, but not one of them means baptism. The gentleman dare not attack my positions; hence he misrepresents me, and attacks his misrepresentations. And it is because of this that I like debates. They give me the opportunity to correct the false impressions that the gentleman makes, and to preach the truth to many that I could not otherwise reach.

Suppose the time between faith and baptism should be long, and the believer should do many acts of faith before baptism, would he be forgiven before baptism? inquires Brother Moody. Under apostolic preaching the time between baptism and faith was never long; the penitent believer was always at once baptized. Hear Dr. Lofton, Brother Moody's moderator. (Ah, doctor, I am glad I got that tract.) He says: "Baptism, ordinarily, is inseparable from salvation by faith, since obedience to the first command of Christ is inseparable from faith. Neither in the precepts nor examples of the New Testament is there any intervening time between faith and baptism; and baptism always follows faith, as an effect follows a cause. Communion, nor any other privilege or duty, has a speck of room between faith and baptism." "God puts baptism in immediate connection with faith, and nowhere else." So says Dr. Lofton. And Christ says, "He that believeth and is baptized shall be saved." What God hath joined together let not man put asunder.

"If baptism perfects faith, is there any thing left for faith after baptism?" I answer, when a child is born into this world, if it has all of its parts in a normal condition, it is a complete person—it will never become more perfect in the matter of having other parts added. Just so of the penitent believer who is baptized; all of the constituent parts of faith are there, not another will ever be added; but, as in the case of the child the parts should grow, so of faith, the trust should be stronger and the obedience should be continued while life lasts. Remember a tool may be perfect for one thing, but not for another; then the tool may be improved, and thus may become perfect for other things. So of faith. Whatever Noah's faith may have been fit for before, or whatever it may have become fit for afterwards, it was not sufficient to save him from the flood till it moved him to build the ark and enter it.

If faith without works is alive, then the apostle James was a liar. Who is ready to make such a charge against him?

Having now disposed of the gentleman's references to my speech, I will turn to the consideration of Acts ii. 38. In the regular course of my argument it would have come up in this speech had not Brother Moody referred to it at all. We have studied the nature of the faith that saves, we have looked into the commission that Christ gave to his apostles, and now we want to see how they understood that commission, and how they acted under it. In the second chapter of Acts we have the first movements of the

apostles under that commission; the Holy Spirit has come upon them, and a vast multitude of sinners (the murderers of Jesus) is standing before them. Moved by the Holy Ghost Peter preaches. He accuses them of being murderers; he charges them with slaying Jesus "with wicked hands;" with tremendous and cumulative power he shows from their own prophets that Jesus is the Christ; with the mighty sweep of his argument he dashes from beneath their feet every prop upon which they rest; then, seeing written in their faces conviction and terror, he closes his wonderful address in these awful words: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Then it is said, "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Notice the order: (1) A sermon is preached; (2) sinners are convicted; (3) in terror they cry out to know what to do that they may escape from their sins; (4) Peter commands them to repent, and to be baptized in the name of Jesus Christ; (5) these commands are given to them for the remission of their sins; (6) and then the Holy Ghost is promised to them. How strong and clear is the passage! How perfectly transparent is Peter's answer! So guardedly has the Holy Spirit expressed himself in this place that all the ingenuity of men and of devils cannot so pervert the passage as to obscure its meaning. Keep in mind the condition of those who ask the question, "What shall we do?" They are sinners pricked in their heart with a sense of guilt and a fear of wrath, desiring to be freed from the guilt and punishment of sin. Would Peter say to such people, Repent, and be baptized in the name of Jesus Christ *because your sins have been forgiven?* Every man of sense on earth knows he would not. In the first place, their sins were not forgiven. This Brother Moody and the Baptists must admit, for they claim that when a man is forgiven he *knows* it; and then they say that faith comes after repentance; hence these people were not believers, according to their theory, as Peter told them to repent. Then, as all the world knows, Peter would not have told men *to repent because their sins had been forgiven.* Therefore these people were unforgiven sinners. To them Peter said, "Repent, and be baptized every one of you in the name of Jesus

Christ for the remission of sins." What does "for the remission of sins" mean in this place? Why, ten-year-old children ought to be able to understand beyond the possibility of a doubt. The same phrase occurs in another place in Scripture where its meaning is undisputed, namely, in Matt. xxvi. 28, where Jesus says, "This is my blood of the New Testament, which is shed for many for the remission of sins." Was Jesus' blood shed because sins had been forgiven, or in order that they might be forgiven? Everybody knows, hence I need not answer. Now the phrase "for the remission of sins" is the same in both places, both in the English and in the Greek, and the meaning is the same, viz., in order to the forgiveness of sins.

But Brother Moody denies that *eis* means "in order to" in this passage; and he takes up the different translations, and runs through a number of them to prove it. And, after manipulating his figures awhile, he makes out a case of 1,666 to three against "in order to." And his friends were delighted. That one tremendous figure (if not figurative) argument did them more good than any other thing he has said since the debate began. It is a pity to spoil their comfort, is it not? But justice and truth demand that it shall be done, and so I must do it. A more specious piece of sophistry, with less sense in it, was never before presented, I presume, in the name of argument. Let me take for a moment the side of the pedobaptists, and attack Brother Moody on the subject of immersion with the same argument. There have been made into the English tongue not fewer than 100 translations of the New Testament, counting all that have been made such as McGarvey's in his Commentary. There have been at least 150 made into other tongues. Of these translators about twenty translate *baptizo* immerse; but as those who do so are immersionists, according to Brother Moody's rule, they must be dropped out; their testimony won't do; dropping them from the 250 translations, we have 230 translations to nothing against immersion. But the word *baptizo*, with its cognates and derivatives, occurs 120 times in the New Testament. Now multiply the number of translations (230) by the number of occurrences in each translation (120), and you have 27,600 to *nothing* against immersion. How will that do for a *figure argument* against immersion? You see I have made a better showing by more than ten thousand by my figures against immersion than he has against "in order to" as a translation of *eis*. And both of the arguments put together are not worth a pinch of snuff, except

that his is a notable illustration of how foolish a man can be when he tries, and mine shows how easy it is to overturn foolishness with folly. As saith the wise man, "Answer a fool according to his folly, lest he be wise in his own conceit." So much for the argument based on figures.

But does the preposition *eis* mean "in order to?" Those of you who know nothing about it but what you have learned from the vaporings of Brother Moody doubtless are ready to reply, "It does not, except in rare and exceptional cases." Well, now just listen and learn from men who know more, and who speak with more candor, than he does. Dr. John A. Broadus, the most scholarly Baptist of the South, in a letter to H. L. W. Goss, dated June 6, 1887 (which is now in my possession, and from which I read), gives *in order to* as the "more frequent sense of *eis*; but he prefers "unto" as the translation of it in Acts ii. 38. He teaches the same thing concerning the preposition *eis* in his Commentary on Matthew, page 50, where he calls "in order to" its "common and most natural sense." Now what do you think of Brother Moody's railing against "in order to" as the common meaning of *eis*? Will you believe him or Dr. Broadus? Well, you say, I would like to hear what the great Baptist, Dr. Alvah Hovey, says about it. Very good. He says repentance and baptism in Acts ii. 38 are enjoined "in order to the forgiveness of sins." (American Commentary on Luke, page 62, foot-note.) Dr. Hackett, in the same Baptist Commentary, translates it, "in order to the forgiveness of sins." Dr. George R. Bliss, in the same Commentary, translates it "in order to" forgiveness. So do the great and learned Baptists, Harkness, Foster, North, Metcalfe, Wilmarth, Ripley and Gilbert Boyce. By these scholars the following Baptist colleges are represented: Brown University, Colby University, Hamilton College, Hobart College, Carson College and Southern Theological Institute.

"But," perhaps you inquire, "what do the lexicons say *eis* means?" The great Liddell & Scott says: "Radical sense, *into*, and then more loosely, *to*." Thayer's, the greatest New Testament lexicon, says it denotes "entrance into, or direction and limit: *into, to, toward, for, among*." With these all respectable lexicons in substance agree. And all authorities agree that *eis* is used to denote the purpose or end to be attained. From this position there is not a dissenting voice in the scholarship of the whole world, in so far as I have ever heard.

Now let us consider for awhile the English preposition "for."

In speaking of it Brother Moody says: "It has uniformly been used by my friend's people, as he uses it in the proposition, as though 'in order to' was necessarily and invariably its meaning." That statement is as untrue as any thing can be. Not one of my brethren ever used "for" as though "in order to" was necessarily and invariably its meaning. For we all know that such is not the case. "For" sometimes looks backward, sometimes forward, sometimes it means "because of," sometimes "in order to." These facts no man of sense and information doubts. *But no man has ever translated eis "because of" in Acts ii. 38. J. B. Moody won't do it himself.* Why? Simply because everybody knows that Peter would not have been silly enough to tell convicted sinners to repent and be baptized because their sins had been forgiven. The context shows plainly even to the English reader that "for" means "in order to" in this place. But the Greek preposition *eis* differs from the English "for" in this respect, namely, the former is always prospective, never retrospective; while the latter is sometimes prospective, sometimes retrospective. Of this I will give you abundant proof in my next speech. My time has about expired, hence I cannot do it in this. I will pay proper respect to "*eis* repentance," "*eis* the preaching of Jonah," etc., and I will give you some good Baptist authorities as I go along. It will, I presume, take the whole of my next speech to finish my argument on Acts ii. 38. In the meantime, remember that Peter, acting under the commission, "He that believeth and is baptized shall be saved," told horror-stricken sinners to repent and be baptized in the name of Jesus Christ for the remission of their sins. What better comment could a man ask on the meaning of the great commission?

Time expired.

J. B. Moody's Second Reply.

Ladies and Gentlemen :

My opponent thinks my ink has so darkened the waters that he cannot find me. Doubtless the waters looked dark to Saul while the scales were on his eyes, but the darkness was not in the water, but in the eyes. My friend reminds me of the locusts in Revelation that had stings, and their mission was to hurt. Somehow my speeches make him sting and bite most bitterly. It must be the truth I utter, as it had this effect when spoken by Christ, Peter and Paul. There is more than darkening the waters. See how he has been goaded by my questions concerning his challenge on faith. He goes all the gaits on that question. When I quoted Rom. iv. 4, 5 as a case where the greatest of blessings was obtained by a faith "that worked not, but believeth," he brought in Abraham's obedience for eight years *before* his justifying faith referred to in Gen. xv. and Rom. iv. At another time he brought in his works of forty years after. But Abraham was justified before he was circumcised, and that was before Isaac was born. But in his last speech Mr. Harding cut off the works that precede the faith that secures the blessing. Abraham, like my friend, had some sort of faith and obedience before he was justified as a sinner before God. But when God made that gracious, unconditional promise that defied reason and surpassed testimony, all Abraham could do was to work not, but believe in Jehovah, the Messiah; and being fully persuaded that what he had promised he was able also to perform, and *therefore* it was counted to him for righteousness; and the same justification "shall be imputed to us also if we believe on him that raised up Jesus our Lord from the dead." Where the Holy Spirit leaves off works Mr. Harding puts them in. Rom. iv. 5, 16, 24 applies the same principle to all. The Holy Spirit could not now make a more effectual reply to this foolish challenge than he did in the third and fourth chapters of Romans and in Galatians. In both places Abraham is brought in as the noted illustration of the doctrine. The gentleman emphasizes "the" before law, and rolls it as a sweet morsel under his tongue, but he

knows that it does not belong there. When the Holy Spirit leaves it off Mr. Harding puts it in, like he does works, and many other like things he does. Abraham was not under *the* law, and David was. Yet both are illustrations of justification by faith without works, and so of every justified man in this world. The steps of Abraham's faith, like all others, walks out of law into grace that simply receives these infinite blessings without works. There were no steps between Abraham's faith and the great blessing of justification, for they are both first mentioned in the same verse. (Gen. xv. 6.) There may be faith and obedience before, as there will be afterward, but neither is reckoned for justification. The moment one believes in the Lord he believes unto righteousness, unto salvation, and that moment *that* faith, without works, is reckoned to him for justification. The very statement that justification is *imputed* by God, and *received* by faith, kills the challenge with a double death. Now see if he surrenders. But I will give him this in broken doses. Mr. Harding says by faith and works; the Holy Spirit says by a faith that works not. James never said that faith without works is dead. When the Holy Spirit leaves off the definite article before law Mr. Harding puts it in, and when he puts it in before faith Mr. Harding leaves it off. You see how he always resists the Holy Ghost. When the Holy Spirit speaks of law in general he leaves off the article. When he speaks of a particular law, as that of Moses, he puts the definite article to it. And so of faith in James ii. Several times he speaks of faith in general, and then of a particular kind, viz., the practical faith of a professor, that he would show without works. In those cases he uses the article *that* faith, thus emphatically rendered by the best scholarship. (See Meyer, as before quoted, and others.) Mr. Harding runs after the errors of Baptist writers and the Common Version as greedily as others ran after the errors of Balaam, the son of Bosor. Why will he contrary the Holy Spirit in this matter? The same is true of Gal. v. 6. Mr. Harding knows that he misquotes the *sense* of the text, and he loves to do it. He quotes "faith working by love" to prove that faith must be outwardly expressed in bodily action. *Energeo* never did and never can mean outward manifestation. The prefix is *en*, and not *ek*. He knows it is something wrought *in*, and not *out*, and so used everywhere in the Scriptures. The "Emphatic Diaglott" has it, "Faith operating in us by love." The Revised Version has in the margin, "wrought," which would make it faith wrought through love. Meyer says this

"passage is not at variance with justification *solely* by faith." But what cares my friend for Meyer, his greatest exegete, or for the Holy Spirit either. Note the same repeated, vociferous and dogmatic assertions on Mark xvi. 16 and John iii. 36, where scholars do not dogmatize, as will be seen. A man had better have no tongue and pen than to thus use them. It would be better for him and the world if he had never been born. I quote from his last speech:

"If it be a fact that faith without works is dead, as James says (he never said it), and if it be a fact that this is universally true, that faith is always dead and barren until it is perfected by works (not a word of it true), and if baptism be a work of God (!!!), appointed by Jesus in connection with repentance in order to the perfection of faith that he may be saved (whew!), then of course my position is maintained."

Now let Mr. Harrison appoint a day of laughing, and let all the people laugh. If, if, if several false statements are true, then the gentleman's doctrine is true, sure enough.

When Mr. Harding calls his reply to my figures "folly, and not worth a pinch of snuff," he confesses a good confession before many witnesses. The falacy and folly of his reply is too obvious. Why was not *baptizo* always properly translated? Why have none but the followers of Mr. Campbell translated Acts ii. 38 "in order to," save a few Baptists, who hold a different interpretation to the same words? Does the same or any kindred reason apply to both? Did not the Catholics and all the Protestants of the past dark ages believe and practice baptismal salvation? Then why did they not thus translate Acts ii. 38? If all had believed and practiced immersion, would they not have thus translated *baptizo*? I dare the gentleman to undertake a fair and full discussion of his doctrine of the text. Whatever may be granted on the natural and grammatical construction of the text, the doctrine is not there. The Catholics have us on the natural and grammatical construction of "this is my body," "this is my blood," but their doctrine is not there. And so of baptism washing away sins. Who believes the natural and grammatical construction of these and hundreds of other Scriptures? I deny the gentleman's *doctrine*, and that is what he is here to prove. He has at last confessed that the Baptists quoted do not believe his doctrine, and Mr. Lipscomb says that he and Mr. Harding are slandered when they are accused of saying that these Baptists believe their *doctrines*. Then they are

slandered by Mr. Harding's former speeches, as we will see. Thus you see the end approaching. Any translation of any passage may be thought to teach different doctrines. It is this doctrine I oppose and will expose. I propose to run a negative *doctrinal* argument against his doctrine that will kill his logomachy, if not his loquacity, with a thousand deaths. So I will now resume my negative argument.

17. If baptism is *for or in order to* the remission of sins, then it is essential that it be so preached, believed and obeyed. But Mr. Harding in his published debate with McGary labors to prove that it is not essential; hence the doctrine affirmed by Mr. Harding here is peculiar as compared with the doctrine he advocated there.

18. But if baptism for remission of past sins was essential in the case of the Pentecostians, then is it not essential for us? If so, then all who were not baptized in order to the remission of sins missed that that is essential. Hence all such were lost. Then all Baptists of all ages, together with Mr. Campbell and a majority of his followers, also all religious bodies, except the Mormons, are lost; and John was mistaken when he saw a countless multitude of all ages, times and tongues redeemed by the blood of the Lamb, since all the redeemed by this interpretation are confined to the Mormons and a small portion of Mr. Campbell's followers, for only these have complied with the *essential* condition of "immersion for the pardon of past sins."

19. But if baptism in order to pardon is not essential, then let all this noise hush, and this fuss stop, and let the proclaimers and debaters of this new doctrine adjourn and disband, and, like the multitudes of other times, let them turn their eyes from baptism, with them a dead work, and let them seek the Lord and feel after him, if perchance they can find him, though he is not far from every one of them.

20. Having examined some of the peculiarities necessitated by the false interpretations of "baptize *eis* remission," let us pursue the investigation of peculiarities as relates to the "gift of the Holy Ghost;" and if by this is meant the Holy Spirit himself, in his ordinary work, then Acts ii. 38 is peculiar when compared with all former times. See all through the Old Scriptures, also Luke i. 35, 41, 67; ii. 26; xi. 13; John xx. 22, etc.; for in all these cases he was received without regard to baptism.

21. The same is true in regard to all subsequent cases. See

Acts vii. 51; x. 44; xi. 15; xv. 8; xix. 2, in Revised Version; Rom. v. 5; xv. 13; 1 Cor. xii. 5; Gal. iii. 2; 1 Thess. i. 5; 2 Thess. ii. 13, etc. My friend will not say that in these cases the Holy Spirit was received in baptism.

22. If by the (*doorean*) gift is meant the *extraordinary* or miraculous gifts, such as prophesying and speaking with tongues, as most writers, including Mr. Campbell (Living Oracles, Appendix, pp. 76, 81), also Dr. Brents (page 598), then the case was peculiar, for never before or since was this power conferred in baptism. See the case of Cornelius and his house, where the *doorean* of the Spirit was given before baptism. Acts x. 43-47, with xi. 15-17, and xv. 7-11; also Acts viii. 14-20, where sometime after baptism it was bestowed by prayer and the laying on of hands: "They prayed for them, that they might receive the Holy Spirit." (Did you ever hear prayer for the Holy Spirit ridiculed?) "Then laid they their hands on them and they received the Holy Spirit. And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered money, saying, Give me this power that on whomsoever I lay hands he may receive the Holy Spirit." The same in Acts xix. 2, when Paul asked, "Did ye receive the Holy Spirit when ye believed?" as did Cornelius and the Galatians. (Gal. iii. 2.) See also John vii. 38, 39; Eph i. 13, New Version: "In whom having believed ye were sealed with the Holy Spirit of promise." Also Gal. v. 5, as translated by Mr. Anderson: "For we through the Spirit which we obtained by faith," etc. So the apostles received the *doorean* long after their baptism, and in no case was this promise fulfilled in baptism unless it was in Acts ii. 38, and that would make the case peculiar, and hence not a rule.

23. But if the gift of the Holy Spirit is a *general* promise to all who should repent and be baptized in order to obtain pardon, then all who thus obtained remission must there and then have received the "gift," but as no one before or since received the gift of the Holy Spirit in baptism, it follows that no one before or since received the remission of sins in baptism, as both, it is claimed, were promised.

24. If the Holy Spirit, or the ordinary operations of the Holy Spirit, were promised only to those who repent and be baptized in order to "pardon," then none others have received him or his operations, as his brother, McGary, says. Then all the other professing Christians, together with a large portion of the "Current

Reformation," including Mr. Campbell and his coadjutors, are lost, since the Holy Spirit was promised only to those that should be baptized in order to remission of sins. Mr. McGary proves clearly from the writings of Mr. Campbell that this is true, and Mr. Harding proves clearly that if true the case is hopeless for Mr. Campbell and his coadjutors. See Harding-McGary debate, pp. 17, 23, 46, 47, where Mr. Harding says, "According to his (McGary's) theory we are all in our sins, . . . none of us are in the kingdom." See also Campbell-Rice debate, p. 439. Hence the proposition from his standpoint proving too much is untrue.

25. If the ordinary or extraordinary gifts of the Holy Spirit are received only on the condition of the immersion of a penitent believer in order to pardon, then only those know that the Spirit of God dwells in them. Then only those have the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control, against which there is no law. We think if Simon Magus were here he could see nothing that would tempt him to waste his time or money on the gifts or fruits of the Spirit.

26. Mr. Harding says in above work, page 4: "If it is necessary to understand that baptism is in order to remission, is it not equally necessary to understand that it is for the purpose of securing the gifts of the Holy Spirit? So it seems to me." Then it follows that a man need have no faith in the matter, either as regards the remission of sin or the reception of the Holy Spirit. But in the case of Pentecostians this was necessary to be preached, believed (they gladly received the Word) and obeyed. But Mr. Harding says it is not necessary now to be preached, believed or obeyed. Therefore Acts ii. 38 is peculiar in not requiring this faith, Mr. Harding himself being witness.

27. Having thus proved the incorrectness of my friend's proposition by the peculiarities which it necessitates, both in regard to "baptize *eis* remission" and also "the gift of the Holy Spirit," let us turn our investigations to the copulated expression, "Repent and be baptized."

On my way to an association I passed through a Tennessee town for the first time, and was asked for an appointment on my return. I granted it, with the request that a subject be given me. Acts ii. 38 was given by one of my opponent's brethren. I gave my time mainly to the preposition *eis*, which created no small stir in that region. The answer to my discourse was that Moody made a big

blow on *eis*, but he had too much sense to tackle that conjunction "and." I heard of it, and sent word for another appointment, when I would tackle the "and." This may illustrate the matter now before us.

If repentance *and* baptism in Acts ii. 38 are joined by "and" to secure the same result, the remission of sins, then it is peculiar when compared with Acts iii. 19, for there we have repent and *turn eis* the blotting out or remission of sins, and turning is not baptism. See the following references where the same Greek word is translated both "convert" and "turn," and see if you can substitute baptism. Mark iv. 12: "Lest at any time they should be converted (baptized) and their sins should be forgiven." John xii. 40: "And be converted (baptized) and I should heal them." Luke xxii. 32: "When thou (Peter) art converted (baptized) strengthen thy brethren." Acts ix. 35: "And all that dwelt at Lydda and Saron saw him and turned (baptized) to the Lord." See also Acts xv. 3-19; 1 Thess. i. 9; James v. 19; 1 Peter ii. 25; 2 Peter 21, 22, where they turned "from the holy commandment," and the dog turned (baptized) to his own vomit. As one of his brethren recently wrote, "When Christ or the Holy Spirit meant baptism they were not afraid to say it;" they did not say baptism in the above passages, therefore they didn't mean it. Then the expression in Acts ii. 38 is peculiar when compared to Acts iii. 19.

28. Baptism is *eis* the name of the Father Son and Holy Ghost, *eis* Jesus Christ, *eis* name of Christ, while repentance is *eis* God only. McGarvey says, "It would be incongruous to say repent in the name of Jesus Christ." Now, as they were to be baptized in the name of Jesus Christ, and as they could not repent in the name of Jesus Christ, it follows that repentance and baptism were not alike connected to receive remission, for by this incongruity they became disconnected before they reached remission of sins.

29. If repentance and baptism are alike connected with remission of sins, and we are baptized *eis* remission, then (as in John's time) we must be baptized *eis* repentance. But in the expression baptize *eis* repentance we know repentance came before baptism; hence in the expression "baptize *eis* remission" remission must come before baptism, or they are not alike connected.

30. If repent and be baptized are alike connected to secure the remission of sins, then the expressions "baptism is for the remis-

sion" "and baptism now saves us" are untrue, though they have been uttered and written millions of times. In all these cases repentance is cut off, and that shows that in their estimation they are not alike connected. "Repentance is for the remission of sins" "and repentance now saves us" are two propositions they have never yet framed for discussion; hence in importance they are not alike connected, they themselves being judges.

31. If repentance and baptism are joined to secure the same result, and we are baptized *eis* remission, then we must repent *eis* remission, an expression that nowhere occurs. Hence they are not alike joined to secure remission.

32. If repentance and baptism were joined to secure the great need of man on Pentecost, then those who showed the way of salvation failed to ever join them thus again, and thus failed to show the way of salvation to others who were as ignorant as the Pentecostians.

33. Repentance was obligatory on all (indiscriminately) who heard, and baptism was obligatory only in those (individually) who repented; hence they have different nominatives, one singular and one plural. As baptism was only for "penitent believers" it could not be joined with repentance, a universal duty, in the cases of those whose duty it was not to be baptized. If it was the duty of some to repent, but not to be baptized, and the duty of others who had repented to be baptized, but not repent, it follows that they were separate duties, and were not joined together at all.

34. If repentance and baptism are both *eis* remission of sins, and baptism terminates in it, then repentance must continue till it terminates in it also. But this is forbidden by the expression "repent and be baptized," which ends repentance before either baptism or remission is reached. Hence they are not alike united to secure the result. If repentance must be genuine before baptism, and should not be followed by baptism, then genuine repentance would not be at all connected with remission of sins.

35. If "repentance changes the mind," and "faith changes the heart," and "baptism changes the state," as they all say, then they are not joined together to secure the same result, for each secures its own and a different result.

36. If repentance and baptism are alike joined to secure the remission of past sins, and baptism is to be performed but once,

then repentance is to secure the remission of past sins, and is never to be repeated.

37. But if repentance and baptism must be alike joined to secure the same result, and we must repent of sins after baptism, then baptism must always be joined to secure the same result. In this the Mormon branch of the Reformation is more consistent.

Time expired.

J. A. Harding's Third Speech.

Dear Friends:

The gentleman says I remind him of the locusts which are spoken of in the ninth chapter of Revelation, because I sting and bite. Just so; and there is another respect in which I am like those locusts. Listen to what is said of them: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." I have no desire in the world to hurt anybody who is doing right; and I would only hurt those who are doing wrong for their good, or that others may be delivered from their false teaching. Toward Brother Moody personally I have not the slightest unkind feeling; but that he represents a false doctrine, and that he is deceiving and misleading the people, I know. That he does this oftentimes by unfair and dishonorable means, by misrepresenting his opponents, imputing to them that which they do not believe, and withholding that which they do believe, has been already abundantly shown during this debate, and it will become more evident as we proceed. I am not astonished that my exposures of him should make him feel as though he were bitten and stung by scorpions.

He tries to sting and bite, too, and the only reason that he does not wound me to my death is that he cannot. I stand on the rock of God's eternal truth, and I am beyond his power; his efforts only recoil upon and injure himself. For instance, he says that I put the definite article "the" before the word "law" in the third and fourth chapters of Romans and in Galatians. He says that I resist the Holy Ghost in so doing. Never was any thing uttered that is more untrue since the world was made till now. Turn to your Bibles, King James' Version, which we all use, and you will find the article "the" used before the word "law" right along through those chapters. Turn to the Revised Version, which embodies the ripest, noblest scholarship of the nineteenth century, and you will find it used in the same way. On this point I have invariably quoted from the one of these versions or the other,

word for word, and dot for dot, *and he accuses me of putting in the "the," when he knew that they did it.* But he (J. B. Moody) thinks they ought not to have done it. Very good, let him say so; but let him not accuse me of putting in words when I am but quoting the ripest scholarship, the best translation, now on earth.

I give you another illustration of his queer way of talking. I quoted from the apostle James the words "faith without works is dead." Whereupon the doughty Moody shouts: "James never said that faith without works is dead. When the Holy Spirit leaves off the definite article before law Mr. Harding puts it in, and when he puts it in before faith Mr. Harding leaves it off. You see how he always resists the Holy Ghost."

Let us see, my friends, let us see. Did I misquote when I read from James "faith without works is dead?" I open now the Common Version, and read very carefully from the second chapter of James: "But wilt thou know, O vain man, that faith without works is dead?" (Verse 20.) "For as the body without the spirit is dead, so faith without works is dead also." (Verse 26.) So you see the Common Version omits the article from before faith. Do you see this stack of translations? Every one of them does the same thing. They are the Revised Version, the Bible Union (Baptist), the Common Version, the Living Oracles, McKnight and Anderson. When Brother Moody charged *me* with leaving out the article from faith he stated that which is untrue, and which he knew to be untrue, for he knew I was but quoting, word for word, from the best translations of the world. They left it out, not I. But Brother Moody thinks they ought not to have done it, I presume. But who is he that he should set himself up so dogmatically against the scholarship represented in these translations? What college did you attend, my brother? Where is your diploma? Did you ever attend any college a single day in your life? I studied Greek in high school and college about five or six years. I then taught it about as long, and I have been paying some attention to New Testament Greek ever since, that is, for about fifteen years; and I have learned enough in that time to know that not every man that has a smattering of Greek can tell when, and when not, to translate the article. It is best for those who have merely tasted of the "Pierian spring" to modestly follow the standard translations.

But suppose we prefix the article to faith in this place, the passage then seems to me to stand out still more strongly against the

gentleman's position. It then reads thus: "Therefore as the body without the spirit is dead, so the faith *which is* without works is dead also." (See Wesley's translation.) That tells with vigor what dead faith is—it is the faith which is without works. And the Revised Version, at the fourteenth verse, most pointedly asks, "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" Ah, my friends, faith without works is not saving faith.

Let me now call your attention to another one of the gentleman's false charges. I have repeatedly quoted the strikingly pregnant verse, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith working through love." (Gal. v. 6, R. V.) Brother Moody says I misquote the *sense* of it, that I do it knowingly, and that I love to do it. He does not deny that I quote it right, that I give it word for word just as it occurs in the Revised Version, but he says I misquote the *sense*. (He means that I misapply it.) How? Why, he says *energeo* (the word which means *to work*) "never did and never can mean outward manifestation." This charge, like the others just considered, is utterly false, utterly without foundation in fact. *Energeo* expresses mental activity, true enough, but it also expresses external action, both in the Bible and out of it—that is, action that terminates outside of him who does the work. In this same book (Gal. iii. 5) it is used to express the working of miracles; and at Eph. i. 11 it is used to denote all that God does in carrying out his will.

Liddell & Scott define it thus: "*Energeo*, to be in action or activity." "II. trans., to effect, to execute."

Thayer's great New Testament Lexicon defines it thus: "I. intrans., to be operative, be at work, put forth power." "II. trans., to effect." "III. mid., to display one's activity, show one's self operative."

The verb *energeo* is derived from the adjective *energōs*, which means "at work, working, active, busy." When used of land it means "in work, productive." It was used also to indicate productive mines, mines from which minerals were being digged. (See Liddell & Scott.) Now what think you of the claim that *energeo* never did and never can mean outward manifestation? Our word "energize" (which is the English representative of *energeo*) is defined by Webster thus: "to use power in action; to act with force or vigor; to operate with vigor; to act in producing an effect."

Thus ends the efforts of the gentleman to show that I misrepresent James and Paul in the use of the article "the," and on the subject of faith being perfected by works. In the first case I was but quoting the apostles as the leading translators translate them, and in the second case I was but using the word *energeo* as all of the leading dictionaries of the earth define it. So I feel fairly comfortable on these points.

But what do you think of my opponent by this time? If not another word were said, I think you would be bound to conclude that it will not do to trust his statements. But I have another word to add: *"I have in my possession documents which show that in a skirmish through the papers J. B. Moody wilfully and maliciously suppressed a part of what his opponent said, in order to make the impression on his readers that his opponent was a falsifier."* I have known for years that he would do such things, but I have never before been in a condition to prove it so clearly, so completely and so easily. I will meet him before any impartial tribunal with the proof, or I will give it to you in this debate, just as he may prefer.

The gentleman doubtless will say that I am making a personal attack upon him. Suppose I am; did not Paul make a personal attack on the false prophet Bar-jesus when he withstood the truth and tried to turn the deputy, Sergius Paulus, from the faith? And did not the Lord strike the false prophet with blindness, and was not the deputy thus saved? (See Acts' xiii. 6-12.) So I hope, beloved, the influence of this false prophet will be ruined, and many of his deluded followers turned to the advocacy of that which they are now trying to pull down.

I turn now to my affirmative argument on Acts ii. 38. Concerning the preposition *eis* which occurs in that passage three questions arise: 1. What does it mean? 2. Does it connect both the verbs "repent" and "be baptized" with "remission of sins," or only one of them? 3. Is *eis* ever retrospective? I reply to these questions thus: 1. *Eis* means in order to. 2. It connects both the verbs—the entire exhortation—with "remission of sins." 3. I claim that *eis* is always prospective, never retrospective. Now, if I can maintain myself on these points, if not another word were spoken on our side of this question, it would still be established that baptism precedes and is in order to remission of sins. That I will do this is as certain as that the Lord will enable me to live, and to present

the proof that I now have in possession—proof from the very best authorities on earth.

R. T. Matthews, professor of Greek, Eminence College, Kentucky, addressed the following letter to the professors of Greek in the leading colleges and universities of the United States:

“Will you be so kind as to give me your translation of the preposition *eis* in Acts ii. 38, and your opinion, as a Greek scholar, as to what grammatical relation it expresses between the predicates of the verse and the phrase *aphesin hamartion*? I shall be obliged for your answer in the light of scholarship, aside from all theological applications of the verse.”

At the risk of being tedious, I intend to give the answers to this letter in full, believing their value demands that they should be preserved, as they will be when thus incorporated in our debate.

Professor Tyler, Amherst College, Massachusetts, says: “Yours of the 9th inst. is just received. I shall translate Acts ii. 38 liberally, thus: *Repent, and let every one of you be baptized in (or on) the name of Jesus Christ unto remission of sins.* The preposition *eis* seems to denote the object and end of the two verbs which precede in the imperative. In other words, remission of sins is the object and end (or result) of repentance and baptism. The meaning may perhaps be more definitely and unequivocally expressed thus: Repent, and let every one of you be baptized *to the end* that your sins may be forgiven. The passage does not necessarily imply that repentance and baptism stand in the same moral, religious, essential or formal relation to forgiveness, any more than believing and being baptized stand in the same relation to being saved in Mark xvi. 16; or of being born of water and the Spirit stand in the same relation to entering into the kingdom of God in John iii. 5. The result is fully realized in each of these cases only when both the outward and the inward conditions are fulfilled. But that the outward condition is less essential is clearly indicated by its omission in the negative and condemnatory part of Mark. xvi. 16: ‘He that believeth not shall be damned.’ I do not know that I have met the precise point and object of your inquiries. I have only touched the points of chief interest and importance as they present themselves to my own mind.”

I would remark in passing that I am not here to affirm that baptism stands in the same “moral, religious, essential or formal relation to forgiveness” that faith and repentance do; nor am I to

show which is most essential; it is enough to know that all three are essential—to know that the Holy Spirit said, “Repent, and let every one of you be baptized *to the end* that your sins may be forgiven.”

Prof. H. C. Cameron, of Princeton College, New Jersey, says:

“The preposition *eis* in Acts ii. 38 is evidently used in its final sense; and the phrase is clearly connected with *metanoesate kai baptistheeti* (repent and be baptized), as the end to which repentance and baptism in the name of Jesus Christ led. The conviction of sin in the crucifixion of Jesus, who was both Lord and Christ, led the multitude to inquire of the apostles, ‘What shall we do?’ ‘Do’ for what purpose? Evidently ‘for the remission of sins,’ as shown in the answer of the apostle. They thought only of the sin against Christ, which, since his advent, is the essence of sin (of sin because they believe not on me); but the apostle makes the matter more general—‘remission of sins.’ The term *aphesis* (remission), except in the quotation from Isaiah (Luke iv. 18), has but one signification in the New Testament. This, then, was the object contemplated both in the question and the answer, and to which *eis* points. Trusting that this hasty note, which does not enter into the question of baptism, or of its relation to salvation, or even of the meaning of the expression *epi too onomati* (in the name of Jesus Christ), is a sufficient answer to your inquiries, I remain yours truly.”

Professor Packard, of Yale College, Connecticut, says:

“Your letter of inquiry as to the meaning of *eis* in Acts ii. 38 was handed to me this morning. I do not suppose it is possible to determine from classical or patristic usage a necessary meaning for such a word which can be applied in any new case. It is so frequent a word, has so many various meanings, and expressing only relation, depends so entirely on the context for its determination, that each case must be decided mainly by itself. Here it seems to be connected with both verbs. With *baptizo* alone it has a special New Testament use, as to the meaning of which scholars are somewhat divided. My own impression (to give it for what it is worth) is that I should translate it, if these words occurred in Plato, for instance, *to the end of* remission of sins. It would then make *aphesis hamartioon* an object aimed at, or a result attained by, the acts denoted by the verbs. But this leads one necessarily

into the domain of theology. I am sorry I cannot give you a more definite answer."

Professor Foster, of Colby University, Maine, says:

"Without a special examination of the passage in connection with others in which like expressions occur, I should say that the word here has the force of 'unto,' 'in order to,' 'for the sake of,' indicating a result to be attained, and that it connects the phrase *aphesin hamartioon* with both the foregoing imperative verbs, alike grammatically considered, though, on other grounds, I should say specially with the first, since pardon is nowhere offered on condition of baptism alone, while it is on that of repentance. This is briefly my response to your inquiry as I understand it."

Professor D'Ooge, of Ann Arbor University, Michigan, says:

"In reply to your inquiry, I would say that in my judgment the preposition *eis*, in the verse referred to, expresses the relation of aim or end in view, answering the question *eis ti* (for what?), and to be translated by 'unto,' 'in order to,' 'for.' This sense of *eis*, as you doubtless know, is recognized by Liddell & Scott for classical; by Winer, for New Testament usage. I cannot agree with those who ascribe to *eis* nearly the same force in the phrase 'baptize into the name,' but understand it there to be used in the sense of 'in reference to,' 'in relation to.'"

Professor Flagg, of Cornell University, New York, says:

"In answer to your inquiry about the force of the preposition *eis*, in the passage of the New Testament to which you refer (Acts ii. 38), I should say that it denoted intention or purpose, 'with a view to,' much as if it had been written, 'so as to obtain remission of sins.' I speak, however, wholly from the standpoint of classic Greek, not being familiar with the changes introduced by the Hellenistic. As to any theological bearings that the subject may have I am wholly indifferent."

Professor Proctor, of Dartmouth College, New Hampshire, says:

"Your letter was delayed sometime by misdirection, and, being very closely occupied when it came, I delayed replying to it, and then for sometime it was mislaid and forgotten. I could wish my answer might be better worth waiting for. It is my opinion that *eis* is to be connected with both the predicates, and that it denotes an object or end in view. I am inclined to think that the phra e

'in the name of Jesus Christ,' though grammatically limiting only *baptistheeti*, does in thought modify the connection of *eis*, the ideas standing logically in the following order, viz.: Having been shown your ill-behavior against the Messiah, put faith (in the name of) Christ; on the basis of that faith, repent and (confess) be baptized, and then be forgiven—*eis* connecting *aphesis*, not with the two predicates separately, but with the whole preceding part of the sentence. I have first and last given a good deal of attention to this point, but cannot yet speak more confidently than I have done above. If you enjoy this study as I do, I congratulate you most cordially. I establish few doctrines as such, but the divine word is more and more a source of sustenance and solace."

Professor Harkness, Brown University, Providence, R. I., says:

"In my opinion *eis* in Acts ii. 38 denotes *purpose*, and may be rendered in order to, or for the purpose of securing, or, as in our English version, *for*. *Eis aphesis hamartion*, suggests the motive or object contemplated in the action of the two preceding verbs."

You have now, my friends, heard eight of the finest teachers of Greek on this continent on this verse, and it is gratifying to see how unanimous they are in their translation and exegesis of it. All agree that *eis* looks forward to the remission of sins as the end or object to be attained by repenting and being baptized. Some of these learned professors are members of different Churches, one or two, perhaps, of no Church; at least two of them (Harkness and Foster) are Baptists. I sum up their testimony thus:

Tyler says, "to the end that your sins may be forgiven."

Cameron says, "for remission of sins" denotes "the end to which repentance and baptism in the name of Jesus Christ led."

Packard says remission of sins is an "object aimed at, or a result attained by," repenting and being baptized.

Foster says, "the word here has the force of 'unto,' 'in order to,' 'for the sake of,' indicating a result to be attained."

D'Ooge says *eis* here "expresses the relation of aim or end in view," and that it should be "translated by 'unto,' 'in order to,' 'for.'"

Flagg says, "so as to obtain remission of sins."

Proctor arranges the ideas in this order, viz., (1) faith, (2) repentance, (3) confession, (4) baptism, and (5) the forgiveness of sins.

Harkness says *eis* "denotes purpose, and may be rendered in order to, or for the purpose of securing."

To him who is sufficiently learned and thoughtful to appreciate the weight and authority of scholarship, these eight letters settle the translation and force of *eis* in Acts ii. 38. But I have a few other authorities that I want to present in this speech that are equally as learned. I present them especially because they throw light on some phases of the question as yet merely hinted at.

Mr. T. P. Davis, of Alexandria, Tenn., addressed letters of inquiry concerning this verse to the professors of Greek in the four great seats of learning, Yale, Harvard, University of Virginia, and Vanderbilt. He received the following replies:

Prof. T. D. Seymour, Yale College, said:

"*Mr. T. P. Davis, Dear Sir*—Your note of the 4th inst. is at hand. I do not remember any passage in which *eis* could properly be translated *because of*. I am not sure that I understand your second question; as I understand it, I should say that *eis* is never *retrospective*, it always implies that the person or thing or act concerned is turned toward the thing which follows *eis*. Yours very truly."

Prof. W. W. Goodwin, Harvard University, said:

"*T. P. Davis, My Dear Sir*—In reply to your first question I must say that I cannot conceive of any expression in which *eis* would be properly translated *because of*. To your second question I should say that I do not see how *eis* can ever be '*retrospective*,' but I should like to see any passage in which you think it has this force. If you do not find any authority for what you want in the standard lexicons, you will probably not do so by looking elsewhere. Yours very truly."

Prof. John H. Wheeler, University of Virginia, said:

"I think the true interpretation of the passage can be determined as well from the English as from the Greek New Testament. If there is any doubt about the meaning in the one language, there is just as much doubt and just the same doubt in the other. But it seems to me in either language the remission of sins is something to which the one who is baptized is to look forward—he is to be baptized as a means of procuring that remission. I assure you I shall always be glad to try to answer any similar question whenever you think I can be of any service to you. I remain very truly yours."

Prof. Chas. F. Smith, Vanderbilt University, said:

"Mr. T. P. Davis, Dear Sir—I do not doubt that *eis* in Acts ii. 38 means unto and is prospective. It is barely possible that it might be neither exactly prospective nor retrospective, *i. e.*, mean simply *with regard to*, meaning nothing as to its being already accomplished, or to be accomplished. But I don't so understand it. If any one were to try to make it mean what you call retrospective he would be likely to start at it through this meaning *with regard to*, which is not strictly retrospective. The retrospective idea would come in from the whole phrase. But, at any rate, I don't understand it retrospectively. In all such questions I doubt not that you would get more satisfactory information from our professor of New Testament exegesis, Rev. Gross Alexander. Very truly yours."

These letters I have given in full except two; I left off some introductory matter from Professor Wheeler's and Professor Smith's, but it in nowise modifies the sense of what is given. The last four letters I have in manuscript.

And now with all who are competent to appreciate the value of these learned testimonials another question is settled, viz., that *eis* never means *because of*, and is never retrospective. Jacob Ditzler, the noted Methodist debater, says: "*Eis* is always prospective, and never retrospective. . . . The Baptists are all wrong on *eis*—making it retrospective—'in consequence of.'" (The Louisville Debate, page 307.)

"But," some one doubtless is ready to ask, "what about the saying of John, 'I indeed baptize you with water *eis* (unto) repentance,' to which Brother Moody has repeatedly referred? Is not *eis* retrospective here? Did they not repent before they were baptized?" To this I reply: Dr. J. A. Broadus, commenting on this passage, says, "The most natural way to understand this preposition (with its case), in Greek as in English, would be 'in order that you may repent.'" He then refers to other interpretations, but then returns to this one as his choice, and paraphrases it thus: "I baptize you in order that you may really repent." (Broadus on Matthew, pp. 49, 50.)

Thayer, in his great lexicon, art. "*Baptizo*," explains "*eis* repentance" as meaning "to bind one to repentance."

The word repentance may signify the act of repenting, or the life of repentance. In this passage it is evidently used in the latter sense.

One other point I have time to call attention to before closing this speech. It is always better to translate a single Greek word by one word (rather than several) in English, if it can be done without obscuring the meaning. Hence scholars generally are inclined to prefer "unto" rather than "in order to" as a rendering of *eis* in Acts ii. 38. I prefer it myself, so does Brother Moody. Webster, Worcester, Johnson and other lexicographers do not define "unto," but give it as an obsolete form of "to;" they refer you to "to" for its meaning. But, according to Webster, the preposition *to* primarily indicates *approach* and *arrival*. Like *eis* it never means *because of*; and like *eis* also, after verbs of action or motion, it is always prospective, never retrospective. But my time has about expired. I thank you for your patience and attention.

Time expired.

J. B. Moody's Third Reply.

Ladies and Gentlemen :

Mr. Harding seems proud of his likeness to the locusts. The reason they did not hurt the vegetation and good men was because God forbade them. These locusts came out of the black smoke from the pit of the abyss, and the angel of the abyss was king over them. This, with the peculiarities of their power, constitutes a likeness that my friend may boast of if he likes.

To show what a dexterous dodger my opponent is, you remember I said he ran greedily after the errors of translations and authors, but resists the Holy Spirit. How does he reply? By quoting the errors of translations, and resisting the Holy Spirit again.

What will you think when I tell you that Mr. Campbell and Mr. Anderson, his own men, "Emphatic Diaglott" and Bible Union leave off "the" before "law" where Mr. Harding puts it in, and the Oxford translates rightly in the *margin*. Mr. Harding boasts of his knowledge of Greek, the language used by the Holy Spirit. Then he knows whether this article is in the Greek in places where he puts it in. I charge him again with running greedily after errors and resisting the Holy Spirit.

I reassert all I said about the article "the" before "law" and "faith," and if Mr. Harding can't show that he follows the Holy Spirit, then let him, as a dodger, show that he follows the errors of translations. I challenge him to quote the passages containing "*energeo*" in his next speech. His reply to me on that cannot be exposed in language becoming a religious discussion. To call his reply puerile is the sheerest flattery. Like the ostrich, he may have thought he dodged by hiding his head, but the part containing his power he left exposed.

My opponent has misrepresented me and Baptist authors until it seems that he can't cease from it. Time and again he has accused me of believing that we are baptized because of remission. I begged him in my opening speech not to do this. I now accuse him of wilfully perverting Dr. Broadus' meaning in his quotation on "*eis* repentance."

I have but one question here on Baptist authors. Mr. Harding, do you quote these Baptist authors to prove your doctrine? If not, what do you quote them for? Please answer. For a complete refutation of all this, see my "Vindication," price five cents. I will introduce some of it as I proceed. I could fill all my space with quotations from scholars on my side. I could fill most of it with his own scholars against his proposition. Pedobaptists can quote ten to one on infant baptism and baptismal regeneration, and say who is Harding that he should put himself against all these? But that would not be proving their doctrine. My opponent can garble the words of authors, but he can't prove his doctrine. Let him try his hand at argument, and if he can't argue let him scrap on.

Another example of his dodging: He set out with the assertion that all blessings are conditional, and that God only blesses the obedience of faith. When I proved in previous debates that nearly all of God's greatest blessings, such as his Word, Spirit, Son, apostles, ministers, gifts—temporal, physical, social, national, intellectual, spiritual, etc.—were without either faith or obedience, he then changes his phraseology to "the blessings of faith" always requiring action. I then asked him if it must be the action of obedience; the action of the one receiving the blessing, and action *of*, or after, faith? and he sees his bombastic, boastful bubble is burst, and he thinks to shy off. No, indeed, Mr. Dodger, you must answer up or throw up.

Now I take up my negative argument, which my opponent dare not assail. Realizing this, what is more natural than that he should leave the argument and turn his assaults on me. I engaged to disprove his proposition; and while I devote myself to that, he is at liberty to pursue any course he pleases. His doctrine is not true, though I be a liar and an ignoramus.

38. If repentance and baptism are for, or in order to, the pardon of past sins, then those contending for the doctrine can never be saved from their post-baptism sins, since all efforts to establish another post-baptism law of pardon have utterly failed.

39. If repentance and baptism are equally necessary to the pardon of past sins, then the believing, convicted, penitent confessor who died during the postponement of baptism by the will of man was lost. But John i. 12, 13 says it is not of the will of man. Hence baptism, to be performed or postponed by another, cannot be joined to secure this result.

40. But if believers were told to repent, and penitents to be baptized, then repentance and baptism are not joined to secure remission of sins, for this is promised to whosoever *believeth*. This would bring the result before either repentance or baptism, which prove the theory absurd.

41. If any moral qualifications, as repentance, faith, love are essential, and the candidate should be without them, then his baptism would render his salvation impossible. For as baptism without repentance would fail him under the first law of pardon, so repentance without baptism would fail him under the second, since the second cannot avail in cases where the first failed; and since in this case repentance and baptism were not joined together under either law, it follows the result was not obtained; and since ana-baptism is refused, his salvation is utterly impossible in their hands.

42. But if remission is according to the riches of his grace, and if of grace then no more of works, then baptism, confessedly a work of righteousness, cannot be joined, else grace is no more grace.

43. If baptism must be joined to repentance and faith to secure the remission of sins, then the Gospel dispensation is more grievous than the former, for there he "saved all who put their trust in him" (Ps. xxxvii. 40), and those "who believed were not put to shame." But the one who dies under the postponement of baptism by the will of another, or out of the reach of baptism, either does not trust him, or, trusting, is not saved because baptism has been *grievously* added.

44. But if Peter had wished to express remission of sins as the design of repentance and baptism, then he would not probably have used *eis*, but the usual *hina* or *hopos*, the former of which occurs about seven hundred times in the New Scriptures. In a note on Matt. xviii. 6 Dr. John A. Broadus, in his great Commentary, says: "Meyer's attempt to make *hina* here express purpose only shows the impossibility of maintaining the ground that in the New Testament it always has that sense." This proves that it generally does, and intimates that some contend that it *always* does, which is enough for my purpose. Purpose is expressed about twenty times in the seventeenth chapter of John, and nearly as often in the ninth chapter of 1 Corinthians, but not by *eis* in a single case. There are other chapters where *eis* occurs several times, and purpose expressed several times, but not by *eis*, but the usual *hina*,

hopos or the infinitive, the classic usage. Then it would read repent and be baptized that your sins may be remitted; or, to adopt the classical usage common also in the Scriptures, it would read, repent and be baptized to have your sins remitted. This would have obviated all difficulties and discussions. The following scattered places will amply illustrate this:

"What shall I do that I may inherit eternal life?" Purpose or design clearly stated, but not with the preposition *eis*.

"Ye will not come to me that ye might have life." Purpose or design clearly stated, but not with the preposition *eis*.

"What must I do to be saved?" Purpose or design stated, but not with the preposition *eis*.

"Turn them from darkness to light (etc.) that they might receive forgiveness of sins." Purpose and design clearly stated, but not with the preposition *eis*.

"These things I say unto you that ye might be saved." Purpose or design clearly stated, but not with the preposition *eis*.

"Send Lazarus that he may dip the tip of his finger." Purpose, but no *eis*.

"Brought infants that he might touch them." Purpose, but no *eis*.

"Put hands on Saul that he might receive sight." Purpose, but no *eis*.

"Sent me that thou might receive sight and be filled with the Holy Spirit." Purpose, but no *eis*.

"Prayed that they might receive the Holy Spirit." Purpose, but no *eis*.

"I am come that thou mightest have life, and that more abundantly." Purpose, but no *eis*.

Peter could have expressed design in Acts ii. 38 so there could be no doubt or debate, but this he did not do. It can't be proved that baptize *eis* ever expresses design.

45. If Peter joined baptism to faith and repentance in Acts ii. 38 to secure remission of sins, then he contradicts the Gospel he preached to the Gentiles, for there he said, "To him give all the prophets witness, that through his name whosoever believeth in him (*epi*, upon him) shall receive remission of sins," and "who-soever" takes in all believers, and they must be believers before baptism, and in many cases must go without it.

46. If baptism must be added to faith and repentance to get a man into the name of Christ *really*, then all those Scriptures are

contradicted which ascribe entrance *eis* into his name by faith, to wit: John i. 12, "Even to them that believe *eis* his name." John iii. 18, "Condemned already because he hath not believed *eis* the name of the only begotten Son of God." John ii. 23, "Many believed *eis* his name when they saw the miracles which he did." 1 John v. 13, "These things have I written unto you that believe *eis* the name of the Son of God, that ye may know that ye have eternal life, even to you who believe *eis* the name of the Son of God."

Here five times we enter into the name by faith, and only two times are we said to be baptized *eis* his name; both of these are true, we really believe *eis* his name and are declaratively baptized *eis* his name. Hence any interpretation of the two places baptize *eis* his name that makes null and void the five places of believe *eis* his name is incorrect.

47. If baptism must be added to repentance and faith to get a man *really* into Christ, then all those Scriptures are contradicted which teach entrance into Christ by faith. The following are the references: Matt. xviii. 6; Luke ix. 42; John iii. 15, 16, 18, 36; iv. 39; v. 24; vi. 27, 40, 47; vii. 5, 31, 38, 39, 48; viii. 30, 31; ix. 35, 36; x. 42; xi. 25, 26, 45, 48; xii. 11, 37, 42, 44, 46; xiv. 1, 12; xvi. 9; xvii. 20; Acts x. 43; xiv. 23; xix. 4; xx. 21; xxiv. 24; xxvi. 18; Rom. x. 14; Gal. ii. 16; Phil. i. 29; 1 John v. 10, 11. Here are forty-four cases of believe *eis* Christ, and there are two cases of baptize *eis* Christ, and shall the two destroy the forty-four? Such an interpretation is manifestly absurd. Therefore I reject the gentleman's proposition, which requires so unnatural and unreasonable and unscriptural a thing.

48. If salvation includes remission of sins, as all admit, and baptism must be joined to secure it, then all those Scriptures are contradicted which predicate salvation of faith. Luke viii. 12, "Lest they should believe and be saved." Nowhere is it said lest they should be baptized and be saved. Luke vii. 50, "Thy faith hath saved thee." Acts xvi. 31, "Believe on the Lord Jesus Christ and thou shalt be saved." Rom. i. 16, "The Gospel is the power of God unto salvation to *every one* that *believeth*." Rom. x. 9: "If thou shalt believe in thine heart that God hath raised him from the dead *thou shalt be saved*." 1 Cor. i. 21, "It pleased God . . . to save them that believed." Eph. ii. 8, "For by grace are ye saved through faith." 1 Tim. i. 16, "Believe on him, *eis* to life everlasting." Heb. x. 39, "Believe *eis* saving of the soul." 1 Peter i. 5,

"Through faith *eis* salvation." It is nowhere said we are baptized *eis* salvation, and if it did, any interpretation which would make it nullify these other Scriptures would be false; and this my friend's proposition does. Therefore I reject it.

49. If baptism as a *single* act of obedience must be joined to repentance and faith to secure salvation, then all those Scriptures are contradicted which enforce indiscriminating obedience to *all* the commandments. John xiv. 15, "If ye love me keep my commandments." Verse 21, "He that hath my commandments and keepeth them, he it is that loveth me." Here the plural "commandments" is used. Also, John xv. 10; 1 John ii. 3, 4; iii. 22, 24; v. 2, 3; Rev. xii. 17; xiv. 12; xxii. 14. Mr. Brooks says (Brooks-Fitch debate, page 141) when you know that you have obeyed the commandment of the living God you have a good conscience. (See like utterances pp. 142, 143.) And so my friend's people are accustomed to speak of baptism as the one act of obedience which makes void the above Scriptures, and hence is not true, for indiscriminating obedience to all the commandments is the general teaching of Scripture.

50. If Acts ii. 38 makes obedience in baptism a condition of salvation, then those Scriptures are contradicted which make obedience the *fruit* of salvation. "First make the tree good and the fruit will be good." "He that doeth good *is* of God." "He that doeth righteousness *is* righteous." "He that doeth righteousness *has been* born of God," and "whosoever is born of God doth not commit sin," but "overcometh the world," "and that wicked one toucheth him not." "He that believeth *has been* born of God," and "he that loveth *has been* born of God." Hence all good works are fruits; therefore baptism, a good work, cannot be a condition of salvation.

51. If Acts ii. 38 makes the "like blessings of salvation" the *reward* of obedience to *one particular* command, then all those Scriptures are contradicted which make the unlike blessings of salvation the reward of obedience to *all* his commands. Matt. xvi. 27, "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." If one's life abounds in good works, but has not been baptized, the Lord could not fulfill this promise of rewarding every man according to his works. 2 Peter i. 8, "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "These

things" do not refer to baptism, and they abound in many who have never been baptized. But my friend's proposition makes them all barren and unfruitful, and thus contradicts God's Word. Good works are profitable unto men, says the apostle, and every man shall be rewarded according to his own labor; but my friend's proposition contradicts these in cases where there is no baptism, hence the proposition is untrue.

52. If *justification* includes remission of sins, as all admit, and baptism is necessary to the one, it is also necessary to the other; but baptism in order to justification contradicts all those Scriptures which predicate justification of faith. Acts xiii. 39, "By him all that believe are justified." See Rom. iii. 20-31; iv. 1-25; v. 1; ix. 30-33; Rom. x. 1-10; Gal. ii. 16-21; chapters iii. and iv.; chapter v. 1-5, and many other places, in all of which justification is predicated of faith without works, and without obedience to law, none of which can be harmonized with my friend's proposition. Hence the proposition is not true.

53. If Acts ii. 38 puts the equivalents of salvation beyond baptism, then all those Scriptures are contradicted which join them to *repentance*. Acts xviii. 11, "Repent *eis* life." Acts xx. 21, "Repent *eis* God." 2 Cor. vii. 10, "Repent *eis* salvation." 2 Tim. ii. 25, "Repent *eis* the acknowledging of the truth." Put baptism in the place of repentance in the above passages, and my friend would seize on them with avidity. But he has a doctrine which contradicts them all, because it transfers these blessings from repentance to baptism.

54. If Acts ii. 38 puts salvation and its equivalents beyond baptism, then those Scriptures are contradicted which predicate them of confession, which is before baptism. Rom. x. 10, "With the mouth confession is made *eis* salvation." Rom. ix. 10, "If thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead thou shalt be saved." My friend claims both faith and confession for his candidate for baptism, but denies him the promise. 1 John i. 9, "If we confess our sins, he is faithful and just to forgive us our sins." This has been done by millions of the unbaptized, but my friend's proposition denies them the blessing. Hence it contradicts God's Word, and is not true. 1 John iv. 15, "Whosoever shall confess that Jesus is the Son of God God dwelleth in him, and he in God." This is true of every proper subject for baptism, hence is true before baptism; hence my friend's proposition is not true.

55. If Acts ii. 38 puts salvation and its equivalents beyond baptism, then those Scriptures are contradicted which ascribe them to the effectual call of God. In 1 Cor. i. 9 we are said to be "called *eis* the fellowship of his Son." Gal. i. 6, "Called *eis* the grace of Christ." 2 Thess. ii. 14, "Whereunto (*eis* into which salvation) he called you by our Gospel *eis* to the obtaining of the glory of our Lord Jesus Christ." 1 Tim. vi. 12, "Lay hold on eternal life whereunto (*eis*) thou wast called." 1 Peter ii. 9, "Called you out of darkness *eis* into his marvelous light." 1 Peter v. 10, "Who hath called us (*eis*) unto his eternal glory." In Rom. viii. 30 we see this call is before justification, hence it is before baptism, and these Scriptures predicate these blessings of something that comes before baptism, and my friend's proposition contradicts them all. Hence his proposition is not true; and Paul's challenge, "If God be for us, who can be against us?" is an empty boast. For the man who may oppose or postpone my baptism, could be so against us as to render this call of God uneffectual.

56. If Acts ii. 38 puts salvation and its equivalents beyond baptism, then those Scriptures are contradicted which ascribe them to the ordaining purpose of God. Acts xiii. 48, "As many as were ordained *eis* eternal life believed." Here eternal life is predicated of a divine purpose and power, and faith the result, which is fatal to my friend's proposition, which maintains that eternal life comes only to the baptized, without the predisposing of any divine ordaining power. Rom. ix. 23, "The vessels of mercy which he had afore prepared *eis* glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." 1 Tim. i. 9, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Titus i. 2, "In hope of eternal life, which God, that cannot lie, promised before the world began." These Scriptures are utterly irreconcilable with my friend's proposition; hence his proposition is not true.

57. If Acts ii. 38 puts salvation and its equivalents beyond baptism, then those Scriptures are contradicted which ascribe them to election. John xv. 16, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Acts ix. 15, "He is a chosen vessel *eis* 'unto' me." This was before his baptism. Rom. xi. 9, "That the purpose of God according to election might stand, not of works, but of him that calleth." This Scripture, revised to suit

my friend, would read, "That the purpose of man according to baptism might stand, not of him that calleth, but of works." This, like my friend's proposition, would be the reverse of Scripture teaching. Rom. xi. 5, "Even at this present time there is a remnant according to the election of grace," and if of grace, then no more of works, else grace is no more grace. What then? "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." Eph. i. 4, "According as he hath chosen us *eis* in him before the foundation of the world." 2 Thess. ii. 14, "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you *eis* salvation through sanctification of the Spirit and belief of the truth." These Scriptures are as unfavorable to my friend's proposition as his proposition is to the Scriptures.

58. If predestination to salvation is based on good works foreseen in us, and baptism is one of these works, then none are predestinated but those who are baptized for the pardon of past sins. But this would contradict those Scriptures which join predestination to the sovereign choice of God. Eph. i. 5, "Having predestinated us *eis* into the adoption of sons by Jesus Christ *eis* into himself, according to the good pleasure of his will." Verse 11, "In whom we have obtained an inheritance, having been predestinated according to the purpose of him who worketh all things after the counsel of his own will." Rom. viii. 29, "For whom he did foreknow he also did predestinate to be conformed *eis* into the image of his son." These and other like Scriptures are as hostile to my friend's doctrine as united omnipotence and omniscience can make it. Hence his proposition is tremendously untrue.

59. If Acts ii. 38 makes baptism a condition of salvation, then all those Scriptures are contradicted which predicate the blessings of salvation to grace. This divine side of salvation is needful for us to know, or it would not have been revealed. John x. 16, "I lay down my life for the sheep; and other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice." Verse 26, "But ye believed not because ye are not of my sheep, as I said unto you, my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hands. My Father who gave them me is greater than all, and no one is able to pluck them out of my Father's hand. I and my

Father are one." That is, one in grace, one in purpose, and one in power. John vi. 37, "All that the Father giveth me shall come to me, and him that cometh to me I will in nowise cast out." John xvii. 2, "Thou has given him power over all flesh that he should give eternal life to as many as thou hast given him." Verse 6, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word." Eph. xi. 8, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Rom. v. 8-10; 2 Cor. v. 18-20; Gal. i. 4; Eph. xi. 21; 22; Col. i. 12-14; Titus ii. 14; iii. 5-7; Heb. ix. 12, 28; x. 10-18; 1 John iv. 10; Rom. v. 19-21 are some of the many Scriptures which make salvation wholly of grace, and "if of grace, then no more of works," which is equivalent to saying, not at all of baptism. Hence my friend's proposition is untrue.

60. If Acts ii. 38 gives baptism the importance claimed for it, then baptism would have been made the dividing line between the saint and the sinner, and would have constituted the great test of character; whereas the precedent, internal qualifications, repentance, faith, love, etc., are uniformly referred to as tests, and baptism never. See all the preceding Scriptures quoted, and especially the first general epistle of John, which make the internal qualifications the test, and external obedience the marks, and baptism never *particularly* referred to. Hence my friend's proposition, which does this, is unscriptural.

61. If the belief of this proposition is faith, and in doing what is supposed to be commanded in Acts ii. 38 entitles one to the supposed promise, then the belief of any other Scripture is faith, and in doing what is supposed to be required by it entitles one also to the promise. Acts x. 43, "Whosoever believeth in him shall receive remission of sin." Here believing in him is the supposed condition, and doing that which must be done before baptism entitles one to the promise. So also Rom. iv. 24 and Rom. x. 9. Here faith and confession are the supposed conditions, which, having been performed, as they must be before baptism, entitles one to the things promised. Hence the proposition which limits these to baptism is cruelly untrue.

62. Christ said, "By their fruits ye shall know them." The

unmistakable godly lives of thousands of the unbaptized is God's perpetual witness that he still purifies the heart by faith; and the bitter vindictiveness of my opponent, and those holding his doctrine, including the Mormons and the Catholics, is a perpetual, ocular demonstration that the doctrine is not the Gospel of Christ; and in the utter absence of argument, and in the face of all his garbled extracts, I impeach it, and denounce it as debasing, demoralizing and destructive; and I hereby warn and charge my hearers to avoid it as they would the pit from whence it came.

Time expired.

J. A. Harding's Fourth Speech.

Dear Friends:

Another day has passed, and we are again assembled to continue this discussion. I am glad to see the great crowd, and the unabated interest, and I pray God that much good may result from our work, nor do I in the least doubt but that it will.

I am repeatedly asked how we expect to report and publish this debate when we have no stenographers engaged to take it down as we speak it. I reply that Brother Moody and I have had three debates before this one; in two of them our questions on baptism were expressed just as they are now; our last debate was stenographically reported, and we now have that report to guide us in writing up this debate; and, finally, the speeches will be prepared for the printer in the same order in which they are here delivered; that is, Brother Moody will prepare his first speech and deliver it to me, I will then write up my reply and send it to him; and so on to the end, each having his opponent's speech before him when he replies to it, and each seeing all that goes to the printer before it is put in type. We have agreed that in reporting our speeches our maximum shall be nine thousand words to the hour, and that no reply shall contain more words than the affirmative address which it follows. Within this limit the debaters are permitted to add to, take from, or change their speeches as delivered here, the object being to make as strong a book as possible, rather than to reproduce word for word what is spoken here. This is a perfectly fair and impartial arrangement, as each of us will have the opportunity of seeing and replying to whatever his opponent may say, just as we have in speaking here. So, if Brother Moody chooses to leave out the Norton letter, from which he and I read so freely during the first week of the debate, he can do it. Of course he won't put his blunderings in reading that letter into the written report, but I will have other opportunities to show up his sophistries, which I will be sure to use. Hence you need not be surprised in finding what appear to be anachronisms in the published debate, as testimony may appear in the book of later date than the oral discussion.

Brother Moody still charges that I resist the Holy Spirit when I quote the Revised Version at Rom. iii. 28 and James ii. 26. The Bible Union, Anderson, Common Version and others, as well as the Revised Version, omit the article before faith (James ii. 26), yet I resist the Holy Spirit when I so read it! If Brother Moody knows any thing of Greek he knows that in hundreds of cases the article is omitted in the translation where it occurs in the original. Does he resist the Holy Spirit whenever he quotes such a passage? For instance, Brother Moody quotes, "He that doeth righteousness is righteous." (1 John iii. 7.) The article stands before "righteousness" in the Greek. Did he resist the Holy Ghost when he quoted the Common Version, which omits it? Certainly not; neither did I when I did the same thing. It is also the fact that where the article is not in the Greek, in order to bring out the sense, the English idiom often demands that it shall appear. The revisers are among the ripest scholars of the world, and I feel pretty safe when they and the other leading translators agree with me.

The gentleman accuses me of misrepresenting Broadus. I did not. Let him specify wherein, and I will show that I did not.

He wants to know what I quote Baptist authors for. For various purposes, generally to overturn some of his foolishness. That is what I quoted Broadus for. He accuses me of garbling the words of authors; *but he did not say a word about my proposition to him to meet him before any impartial tribunal to show that he had wilfully suppressed a part of what his opponent said, in order to make it appear to his readers that his opponent had falsified.* Well, as he won't meet me before a proper tribunal, I will give you the proof here. When a man falsely charges me with being false I will surely impeach him as a witness, and if I show that he is utterly unreliable, of course his testimony falls to the ground. Consider fairly the following quotations, and if you can then believe that J. B. Moody is honest, I sincerely believe that you are not accountable for your faith.

David Lipscomb, in *The Gospel Advocate*, July 17, 1889, page 454, said:

"On the first night of Harding's meeting in Edgefield three men made confession; two of them had attended the debate; one told him he had heard the debate and could resist no longer."

In the next issue of the same periodical, July 24, page 467, David Lipscomb said:

"We learn four or five Baptists have united with the disciples in Northeast Nashville at Harding's meeting since the debate. We do not claim they were converted by the debate, nor do we know any of them attended the debate."

(Remember "Edgefield" and "Northeast Nashville" are two names for the same place.)

Now here is the way J. B. Moody disposed of these quotations in his paper, *The Baptist*, August 3, 1889, page 8:

"On the first night of Harding's meeting in Edgefield three men made confession; two of them had attended the debate; one told him he had heard the debate and could resist no longer.' (D. L., July 17.)"

"We learn four or five have united with the disciples in Northeast Nashville at Harding's meeting since the debate. We do not claim they were converted by the debate, nor do we know any of them attended the debate.' (D. L., July 24.)"

And then Moody adds:

"Comment is unnecessary, except to say that not only will their different statements not agree together, but no one of them will agree with the facts. Look out for some revelation on this that will startle the people who love veracity."

What do you think of that, my friends? Brother Moody deliberately left out the word "Baptists" from the second quotation, thereby making the quotations contradictory, making it appear that Lipscomb was a liar. He did this while preparing editorial matter for his paper, and with the documents before him; hence his crime was wilful and malicious. Sure enough, a revelation has come to startle the people who love veracity! I solemnly ask my Baptist brethren, do you intend to support a man as a preacher and an editor who will do like that? All of you, I am sure, will not, and any who do will be just as bad as he is. I am sure, if such a case could be made out against me, I would be ruined among my brethren, and my moderator here would publish me to the world as a wilful liar. At the time that Brother Lipscomb published the second extract quoted from him our meeting had been in progress about four weeks, and there had been forty-five additions in all. *And a report to this effect appeared in the same paper from which Moody quoted him as saying that four or five had been added.* How much better it is to be a true man! How hard is the way of the transgressor!

And now I will turn my attention, for a few moments, to the

gentleman's objections, though, in so far as those who have heard all the preceding debate are concerned, I think not one word in reply to them is necessary.

He claims that faith really takes us into Christ, into his name, because we are said to believe "*eis* Christ," "*eis* his name;" then he claims if baptism precedes entrance into Christ these passages are contradicted.

Again, he says, as the Scriptures represent us as repenting "*eis* life," "*eis* salvation," "*eis* God," if baptism precedes entrance into life, into salvation, into God, these passages are contradicted.

Again, he claims that as we confess "*eis* salvation" (Rom. x. 10), if baptism precedes salvation this passage is contradicted. And so he argues concerning predestination, election, the call of God, the purpose of God, and the grace of God; all these are *eis* salvation; they are before, and in order to, salvation; hence he concludes baptism cannot be before, and in order to, salvation. Strange conclusion, indeed! If faith *eis* Christ puts faith before, and in order to, entrance into Christ; if repentance *eis* life puts repentance before, and in order to, entrance into life; if confession *eis* salvation puts confession before, and in order to, entrance into salvation; if all these can be before, and in order to, remission, without any contradiction, why cannot baptism also be before, and in order to, remission without any contradiction? If *eis* indicates *position before*, and means *in order to* when it connects faith, repentance, confession, predestination, election, grace, and so on, with remission, how can it indicate position after, and mean *because of*, *in consequence of*, or any such thing, when it connects baptism with remission? The fact is, the gentleman has a kind of moral and religious hydrophobia. He runs mad at the thought of water.

Those who read this debate can turn back and re-read the authorities presented in my last speech, and in my first reply on the first proposition, and see clearly that every one of his sixty-two objections are overturned by the testimony of the finest scholarship that can be presented from his side of the question. The leading Baptists, Methodists, Presbyterians, Episcopalians and others express themselves in words that clearly set forth what my brethren believe, in words that are radically opposed to what he believes. But, says he, "Pedobaptists can quote ten to one on infant baptism and baptismal regeneration, and say, who is Harding, that he should put himself against all these?" Very true;

pedobaptists can quote many authorities on these points, but they cannot quote from those *on my side of the question*. I quote from those who are in sentiment on the other side of the question, but who are compelled by their candor and learning to use words in translating and interpreting that clearly sustain our position. If all the quotations introduced by my opponent into this debate were culled, and those were cast out that came from men on his side of the question, not one would be left that favors his interpretation of Acts ii. 38, or his position on justification by faith. Let him bring up one—just one—if he can. No wonder he rails at the authorities.

The gentleman intimates (objection 41) if a man were immersed by us without proper faith and repentance, we would refuse to re-immerser him at his request. Here again he is incorrect, as he almost always is when he pretends to tell what we believe and practice.

In his fifty-first objection he intimates that we understand Acts ii. 38 to make "the like blessings of salvation the *reward* of obedience to *one particular* command." Nothing could be more exactly the reverse of the truth, as he knows as well as any of us.

"By their fruits ye shall know them," he quotes. Exactly; and by this time surely you all know him. If he was ever in grace he is a living example of the possibility of falling from it. When people hear the word of the Lord, believe it and obey it, we know they are his children. We know them by their fruits. But when people persistently refuse to obey any of the plain commandments of Jesus, I doubt the sincerity of their love. For the Master says: "If a man love me, he will keep my words." And when a man continually misrepresents, and bears false witness against his neighbor, I *know* where he belongs.

And now I will devote the remainder of my time to presenting an additional argument. The deliverance of the Israelites from Egyptian bondage is a striking illustration of our deliverance from sin. I believe there is not a more perfect type to be found in the Old Testament. Notice the parallelisms:

1. They were in bondage in Egypt; we are in bondage in sin.
2. God sent Moses, their brother, to save them; now he has sent Christ, our brother, to save us.
3. Moses did mighty works before all the people; Christ did mighty works before the people that they might believe.
4. The people followed Moses through three days' journey (from

Ramesis to Succoth, from Succoth to Etham, and from Etham to Pihabiroth) before coming to the Red Sea, where their baptism occurred; so we follow Christ through the three steps of faith, repentance and confession to the waters of baptism.

5. They, following their leader, Moses, went down under the cloud into the sea, and were baptized unto Moses in the cloud and in the sea; so we, following our leader, Christ, go down into the water of baptism, and are baptized into Christ.

6. They came up out of the sea, leaving their enemies (Pharaoh and his hosts) overwhelmed in the depths of the sea—freed from them; so we come up out of the water of baptism, leaving our enemies (our sins) behind us, being freed from them. We are made free from sin when we “have obeyed from the heart that form of doctrine” which was delivered us.

7. Then Moses and the Israelites sang their song of deliverance; so we, after baptism, go on our way rejoicing. (See the case of the eunuch, Acts viii. 39; of the jailer, Acts xvi. 33, 34; of Paul, Acts ix. 19.)

8. In the wilderness they ate of the manna and drank of the smitten rock, as we in the Church eat and drink of the body and blood of Christ.

9. Those of the Israelites who were faithful to the end finally passed over Jordan into Caanan, the promised land; those of us who hold out faithful to the end will finally pass over the Jordan of death into the celestial Caanan, the paradise of God.

10. As they had that strange pillar (of cloud by day and of fire by night) to guide them from the very moment that they started, so we have the Bible to guide us even unto the river of death.

What could be plainer or more beautiful! Read the fourteenth chapter of Exodus and 1 Cor. x. 1–5 for a full account of the matter. You see, although the Israelites had learned to despise their enemies, had accepted Moses as the leader sent from God to deliver them, and had followed him through three encampments, their enemies were not completely blotted out till their baptism; and just so it is of our sins.

Time expired.

J. B. Moody's Fourth Reply.

Ladies and Gentlemen:

The liberty Mr. Harding assumes in changing the oral debate is largely assumed. Of the Pikeville debate he furnished me one speech during the first ten months. I could not get a second out of him. I tried to get him to let the speeches prepared go to the press. But no, he must try again, and when he comes to write, not satisfied with the Nashville debate, he takes the liberty "to add to, take from and change" to suit him again. I had an expert reporter taking him down, and he did not know it; and I may show how nearly (?) he is furnishing for this book the oral debate. In writing debates Mr. Harding is a law unto himself. As a Christian gentleman, he pledged himself to observe the rules of debate found in "Hedge's Logic," and these rules forbid these personal assaults on my character. But what does he care for his obligations? I accidentally omitted a sentence in reading Norton's letter, and explained at the time how it occurred, in a way that would have satisfied any gentleman on earth. How many times has he accused me of wilful and deliberate skipping, and that *four* times, and he holding the paper behind me. Mr. Lipscomb said, "Ratcliff could not intentionally misread, because Hall was reading after him." Mr. Harding knows that I did not skip but one sentence, and he knows that I did not do it intentionally. A defeated debater will assault the character of his opponent, unless, indeed, he be a Christian gentleman. Again, he finds a recent quotation with a word left out, and he says that was wilful and malicious. How does he know? I say now that when I find the papers and investigate the case, if it is as he represents, then I owe Mr. Lipscomb an apology, and he shall have it, most fully and cordially. That is a trick that even Mr. Harding would not attempt. Ah, my friends, this is the dust he is trying to kick up so he can escape from the impeachments piled against him.

His misrepresentation of authors and misstatement of facts can't be hidden by any dust and smoke he can raise. That ninety per cent, for instance, that left the Baptists to join his Society at

Watertown. According to his own figures, that would make 639. This he at last reduced to twenty-one, and only three of these left my Round Lick Church to join his Watertown Society, *and not one as a result of the debate*. One was pledged to his sweetheart to join before the debate came off. Another was an old demented man that I never saw or heard of till I heard that your brother, Baker, his physician, scared him into the belief that he would be lost unless he brought along two or three more and "shake him" into the kingdom of Alexander Campbell; and administer the bread and wine. The other case, I hear, is also of a serious character. Now refer to Mr. Harding's seventh reply, and read his introductory paragraph to Dr. Baker's letter. Mr. Harding is setting forth the number gotten *as a result of the debate*. The result is twenty-one. "Nearly all are additions that have been made since the Moody-Lipscomb debate. Thirty came in within a few months after the debate." See how adroitly those sentences are connected. The impression made is utterly and entirely false. I have the names of those thirty, and nearly all of them were the children of your families, coaxed, if not coerced, in order to make a show of the "fruits of debates." Does the gentleman propose to compare accessions with my Church? Does he propose to compare prosperity since the debate? What a laughing-stock he will make of himself and his informant in that region! You see how the oft-asserted figures have come down, down, down! I have the names of all the apostate members from McCrory's Creek Church. It is a shame to compare them with his statement; and so of all his statements.

I protested in my opening speech that I did not believe baptism was *because of* remission. Also that a man is not saved by *faith only*. Yet in nearly every speech he charges it on me, and then poses himself as sanctified innocence. Think of all his professed gentleness and courtesy in the face of his unvariable and uncontrollable temper. He has not yet written that part of his speech where, with the utmost vociferation and choler, he threatened before a Nashville audience to "knife me;" and when his moderator threatened to leave him, he pretended to mean the "Sword of the Spirit." It is believed that he would relish the deed, and could at the same time call me "brother," and sing, "Blest be the tie that binds." At Pikeville he insinuated against my character until I forced him to divulge, to which I replied not a word; yet it was with great difficulty I could restrain the out-

siders from doing him violence. The gentleman don't know to this day how I plead for him in private when it was agreed to show him the public indignation. I begged the reporter for the secular press to spare him. He came to me for facts, and I gave him Mr. Harding's published abuse of me, but not a word did I utter, except to allay the storm. Mr. Harding and his allies are bent on the destruction of my character, and for the sake of distant readers of the book I will make a few extracts here, and then I will push on the argument.

In the White Mills debate and after, so persistent were they in their efforts to injure me that the Methodists, Presbyterians, Catholics and outsiders kindly furnished me with the following testimonial :

"Whereas, we see a determined effort on the part of Mr. Harding and some of his friends to assail and injure the character of his opponent in the recent debate at White Mills; and, whereas, they seem to threaten the continuance of this course through Mr. Harding's paper and otherwise; and, whereas, we were in attendance, and were eye-witnesses to the course and conduct of both disputants, it affords us much pleasure to do our duty in defending the assailed character of Mr. Moody. We hereby give our testimony to his gentlemanly deportment during the debate. We think he excelled his opponent in argument and deportment."

The Methodist pastor added this extra to his signature: "I think Mr. Moody acted the perfect gentleman." Then follow the other names, designated as above classed.

At the Pikeville debate it was no better, but rather worse than ever. The secular press took the matter in hand and severely criticised Mr. Harding's conduct, and strongly commended mine. The following is from the *Pikeville News* :

"Elder Moody conducted himself on the stage in a cool, deliberate manner, while his opponent showed some signs of heated passion. At some times, we are sorry to say, he indulged in personal allusions and slurs, to which Elder Moody seldom made a reply."

The following extracts are from the *Chattanooga Republican* :

"The addresses of Elder Moody were of a refined, dignified and high-toned order, while his opponent spoke with some evidence of heat.

"At times Mr. Moody was, to a certain extent, harrassed, but at such times, we must say, he conducted himself as a Christian

gentleman. We exceedingly regret our inability to say the same for Mr. Harding, who indulged his temper in low personal flings at his distinguished opponent; but instead of furthering his cause, this state of things served to prejudice the disinterested people against him.

"His greatest drawback is his ungovernable temper. The conduct of Elder Moody throughout the great heat of discussion was exceedingly gentlemanly and dignified, and when he leaves our valley he will carry with him golden encomiums from the great mass of the people.

"The debate closed Wednesday evening, and we but voice the sentiment of the people when we say that Elder Harding was very badly used up in the discussion.

"One incident occurred Tuesday evening after debate had closed for the day which completed the unpopularity of Mr. Harding in this community. A dispute arose concerning the articles of agreement, during which Mr. Harding endeavored to prove Mr. Moody guilty of wilfully lying, but, as is usually the case in such bouts, Mr. Moody was known to have told only the truth. Hence the Methodists and other disinterested parties voiced their feelings by hissing and jeering at Mr. Harding until he finally left the grounds in great anger. Mr. Moody's conduct at this juncture was magnanimous in the extreme, and is highly appreciated by all disinterested people."

On the "mum question" I will state that in the White Mills debate Mr. Harding said that John never refused to baptize any one but Christ, and that was because he had no sins to wash away. He "thundered on it." When I gave him Luke iii. 7-9 his feathers fell. I "thundered" on it, and rubbed it in, there and at Pikeville and Nashville, but he is mum to this day. Mr. Harding, will you repeat it, or take it back? That is a matter belonging to the debate, and not a personality.

Another matter: When I translate repent *eis* unto life, believe *eis* into Christ, confess *eis* unto salvation, etc., I only mean to fight the gentleman with his own fire. He dare not translate *eis* uniformly in these places, or uniformly after "baptize." He must change it to suit his plea, or he is undone. *With reference to* is the more general meaning of *eis*, and that is the idea in all these places. Predestined with reference to adoption, elected with reference to salvation, believe with reference to salvation, confess with reference to salvation, baptize with reference to Christ, to

remission, to repentance, name, death of Christ, one body, Moses, etc. This may be prospective or retrospective. With reference to remission Christ shed his blood, looking back to the sins of past ages, as well as forward. See especially Isa. liii. 4-12; Rom. iii. 23-26; Heb. ix. 12-15. Baptize *eis* repentance, *eis* John baptism, *eis* death, *eis* death of Christ, *eis* one body, are surely instances of retrospection. Dr. Broadus gives Matt. xii. 41 and other of the somewhat frequent cases of the same use. Mr. Harding's assertions constitute his shame. A man need not go to college a single day to know better than Mr. Harding's assertions.

But, in regard to Dr. Norton, our English correspondent, I have been waiting to hear from him, and, having received a letter too long for insertion here, I give the following extract, directly to the point:

"I am strongly opposed to what I understand to have been the distinctive views of Alexander Campbell, both as to his prerequisites to baptism and what takes place in baptism. I have his New Testament as reprinted in London in 1838 from the fourth American edition. In an appendix he defines some 'apostolic words.' He there says of faith: 'The simple definition of this *term* is *the assurance or conviction* that testimony is true; when any one regards the promise of another person as *true* and *certain* he believes on him or in him.' This definition makes faith to be nothing more than the belief of a creed. . . . This belief of fact to be fact, and truth to be truth, is nothing more than a *natural act* of *right reason*. It is an act of the head only, not of the heart. It is the mere act of a sane mind. This definition denies that to be saved a person must be created or be gotten anew by the mighty power of God; that the heart must trust in God, and love God; that the life must be one of holiness and obedience; that saving repentance and saving faith are God's own gifts. (Acts v. 31; xi. 18; Eph. ii. 8.) It makes salvation to be a mere matter of logic, instead of the *new creation of the soul by God*. Alexander Campbell says in the appendix named that 'to give repentance is to *afford scope* for it, to make a proclamation offering *inducements* to it.' I affirm that this definition of saving faith is a deadly error; that it substitutes the natural saneness of the mind or reason for an entirely new nature created by God, and that those who require no more than the natural saneness as prerequisite to baptism and salvation deceive men to their ruin, by assuring them that they are the children of God when they are children of the wicked one, and are

heirs of heaven when they are still heirs of hell. The baptism of which I speak is the act of one who has already been created by God's regenerating power. It is a baptism totally unlike that of Alexander Campbell, which is administered on the mere 'conviction that *God's testimony is true.*' *I therefore am intensely opposed to Campbellism as to what is prerequisite to baptism.*

"Second, as to what takes place in baptism I am equally opposed to Alexander Campbell. He says of Titus iii. 5, in the appendix named above: 'Regeneration, *palingenesia*, occurs in Titus iii. 5, the washing or bath of regeneration connected with the renewing of the mind by the Holy Spirit.' He is not justified in saying that *palingenesia* means here regeneration. To generate is to beget; and it is said that when God begets men anew it is by means of 'his Word' (1 Peter i. 23), not by means of water. *Genesio* denotes in Matt. xiv. 6 Herod's birthday. *Palingenesia* is connected in Titus iii. 5 with the bath, not with the Word of God. So that there are decisive reasons which show that its meaning is new birth, not new begetting. By birth new life is not begun, but made manifest; therefore what Paul says in Titus iii. 5 is, that God has saved us by means of the bath of *new birth* and the renewing of the Holy Spirit; that is, by *making manifest* through baptism the new life which the Holy Spirit had *before created by means of God's Word*, and not, as Mr. Campbell says, by making baptism the bath of regeneration; that is, the means of *begetting new life* connected with the renewing of the mind by the Holy Spirit *at the time of baptism*. To this teaching, that new life is begotten by means of baptism, I am in the strongest possible degree opposed. It is in my view as utterly false as the Roman or Episcopalian doctrine of baptismal regeneration. . . . If the Campbellites teach the necessity of obedience to God's will, that is no peculiarity of Campbellism; it is a part of the common faith of God's elect; and what I have said in my letter to Mr. Spurgeon is nothing else than that God has made obedience in baptism a thing of intense importance by connecting it with the promise of salvation."

Time expired.

J. A. Harding's Fifth Speech.

Ladies and Gentlemen:

Ahab, king of Israel, fought in battle with Ben-hadad, king of Syria; the Lord delivered the Syrians into the hands of the Israelites, and they slaughtered them with a great slaughter; an hundred thousand Syrians fell in one day, and Ben-hadad was taken. Then Ahab, instead of killing his enemy as the good of the Lord's cause demanded, and his duty required, made a covenant with him, and sent him away. Whereupon the prophet of the Lord came into the presence of Ahab the king and said: "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." (1 Kings xx. 42.) What a startling illustration of the fact that God sometimes requires his servants to destroy utterly their enemies, and of his terrible vengeance when they fail to do it!

You remember also the case of Saul the king, whom God indignantly rejected, and forever after refused to hear, because he failed to destroy utterly Agag the king of Amalek with his people, herds, and flocks. You remember how Samuel the prophet "hewed Agag in pieces," and how Saul and his sons came to an untimely end. (1 Samuel xv. 10-33.)

Now, my friends, God's servants are engaged in a warfare just as fierce and terrible, the results of which are even more momentous, but the weapons of our warfare are not carnal. We now use a much sharper knife than Samuel used in killing Agag—namely, "the sword of the Spirit, which is the word of God." Sometimes we are required to use it to the utter destruction of those whom we meet in battle; the interests of the Lord's cause and the salvation of the people demand it. And, if I understand it, this is one of those occasions. I believe it to be my duty to destroy utterly my fallen brother, lest he should continue to mislead the people to their everlasting destruction—to destroy him as a teacher and leader with that spiritual weapon, eternal truth. As to his bodily welfare, I would do him no harm, but rather good all the days of his earthly life.

Now we will notice his last speech. He wants to know how I can tell that he *wilfully* and *maliciously* left out the word "Baptist" from that quotation from Brother Lipscomb. I reply, anybody that has common sense can tell it by simply reading the quotations from Lipscomb with Moody's comments upon them. Let those who read turn back to my last speech and see. Without leaving out that word Moody would have had no reason for republishing Lipscomb's statements, there would have been no contradiction in them; but with that word omitted the statements were contradictory, Lipscomb appeared to be a liar, and there was ground for Moody's comments. Notice: in order to get those statements into his paper Moody had first to read them in the *Gospel Advocate*, then to form the purpose of reprinting them, then to carefully copy them, giving the dates of the papers, write his comments and send them to his printers. That he could have done all this, overlooking the word "Baptist" every time, is absolutely incredible; no man of sound mind can believe it. If, instead of copying, he clipped those statements, he would have had to carefully erase the word "Baptist;" for with that word there, there would have been no ground for his comments. Then, when his attention has been called to the matter time and again, both through the papers and in private conversation, he comes up two months and more after the commission of his crime saying, "When I find the papers and investigate the case, if it is as he represents, then I owe Mr. Lipscomb an apology." Pshaw! That is not what you owe.

In his sixth speech (page 124 of this book) he says, "At the time of that debate [the Brents-Moody debate] there was no Baptist Church at Alexandria. Now they have an organization and one of the finest houses in that country."

At the time the gentleman made that statement the Baptists had no church-house at Alexandria. There was one there in an unfinished state (the work having been suspended for lack of means), having neither doors, windows, floor, nor ceiling. There had been a roof on it, but, several weeks before, half of that had been blown off, and was still off. [See page 160.] Brother Moody preaches once each month, I believe, in that region, at Watertown, and he must have known that his statement was incorrect when he made it. In any event, he ought not to have made it unless he knew it was true.

Of the Baptists who came to us at Watertown since the Moody-

Lipscomb debate, he says one was pledged beforehand to his sweetheart to come, another was a demented old man, and a third was a "serious" case. Concerning the first of these cases the gentleman referred to gives a very different account from my opponent: he says he was shaken in his Baptist faith by the Alsup-Eastes debate, and then confirmed in the true faith by the Moody-Lipscomb debate; hence, he came to us. Concerning the second gentleman, instead of being a demented old man, he was a man of good sense and of excellent character, in every sense a worthy man; and he was constrained by the power of the truth to take the step he did. I don't know what Brother Moody means by calling the third case "serious."

Referring to this Watertown community, my opponent then inquires, "Does the gentleman propose to compare accessions with my Church? Does he propose to compare prosperity since the debate?" Yes, indeed, I do. I challenge him to a comparison. Out of a membership of ninety-two in our Church there about fifty came in since the debate. How many have united with your congregation in that time? When you give the numbers be sure to be ready with the names. Our congregation has increased over one hundred per cent. If I have been rightly informed yours has not increased over five per cent. So our rate of increase has been more than twenty times greater than yours. Yes, we are ready to compare with anybody. There is not a religious body on earth whose per cent of increase will compare with ours. One of our brethren counted the additions reported in two of our periodicals. (We have about forty-four.) These two reported 7,874 in one month; 46,835 in one year (1888). Thirty-two of those reported were preachers, and six hundred and twenty-seven of them were from the Baptists. Of the Baptists, six were preachers. This summing up of the reports of the two papers was published in the *Christian Visitor*, January, 1889. It represents, no doubt, far less than half of our increase. I doubt not twelve or fifteen hundred Baptists came to us last year.

The gentleman says he has the names of "all the apostate members of the McCrory Creek Church." And he says it is a shame to compare them with my statement. I don't know what he means by that, unless he merely means to insinuate something which he knows he cannot prove. I know some of those members, and, as true, noble, honorable men, there are none that stand higher.

As to that ninety per cent, I refer those who may read this debate to my ninth reply on the first proposition.

The gentleman insists that he does not believe baptism is *because* of remission. He says I misrepresent him when I intimate that he so thinks. Well, I will give you his words, and you can judge how much I misrepresent him. He says, "The 'nature' of the ordinance is to *declare* what repentance and faith had *procured*; hence, repent (and believe) in order to *obtain*, and then be baptized in order to *declare*." (See this book, page 144.) If baptism is in order to declare that one has been forgiven, then a man is baptized because he has been forgiven. At least so it seems to me. There is no telling how it seems to my sapient friend.

He says he does not believe a man is justified by faith only. Answer me one question: Do you not believe that the *sinner* is justified by faith only, and that the erring Christian is justified by works, and not by faith only? When I have intimated that you believe a man is justified by faith only, I have had in mind primary justification. Do you not believe that?

The gentleman says I threatened to "knife" him, and that my moderator then threatened to leave me; whereupon I pretended to mean "with the Sword of the Spirit." What will you think, my friends, when I tell you my moderator never did threaten to leave me—that the statement is utterly untrue? David Lipscomb, my moderator, thinks Mr. Moody richly deserved all that he received; that I did not make a charge against him that was not true, and that was not maintained. He does not believe that Moody has talked fifteen minutes at any time during the debate without violating the rules. But he would have preferred (for the sake of others) that I should have been more gentle with him at times. He says that Moody's statement about his threatening to leave me is utterly false.

As to our agreement to abide by the usual rules for regulating debates, I have this to say: We did make such an agreement. Brother Moody violated it time and again in his first speech, and has continued to do so right along till now. His moderator has at no time called him to order; my moderator does not intend to do it; hence it is left to me to keep him straight, or to show him up, and I expect to do my duty in those respects.

So it seems Brother Moody's friends went around after the White Mills debate getting up certificates to his character and deportment. My friends did not feel the necessity for such action. As

I have shown you (see page 137 of this book), about one hundred additions were secured by our people in that field shortly after the debate, and our cause has prospered there as never before. That is the kind of endorsement I like. Then two of our congregations, whose officers attended the debate, invited us to repeat the discussion in their chapels; I accepted the invitation, the Baptists did not. That is also a kind of endorsement I like.

There is another thing in which Brother Moody can beat me badly. He is far better at getting bragging reports published after the debates are over. As one of our brethren very truly, if not very classically, remarked, "These Baptists boast mightily about their great victories, *but somehow they can't show the scalps.*" The reports of the Pikeville debate, from which he quotes, were evidently written by a bitter partisan. Anybody can see that by reading them. He went to Brother Moody for facts (?); he did not come to me. Moody gave him the "facts." Now turn back and read the reports. Facts! Just such facts as he gave about the Alexandria meeting-house, and about Brother Lipscomb threatening to leave me. When J. B. Moody states a thing as so, I have no more idea whether or not it is true than I had before. He is utterly and unscrupulously unreliable. I dare him to give me the name and address of that reporter.

He says he plead for me at Pikeville to keep the people from showing me the public indignation. Well, now, I had no idea the Baptists there were so wrought up. My brethren were merry-hearted; happy in their innocence, and in the prosperity of their cause. And there, too, we did fine reaping after the debate. By their fruits ye shall know them, and not by false newspaper reports written by bitter and unscrupulous partisans. The fact is, I have an idea J. B. Moody wrote those reports himself. They sound like him.

The gentleman asks me a question: Will I still affirm that John the Baptist never refused to baptize any one except Jesus? Yes, certainly I will. There is not the slightest evidence in Luke iii. 7-9, nor anywhere else, that he ever refused to baptize any other person. Matt. iii. 7-12 is the parallel passage, and in it it is clearly shown that John did baptize those people. The gentleman can "thunder" on. Jesus' wonderful innocency made John think he was fitted to administer the rite rather than to receive it. John was baptizing people confessing their sins, and for the remission of their sins. Jesus had no sins to confess nor to be remitted,

while he realized that he was not so innocent; hence he thought it would be more appropriate for him to be the subject, Jesus the administrator. Evidently John was not a Baptist in the modern sense of that word.

Let me call your attention now, my friends, to one of the most palpable sophisms ever perpetrated. Brother Moody is trying to show that *eis* is retrospective, and he says: "With reference to remission, Christ shed his blood, looking back to the sins of past ages as well as forward." Yes, but *the remission was not in the past ages*. Christ shed his blood that the sins of the past as well as those of the future might be remitted. The *eis* looked forward to the remission. His arguments, my friends, are like his statements of facts, utterly unreliable.

Concerning the gentleman's long quotation from Dr. Norton, I would simply say not a thing in it militates against the quotations I have made from him. He does not take back one word of that article which I have used so effectively in this debate. It is evident from it, however, that he does not understand Mr. Campbell. For instance, Campbell never thought (as Norton supposes he did) that by means of baptism new life is begotten in the soul; on the contrary, he always claimed, as all of us do, that the begetting must take place before the baptism could be performed. Like Norton, he thought that after the begetting had taken place the baptism was the bringing forth, the manifestation of the new life; and, like Norton, he thought both the begetting and the bringing forth were parts of "the way by means of which God saves." The fact is the two gentlemen are much nearer together on this point than Dr. Norton imagines. Though doubtless they would differ widely on the work of the Holy Spirit in conversion.

I shall now devote the time that I have left to the presentation of an affirmative argument. The tabernacle and the temple were types of things that were to come. They both consisted of two rooms and of an outer court. True, there were other rooms about the temple, but the temple proper consisted of two rooms. The tabernacle was the temporary place of worship, used till the temple was built. In front of the building, on the outside, was the great brazen altar—the altar of burnt offering. Between the altar and the door was the laver containing water. Through the door the priests entered into the first room, typical of the Church. There was the golden candlestick which gave light, typical of the Holy Spirit, which is in the Church, and which, through the Church,

gives light to the world; and the table of shew-bread, typical of the Lord's Supper (the bread was changed every week); and the altar of incense, typical of prayer. Out of this front room, once each year, the high priest went into the inner room, typical of heaven. There was the mercy-seat, with the wonderful light, indicating the presence of God, shining above it; and over all stood the golden cherubim. The mercy-seat was above the ark of the covenant.

You see, beloved, in approaching the tabernacle (or temple) you came first to the brazen altar (the cross was the altar on which Christ was offered); then to the laver (typical of baptism); and thus you entered the first room, the Church, where were the types of the Holy Spirit, of prayer, and of the Lord's Supper.

You see the Baptists have got this all wrong. They put prayer and the Holy Spirit on the outside of the Church and baptism on the inside. "He that believeth and is baptized shall be saved," says Jesus; but they put the salvation before the baptism. Peter told the people to repent and be baptized "for the remission of sins," but they put the remission after the repentance and before the baptism. They would have Pharaoh's hosts dead before Israel crossed the Red Sea, and a man in the kingdom of God before he is born of water.

Time expired.

J. B. Moody's Fifth Reply.

Ladies and Gentlemen:

Lest the evil spirit tear my malevolent opponent, and cause him to foam with greater rage, I leave him in his bitterness and blood-thirstiness, and I hope to relieve him with my negative argument. Poor fellow! I expect it will happen unto him according to the true proverb. (2 Peter ii. 22.)

I have been engaged about four weeks to dedicate the Alexandrian house at my earliest convenience. They said it would be finished in about two weeks. "It is the finest house in all that country." The gentleman is cutting down his speeches to about half length, so I can't reply to all his trifles and get in my argument too. He is evidently exhausted. But I must do up his doctrine. Himself is already done up.

John iii. 5: I recognize a difficulty mainly in wresting the passage from the misconstruction of anti-Christ. Let us first approach from the standpoint of Nicodemus, a teacher of the Old Scriptures. As such he ought to have understood the doctrine Christ was enunciating, for he received a rebuke for his ignorance, not as an observer of the times, or of the doings of Christ, but for his ignorance as a teacher of Israel.

"Art thou a teacher of Israel, and knowest not these things?" This rebuke is recorded in the tenth verse. Hence the things he ought to have known as a teacher of Israel included all that go before it. He ought to have understood the third verse, and when the fifth, sixth, seventh and eighth verses are offered in further explanation, and Nicodemus marvels and confesses his ignorance—"How can these things be?"—he is reproved by the gentle Christ for his ignorance as a Jewish teacher. Then Christ presented no doctrine that is not contained in the Old Scriptures. Nicodemus understood that a proselyte must be "born again," *deuteron*, or second time, by outward ordinances, to enter the kingdom of Israel; but the *anotheen*, from above, was the "heavenly thing" he was culpably ignorant of. The outward circumcision by hand of the flesh he had allowed to eclipse this inner circumcision of

the heart in the spirit without hands, whose praise is of God. Outward ablutions, or cleansings, he had allowed to eclipse that moral, inner cleansing, by a spiritual element, symbolized by water. He was culpably ignorant because the new covenant, which he ought to have taught, contained the doctrine of the new birth. Not birth in action, for in action there can be no resemblance. The new birth is a change of state, an entrance upon a new life. This new birth, like the first, begins in innocence; hence old sins must be purged, or put away; and, unlike the first, it begins in a holy disposition, with a new heart and a right spirit, else why be born again? The new covenant taught this, and it mentioned the same elements of cleansing, water and Spirit. Ez. xxxvi. 25: "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Here is the beginning of a new life, hence may be called a new birth, or birth from above, "heavenly things," since all this is of grace, God graciously creating anew, working in to will and to do. Hence in the new creation, or new birth, man is passive. Except one *be* born; and the change of state and subsequent life is indicated by the purifying elements, water *kai* Spirit. If Nicodemus had converted, or rather perverted the water of the covenant into literal water like my friend has done John iii. 5, then, like my friend, he was culpably ignorant of figurative language. Let us notice a few Scriptures containing the word water, but water only in word, also a few verbs of action pertaining to water, but which all know have a moral and spiritual signification—"the water that is in the Word."

By comparing the first eleven verses of the fifty-first Psalm you see that David's prayer was based on the new covenant, as recorded in Ez. xxxvi. 25-27, where God also says in the thirty-seventh verse, "I will be inquired of to do this for them." So David was praying that God might do to him according to the new covenant. Here was *wash* and *cleanse* from iniquity and sin. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." The new covenant says I'll put my law in their inward parts, and write it in their hearts; hence David prays, "Behold

thou desirest truth in the inward parts, and in the hidden part thou wilt make me to know wisdom." The new covenant speaks of cleansing from sin, and of being washed from sin; hence David prays, "Purge me with hysop and I shall be clean, wash me and I shall be whiter than snow." The new covenant says, "A new heart also will I give you, and a new spirit will I put within you;" hence David prays, "Create within me a new heart, O God, and renew a right spirit within me." The new covenant says, "I will put my Spirit within you, and cause you to walk in my statutes;" hence David prays, "Take not thy Holy Spirit from me," and "uphold me with thy free Spirit; then will I teach transgressors thy ways," etc. It is evident from the above that David knew that this washing and cleansing suggested by water, the symbol, referred to correspondences in the innerman. So Nicodemus ought to have understood that our Lord was talking about a cleansing element in the Old Scriptures symbolized by water, and that could really fit a man for entrance into the kingdom of God. In Ps. lxxix. 1-3 we find water, but it is only a symbol. So in Isa. i. 15-18, there is washing and cleansing, but not with literal water. Isa. iv. 4 says, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem." He was clearly talking about a moral cleansing, which could not be effected by literal water, but of which water and washing were only symbolical. Isa. xii. 3 speaks of drawing water out of the wells of salvation. Those wells were full of water, but not a drop of my friend's kind; for he, like Nicodemus and the Samaritan woman, is too literal to discern spiritual things. Isa. xlv. 3: "For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed and my blessing upon thy offspring." Here are two sentences, one explicative of the other, and the same order observed as in John iii. 5. First the symbol, "water," then the "Spirit;" first the symbol, "floods," then the "blessing." In this we have both letter and Spirit, and to stop with the letter, and with that which is only literal, is to stop short of life. "The letter killeth, but the Spirit giveth life." In Isa. lv. 1 the thirsty are invited to the waters, to wine, to milk and to honey. This is figurative language, and not a drop of the literal was intended in the passage. In Isa. xxxiii. 8 we have also two clauses, one explanatory: "I will cleanse them from all their iniquities whereby they have sinned against me, and (even) I will pardon all their iniquities whereby they have sinned against me."

Here is the same style observed in John iii. 5, one explicative of the other, connected by the conjunction and, which is often used in this sense, as my friend well knows. Ex. x. 9: "Then washed I thee with water, yea I thoroughly washed away thy blood from thee." This was not literal water, but water symbolized the element of moral cleansing with which the Old Scriptures abound; and, turning to the New Scriptures, the same style is continued. We see the spiritual teacher at the well of Samaria, talking about the true water, the living water, and the poor Samaritan literalist could not discern a meaning outside of the water in the well, which she came to draw; but Christ directed her from the figure to the true. "Whosoever drinketh of this water shall thirst again; but whoso drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into life everlasting." Hear Christ again in John vii. 37-39: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture has said [the Old Scripture], out of him shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive." Here is the same order observed again. First, water, the symbol, then Spirit, the thing symbolized. We are said to be sprinkled with this water, to be washed in this water, to drink this water, and to be born of this water, all of which is significant language to those who are spiritual and can discern spiritual things.

In 1 Cor. vi. 11, we still have the Old Scripture language: "And such were some of you; but ye are washed, etc., in the Spirit of our God." (Oxford revision.) In the same line is Eph. iv. 25-27, Christ "sanctified and cleansed his Church with the washing of water in the word, that he might present her to himself a glorious Church, not having spot or wrinkle, or any such thing, but that she should be holy and without blemish." If he had washed her with water in a pool or pond, she would have been as corrupt as before; but having washed her with the water that is in the Word, which we have been trying to emphasize, the water of the new covenant, that *true*, of which water is a figure; that Spirit, of which water is a symbol; having washed her in this true, this living water (see above, 1 Cor. vi. 11), she shall be to all eternity without spot or wrinkle, or any such thing. Washed in the fountain that is for sin and uncleanness. The same doctrine is taught in Titus iii. 3-7. Here is a washing of regeneration, even renewing of the Holy Ghost; and whatever it is, it certainly is not works

of righteousness which we have done, and according to the testimony of Jesus baptism is a work of righteousness which we do; hence this washing of regeneration cannot refer to baptism, Catholics, Literalists, Legalists and Sacramentarians to the contrary notwithstanding. This distinctly states that he saved us according to his mercy, and justified us by his grace. Both of which expressions are additional sledge-hammer blows from the Almighty at baptismal regeneration. Notice, too, this is the same order found in the new covenant: first the washing or cleansing, and then the Spirit. This is the same order observed in John iii. 5. First the symbol, then the thing symbolized. Will my friend claim this verse for baptism, and then deny baptismal regeneration? Let him explain how he can do this; and let him explain Mr. Campbell's language also, that immersion and regeneration are synonymous terms, and then let him answer the charge of baptismal regeneration.

Now let us search the Scripture recorded in John iii. 5—that is, let us analyze and dissect it, and sift it, and see if these things be so. The conjunction *kai*, I think, furnishes the key to the true interpretation. This is a copulative conjunction joining one thing to another, either for the purpose of increase or for the purpose of explanation. The former is its most common use, but the latter is also of frequent use. "God *kai* (even) the Father" is of frequent occurrence. Here Father is joined, not for the purpose of increase or addition, but for the purpose of explanation. The same of "Jesus *kai* (even) our Savior." Such references are too numerous to be quoted here. Turning to the "Englishman's Greek Concordance," we see a partial list where it is used in the sense of explanation, and translated "even," and the list closes with "etc., etc." We will mention one striking case not given in that list. According to John xii. 15, Jesus rode, sitting on an ass's colt, and according to Matt. ii. 5, he rode on an ass, *kai* a colt, the fold of an ass. Does *kai* mean and, or even here? Did he ride both the mother and the son? Did he ride the colt as well as the mother? Or is not *kai* rather explicative—not ass, even an ass; not colt, even a colt; but ass, even a colt, using two terms, the one to explain the other. So we conceive of water and Spirit. If Christ meant baptism, and *kai* is copulative in the first sense, then a man must be born twice more, of water and Spirit. Some say a man must be born twice more. But reverse the order, born of Spirit and then of water; not both at the same time, but at differ-

ent times; and not only so, but they think one may be born of the Spirit and never of water. They think such an one is in the invisible kingdom if there be such a thing, and will at last be saved, but without baptism. I believe the doctrine, but this is not the text to prove it. If *kai* is thus copulative, then one must be born the second time to *see*, and the third time to *enter*. Some think this third birth puts one in "baptized into the kingdom." Others think the two more births only prepare them to enter by vote of the Church. If this is correct, then Christ left him ignorant of the last step. Again, if *kai* is thus copulative, and one is baptized into the kingdom, then the *act* of baptism takes him in without birth of the Spirit. It is also claimed that a man may receive one of these births and not the other; hence the one baptized *into* the kingdom must subsequently be born of the Spirit in order to see the kingdom; and if they are never born of the Spirit, then they may live and die in the kingdom without ever seeing or knowing it.

Another misinterpretation is, that one is born of the Spirit *when* he is born of water. Then *kai* is not copulative in the first sense, for one can't be born twice at the same time. Let those who believe it bring forth the proof. Even if this were true, then one must be baptized and born of the Spirit in order to see; for except one be born again he cannot see; so that if the birth is in baptism one must be baptized in order to see, but the baptism takes him in; so when he goes to see he is caught, *nolens volens*. I would as soon trap a babe as an adult, for Christ said nothing of one more than the other. He said *tis* and *pas* every time except when he applied the doctrine to Nicodemus, and certainly it was as applicable to him as to a babe. It was this view, perhaps, that led to the coercive baptism of both adults and babes. The bare statement of such an absurdity is sufficient exposure. They are all strained efforts to bend the Scriptures to suit a preconceived theory.

Time expired.

J. A. Harding's Sixth Speech.

Dear Friends :

More than three months ago, in preparing his sixth speech, first proposition, for the printer, J. B. Moody said, referring to the Alexandria debate, "At the time of that debate there was no Baptist Church at Alexandria. Now they have an organization, and one of the finest houses in that country." (See this book, page 124.) I immediately wrote up there, and learned that the house was in an unfinished state, having neither floor, ceiling nor doors, and only half of the roof, and that work upon it had been suspended for lack of means. (See page 160.) Now, after more than three months, the gentleman says in his last speech that he has been engaged about four weeks to dedicate the house, and that "they said it would be finished in about two weeks." Of course it is a matter of no moment, in so far as this debate is concerned, when that house is finished. I am simply showing you how reliable (?) the gentleman is. He said they had the finest house in that country when they had no house at all, but merely the skeleton of one. I believe if I had made such a statement as that my brethren would withdraw fellowship from me for it, unless I repented and humbly confessed my sin.

Take another illustration. On page 169 our fallen brother says: "I don't like to criticise a man's experience. Every Christian can detect a counterfeit. This one is diluted with water till nothing remains save a little tasteless coloring matter." I then asked him why Baptists receive so many people on counterfeit experiences? (He had just been dwelling on the fact that they do receive many such people.) I said, "I would consider him either crazed, or a natural fool, who would take counterfeit money as readily as the genuine, if he were perfectly competent to detect the difference."

Of course the gentleman saw he was caught, and this is how he got out of it. He says in his tenth speech: "I did not say that Christian experience could not be so closely imitated that it could not be detected, but that one like his, which I was considering, with the terms all out of order, and out of meaning, was a counterfeit that any true Christian could detect."

Astonishing man! I can never get used to his misrepresenting and misstating things. He has less regard for the truth, and takes less pains to conceal his misrepresentations, than any other man I have ever come in contact with. It seems that his conscience is so seared on this subject that it does not seem to him to be very bad or disgraceful to do such things. "Every Christian can detect a counterfeit" he metamorphoses into "one like his, which I was considering, with the terms all out of order, and out of meaning, was a counterfeit that any true Christian could detect."

The gentleman has repeatedly referred to my "ungovernable temper;" he talks about my "rage," "bitterness" and "blood-thirstiness." And yet continually during this debate it has been necessary for the moderators to caution my brethren, and those who are in sympathy with us, about laughing. How does it happen that they keep in such a good humor? However, I would rather be the most high-tempered man that ever lived than to be capable of doing as my erring brother has done again and again during this debate. It is no sin to be high-tempered, but it is an awful crime to bear false witness.

As to my cutting down my speeches I would simply say, we have a contract with the printer for a book of four hundred pages. At the rate we have been going, the first two propositions would make about five hundred pages. We must either shorten our speeches or increase the price (which has already been advertised). As we can condense without leaving out any material fact or argument; and, as I have received a good many subscribers who have paid their money, we will shorten the speeches.

The gentleman, without making the slightest attempt to reply to my argument, has given us a rambling, misty dissertation on the new birth. As it suits me very well to make my next argument on this subject, I will first consider what he has said, and will then briefly present what seems to me to be the truth in the case.

He claims that this doctrine of the new birth is taught in the Old Testament, and that Nicodemus was culpably ignorant of it; that the water is not literal water, and, if Nicodemus had so understood it, he like myself would have been culpably ignorant of figurative language. Well, let us see about that. I have here in my hand a letter written May 1, 1884, by J. L. Bryant to Dr. J. R. Graves, with Dr. Graves' reply. Bryant asks, "Does the word water in John iii. 5 mean water?" Graves replies, "Yes." Bryant

asks, "If so, to what does it refer?" Graves replies, "Baptism." Then the aged doctor adds: "The force of '*and*' always is '*added to*.' Visible Churches constitute the kingdom of God, of Christ, of heaven. A man must be born of the Spirit to '*see*,' comprehend, understand the kingdom of Christ; and he must be born of the water—baptized—added to the birth of the Spirit to enter the kingdom, to become a member of the visible Church, and so a citizen of the kingdom, as a foreigner must take the oath of allegiance added to the declaration of his intention before he can become a citizen of any State, and so become a citizen of this republic. I shall soon write a tract upon this subject. Truly yours, J. R. Graves."

So it seems Dr. Graves is also culpably ignorant on this point. I have already given you a quotation from his paper, *The Tennessee Baptist*, in which he says "born of water" means baptism and nothing else, and then adds, "No Baptist that we ever heard or read of ever believed otherwise until Alexander Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages."

So, according to Dr. Graves, "all scholars of all denominations in all ages," until recently, held that "born of water" means baptism, and they, too, were "culpably ignorant," like Dr. Graves and myself. Then Dr. Hovey explains "born of water" as meaning baptism (see pp. 96, 97, 422 of his Commentary on John), and hence he also is "culpably ignorant." Then the greatest of the German commentators, Dr. Meyer, says "*of water and of Spirit, water* inasmuch as the man is baptized therewith for the forgiveness of sins, and *Spirit* inasmuch as the Holy Ghost is given to the person baptized in order to his spiritual renewal and sanctification." (See Meyer on John iii. 5.) He then says baptism is the "washing of regeneration" (Titus iii. 5), and that *Christian* baptism is the baptism referred to. So the great Meyer also belongs to our ignorant crowd.

In his "History of Infant Baptism," vol. i, page 443, Dr. Wall says, "All the ancient Christians, without the exception of one man, do understand that rule of our Savior (John iii. 5) of baptism." A little further down on the same page he adds: "Neither did I ever see it otherwise applied in any ancient writer. I believe Calvin was the first that ever denied this place to mean baptism. He gives another interpretation, which he confesses to be new." No man in his generation was better qualified to speak on this point

than Dr. Wall, and though he wrote about one hundred and eighty years ago, his statement concerning it has remained unimpeached to this day. So Dr. Wall and all the "ancient Christians" must be added to this great multitude of the "culpably ignorant." So on this point I have with me Graves, Hovey, Meyer, Wall, and all the ancient Christians. Then Wesley, Bloomfield, Whitby, Barnes, Dwight, and Whitfield hold to the same view. The Methodist Discipline, the Presbyterian Confession of Faith (Old School and Cumberland), and the Episcopal Catechism, hold to the same view. *Is it not barely possible that Brother Moody is the man who is culpably ignorant, and that Dr. Graves and the balance of us are correct?* So it seems to me. The fact is, my friends, had it not been that this interpretation puts baptism before entrance into the kingdom of God, and hence before forgiveness, no man would ever have thought of giving any other interpretation to the phrase "born of water." All would have understood the truth that "born of water" means baptism. But Paul has said, "God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. i. 13, 14.) Ah, there is the rub! Christ has said that a man cannot enter the kingdom except he be born of water and the Spirit, and as forgiveness is in the kingdom, it follows, if "born of water" means baptism, that baptism is in order to the forgiveness of sins. But that is a conclusion that some men will not accept; they will wrest the Scriptures first.

Brother Moody tells us the Greek conjunction *kai* at this place means *even*, and that the passage should read, "Except a man be born of water, even Spirit, he cannot enter into the kingdom of God." Well, as he has a diploma from no college, as his knowledge of Greek is very limited, suppose we look into the translations and see if any of them agree with him. I have here the Revised Version, the Bible Union, the Common Version, the Emphatic Diaglott, Wesley, Anderson, and the Living Oracles. They all translate it *and*, and in so doing they agree with all translations known to me; not one gives Brother Moody's *even*; so I guess I will stand by the translators instead of following a man who, I believe, could not enter the sophomore class in Greek in any first-class college in the land.

But his rule would help us wonderfully in some other places: for instance, "He that believeth even is baptized shall be saved;"

and "Repent, even be baptized every one of you in the name of Jesus Christ for the remission of sins," would be the way those passages would read according to Moody's translation of *kai*; and thus it would be shown, even to his satisfaction, I presume, that faith and repentance are perfected in baptism. But doubtless at those passages he would drop back to the word *and*, and twist them in some other way.

The gentleman says David's prayer in the fifty-first Psalm was based on the new covenant as recorded in Ezekiel xxxvi. The poor man must be dazed. Does he not know that prayer was uttered more than four hundred years before Ezekiel wrote? about four hundred years before he was born? When David prays, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow," Brother Moody thinks he was talking about the new birth under the new covenant. The idea! It was more than a thousand years after that before the new covenant was made, and David was then seeking forgiveness for debauching Bathsheba and killing Uriah. Read Lev. xiv. 4-8, and Num. xix. 18, 19, and you will see that he was referring to the cleansing according to the law under which he lived. And so of the passage in Ezekiel; the prophecy of that thirty-sixth chapter was fulfilled when Zerubbabel led fifty thousand Jews back to Judea from Babylon. It does not refer to the new covenant, which was not made for hundreds of years afterward.

These interpretations are as loose and careless as the one he makes upon Matt. xxi. 5, "Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." The gentleman says that here *kai* means *even*, that there was here but one animal meant, an ass, even the foal of an ass. Evidently the gentleman did not read the passage in its connection, or, if he did, he states the matter, as he usually does, as he wants it, and without the slightest regard for the facts in the case. It is stated expressly there was "an ass tied, and a colt with her;" and it is said they "brought the ass and the colt, and put on them their clothes, and they set him thereon." "*Put on them their clothes, and they set him thereon.*" With that before him, he intimates there was but one animal there. With such illustrations of his accuracy (?) before me, I am sure I shall not forsake all the translators to follow him. "God *even* the Father" indicates one who is our God and also our Father; "Jesus *even* our Savior" indicates a man named Jesus who is also our Savior. The idea of

addition is in both places: an addition not of individuals, but of ideas. And so in every case that he presents.

But now let us endeavor to find a Scriptural answer to the question, What is it to be born again? Jesus says, "Except a man be born again he cannot see the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." "Ye must be born again." Observe that this second birth is *one* birth, a birth of water and the Spirit, not two. In every birth there is a begetting and a bringing forth; in the new birth we are begotten by the Spirit and brought forth from the water. All life, animal and vegetable, comes from the planting of seed. In animal life this planting of the seed is the begetting; it is done, of course, by the father, but the child is not born till it is brought forth from the mother. In the new birth there is a striking parallelism and likeness to the natural birth, hence Jesus uses the figure of a birth. God plants the seed, the word of God; this produces faith in the heart, and thus one is begotten of God. Then comes baptism, and thus one is brought forth from the water; and then one is born again, born of water and the Spirit, is in the family of God, the kingdom of God, the body of Christ, where there is forgiveness of sins. In proof of all this consider the following passages: "Whosoever believeth that Jesus is the Christ is begotten of God." (1 John v. 1, R. V.) "Of his own will begat he us with the word of truth." (James i. 18.) "Begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." (1 Peter i. 23, R. V.) "Faith cometh by hearing, and hearing by the word of God." (Rom. x. 17.) Thus we see how God begets us. It is all through the Spirit, inasmuch as the Gospel is preached by the Spirit through apostles and prophets. After the begetting, what then? Listen: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized." (Acts viii. 12.) "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. iii. 26, 27.) Can you not see?

Time expired.

J. B. Moody's Sixth Reply.

Ladies and Gentlemen :

I have only five more speeches on this proposition, and it is not possible for me to get in my negative argument on all the points introduced. The gross injustice done Dr. Broadus is evident to all who read the pages quoted from. If Dr. Wilmarth said, "The Campbellites are right," then he is a Campbellite. But he confesses he is a Hyper-Calvinist. A Hyper-Calvinist-Campbellite!! Like the long-short, heavy-light, rough-smooth, pretty-ugly, white-black bird, the refutation is in the statement. If Dr. Wilmarth is both, his testimony on these subjects is contradictory, hence worthless.

Mr. Harding knows the Pikeville reporter as well as I do, and he knows he was a non-professor. His insinuation that I wrote the report is like his positive assertions in four debates, and the written one besides, that I never attended college but one day in my life, and that was on a visit; or never a day, and then added that I "know no more about Greek than a heathen." That a man will thus tear himself before the public shows he is mad—desperately mad. But I can't spare his doctrine, though he slay himself in trying to defend it.

I now take up my negative arguments on John iii. 5. The expressions born again, born of the Spirit, born of God, are synonymous, unless it be assumed that one thus born is not born of God, which would be denying that the Spirit is God. Those who try to distinguish between "the begotten of God" and "birth of Spirit" make their decisions by reference to the gender of the parent, and they make themselves so ridiculous that we would rather cover them with the mantle of charity than to administer the deserved refutation. The Holy Spirit, whether referred to by noun or pronoun, is never referred to as a female. The angel said to Mary: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, and that holy thing that shall be born of thee shall be called the *Son of God*." (Luke i. 35.) He is also called the "Begotten of the Father," but it was by the Holy

Spirit. So, if the gender of the Parent is to decide the translation, the original in both being the same, then John iii. 5 must be translated begotten. But the same translation must be given to both—begotten of water and Spirit, or born of water and Spirit. Either will mercilessly crush these absurdities, which deserve no mercy. No man should go unrebuked who says that one must be *begotten* of the Spirit, and then *born* of water; or, to observe the order, born of water, and then begotten of the Spirit. If he insists on this copulative idea, and the discrimination between begotten and born, he should say, born of water and Spirit, or begotten of water and Spirit. He must hold to two births, and no begetting, or two begettings and no birth. In either case he will find himself impaled on the horn of a unicorn.

Those who press the distinction between begotten of God and born of the Spirit on the ground of sex do so not only in ignorance of the Spirit's gender, but in ignorance also of what is predicated of the begotten state. (1 John ii. 29; iii. 9, 10; iv. 6, 7; v. 1, 4, 18, 19.) What will become of those who are begotten of the Spirit, but never born of water? and especially, if you please, those whom you press into a birth of water "the same hour of the night," but who had no birth, or had not been begotten of the Spirit?

If Christ meant by this language that no one could *be saved* without baptism, then he falsified his own language; for, *after* this, he said to the woman, "Thy *faith* hath saved thee; go in peace." If she had been baptized, then he looked short of her baptism to her subsequent faith; if she was to be baptized, then he looked short of her baptism to her present faith; and if faith must be manifested in works, then he looked to that saving faith manifested in works other than baptism.

If he meant that sins could not be *forgiven* without baptism, then he contradicted himself; for, after this, he said, "Thy sins be forgiven thee;" and both these transactions occurred apart from baptism, unless my astute opponent can show that both occurred in the act of baptism. If Christ meant that no one could *enter the Church* without baptism and regeneration, then he missed it again; for one got in under his own eye, and many under the inspired apostles, who "crept in privily to spy out their liberty," and of whom the apostle said, "I wish they were cut off." If Christ meant that no one could *enter heaven* without birth of water and Spirit, as my friend interprets, then he contradicted himself again; for he afterward said that "Abraham, Isaac, Jacob and all the prophets, with

the elect from north, south, east and west, would come and sit down in the kingdom of God."

If the Church and kingdom are the same, and no one can enter without these two births, or begettings, or birth and begetting, or begetting and birth, then those who like the incestuous man at Corinth have been excluded can never enter again without these two things, whatever they may be. Mr. McGarvey, in his note on Acts xx. 11, lays down this principle of interpretation, in substance: "When an inspired writer repeats an expression in the same connection, we must understand him to mean the same thing." Dr. Brents and a host of others say that one is born of the Spirit by being born as the Spirit directs, viz., be baptized for the remission of sins. Then to be born of the Spirit is to be born as the Spirit directs, and the Spirit directs to baptism. This makes birth of Spirit and baptism synonymous, and, applying these two principles by substituting the equivalent terms, which in the same connection must mean the same thing, we have; except one be baptized again, or from above, he cannot see the kingdom of God. That which is born of the flesh is flesh, and that which is born as the Spirit directs, or that which is baptized, is Spirit. Marvel not that I said unto thee, ye must be baptized again. The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is baptized of the Spirit.

Again, if born of water means baptism, and the one expression for the two elements of birth must mean the same thing in this especially close connection, then it must read: Except one be baptized out of water and out of Spirit he cannot enter the kingdom of God. No one can excel my friend in emphasizing "out of" as the meaning of *ek*. Or, if we translate *of* as in the text, then we have under this application: Except one be baptized of water and of Spirit he cannot enter the kingdom of God. This would ruin my friend's hope, for he claims to have been baptized *in* water, and he disclaims either baptism *of* or *in Spirit*. The different and distinct marks I attach to these prepositions my friend will not gainsay. A man must be born of water and born of Spirit, or begotten of water and begotten of Spirit, or baptized of water and baptized of Spirit; or, taking the other rendering of *ek*, one must be born out of water and born out of Spirit, or begotten out of water and begotten out of Spirit, or baptized out of water and

baptized out of Spirit; and to this iron bedstead a man must adjust himself, or he cannot enter the kingdom of God.

If the Spirit is the father and the water the mother, as Mr. Campbell and Mr. Harding believe, then the birth must be the production of the copulative action of Spirit and water, and the life germ, the Word, must be put in the water instead of the mind and heart. Why should a people in this enlightened age give themselves to darkening counsel, and to multiplying the absurdities and superstitions of papal Rome? If born of water means baptism, and is the washing of regeneration, then baptismal regeneration cannot be denied. If it means baptism, and sins cannot be forgiven without it, then baptismal remission cannot be denied. If it means baptism, and salvation is promised only to the baptized, then baptismal salvation cannot be denied. If these equal or include justification, then baptismal justification cannot be denied. If born of water means baptism, then the Old Scriptures taught baptismal regeneration, of which Nicodemus was culpably ignorant.

We introduce one of the clearest thinkers and writers of the reformation (so-called), Mr. F. G. Allen, the founder, furtherer and finisher of the "Old Path Guide." He says some things that help to loosen the cobwebs of mysticism from the mind. As it is on this line of criticism, I introduce it here. He says: "Nicodemus had his mind on the 'outward man.' Jesus spoke solely of the 'inward man.' Hence, Nicodemus had reference to a birth of flesh; Jesus to a birth of Spirit. Consequently Jesus said, 'That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.' That is, it is the spirit of man, not his body, that is born again. The inward man, not the outward man, is the subject of the new birth. The 'man' that is born again is born of the Spirit. The outward man, or body, is not born of the Spirit. Hence the outward man, or body, is not contemplated in the new birth. In conversion the spirit is regenerated; the flesh is not. The body will never be regenerated till regenerated from the grave. . . . With the same thought of the inward man in mind Jesus continues, 'Marvel not that I said unto thee, ye must be born again.' . . . The inward man, the man born again, is as invisible as the Spirit of God, or as the wind that blows. The outward man that Nicodemus had in mind is the man you see. The inward man that Jesus had in mind is the man you do not see. That is visible and mortal; this is invisible and immortal.

"As a teacher in Israel Nicodemus should have known that the

Messiah's kingdom, when established, was to be a spiritual kingdom. This his Bible clearly taught. The prevailing misconceptions of the Jews concerning the nature of this kingdom were all due to a misapplication of Bible teaching. . . . For this their teachers were responsible, since Messiah's kingdom was to be a spiritual kingdom. When Jesus said that one must be born again in order to enter it, Nicodemus should have known that he had reference to a birth of Spirit, not of flesh. Hence the gentle rebuke. . . . The birth of water and of Spirit is one birth. One is not born of the Spirit and then of the water, nor of the water and then of the Spirit. He is born of both at one and the same time. Nor is one part of the man born of the Spirit and another part of the water. That which is born of the one is born of the other. The same 'man' is born of both water and Spirit. Nothing can be born of water that is not at the same time born of the Spirit. Apart from that of the Spirit there is no birth of the water. But 'that which is born of the Spirit is Spirit.' Therefore that which is born of the water is spirit. That which is born of the Spirit of God is the spirit of man, not his body.

"Sometimes we hear the crude idea expressed that in conversion the spirit is born of the Spirit, and in baptism the body is born of the water, and thus the whole man is born again. But this cannot be. The body of the man is not born of the Spirit, and that which is not born of the Spirit is not born of water. In the new birth there is no birth of flesh. 'That which is born of the flesh is flesh.' But in the new birth there is nothing born of the flesh, hence no flesh is born. But man's flesh is his body; hence in the new birth his body is not born. . . . The body, however consecrated to God's service, is not born of the Spirit; and not being born of the Spirit it is not born of the water. From all of which it follows, with the certainty of mathematics, that the 'inward man,' not the 'outward,' is the subject of the new birth in its entirety. . . . Christian baptism demands faith and repentance in the thing baptized. Faith and repentance cannot be predicated of the body. The body is not born of the Spirit, it is not born of the water, and not being born of the water it is not baptized. . . . It is the 'inward man,' the immortal man, that believes, repents, turns to God, wills to serve him, is crucified with Christ, is buried with him, and rises to 'walk with him in newness of life.'"

Now let us come back to the text, and give it a natural inter-

pretation. Nicodemus was a Jew outwardly, "according to the flesh," and not inwardly, "according to the Spirit." He thought the time had come for the kingdom to be restored to Israel, and he went to inquire about it of the miracle-working teacher sent from God. Jesus saw that behind his flattering words there was an anxious inquiry in his heart concerning the kingdom. Perhaps he was seeking an honorable position in the temporal kingdom. His views of it were fleshly. Christ unfolded the difficulty in his case. "Except a man be born again he cannot see [discern] the kingdom of God." It is a spiritual kingdom, and the natural man receiveth not the things of the Spirit, for they are foolishness to him; neither can he know them, for they are spiritually discerned. It was so with Nicodemus. Hence he replies, "How can a man be born the second time?"

Now note: Christ spoke to him of only *one* more birth, "born again," and Nicodemus so understood him. "How can a man be born the *second* time?" "That which is born of the flesh is flesh." Nicodemus had that. "That which is born of the Spirit is Spirit." *One more birth.* "Marvel not that I said unto you, ye must be born again." *One more time.* "So is every one that is born of the Spirit." Second birth.

Time expired.

J. A. Harding's Seventh Speech.

Ladies and Gentlemen:

My opponent's power of condensation (in one line, at least,) is wonderful. In the first two paragraphs of his last speech (see the first page of it) he made five incorrect and misleading statements. 1. I have not done "gross injustice" to Dr. Broadus, as he affirms. If I had he would not be slow to show it; he would put my words beside those of Broadus and let you all see where and how I misrepresent him. But as he cannot do this he simply contents himself with affirming what he cannot prove. 2. Wilmarth did not say, nor did I charge him with saying the "Campbellites" are right in all points of doctrine; but he did teach most emphatically that baptism precedes and is in order to forgiveness; and he did say the "Campbellites" (as he called them) are right on this point. Cannot a man say we are right on one point without being one of us? 3. The gentleman says: "Mr. Harding knows the Pikeville reporter as well as I do, and he knows he was a non-professor." I know nothing of the kind. I have not the slightest idea in the world who that reporter was farther than that he was a bitter partisan. When I first read the reports I expressed the conviction that J. B. Moody either wrote them himself, or he inspired the man who did. Now he denies that he wrote them, but admits that the reporter came to him for the facts, and that he gave them to him. Until he gives the name and address of that reporter I shall be in doubt as to whether or not any such man exists outside of himself; for a man capable of leaving out that word from David Lipscomb's statement, thereby making him appear to be a falsifier, is capable of doing any thing in that line. 4. Will the gentleman tell us plainly what college he attended, and how long he was there? I doubt if he ever attended any college one day in his life as a student; though about this I do not certainly know, nor have I ever positively affirmed. He says I have so asserted positively in four oral debates, and that the report of this one will show it. Let him refer, then, to the page, or to the speech, and we will see. 5. I have no recollection of affirming that he knows "no more about Greek than a heathen;" though had I done so, using the word

"heathen" in its Biblical sense, I could find many such that know far more about that tongue than he. I ask him in what speech of mine he found those words that he puts in quotation marks? I am satisfied that Brother Moody knows the Greek alphabet well enough to hunt up a Greek word in the dictionary, and I believe that is about the extent of his knowledge of Greek. With that much knowledge, and the aid of the Englishman's Greek Concordance, a man can make quite a display of what appears to be scholarship before the unlearned.

I now turn to his argument on the new birth. We agree that to be born (begotten) of God and to be born (begotten) of the Spirit is the same thing; that God begets us by the Holy Spirit. But the gentleman is mistaken when he supposes this exhausts the meaning of the phrase "born again." The birth of "water and the Spirit" fills the meaning of the words "born again." The birth is one, in which we are begotten by the Spirit and brought forth from the water. As I showed you in my last speech, when one believes that Jesus is the Christ he is begotten of God, but this faith is wrought in the heart by hearing the word of truth; hence it is said that God begets us "with the word of truth." But this word of truth, the incorruptible seed, is preached to us by the Holy Spirit through apostles and prophets; hence we are said to be begotten by the Spirit. Jesus says the Holy Spirit convicts the world. (See John xvi. 8, R. V.) He says he testifies. (John xv. 26.) He speaks. (John xvi. 13.) He speaks through apostles and prophets. (Matt. x. 19, 20; 1 Cor. ii. 13; Nehemiah ix. 30.) Hence I conclude the Holy Spirit convicts by testifying, he testifies by speaking, and he speaks through inspired men. In corroboration of this view we learn that when the Holy Spirit came, as Jesus promised his disciples he should do, he came to the apostles; they arose and spoke to the vast multitudes that quickly gathered about them, Peter appearing to be the chief speaker. He spake as the Spirit gave him utterance, hence it was the Spirit who spake. At the conclusion of his sermon it is said: "Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" We see now what was done and how it was done. The Holy Spirit convicted them by speaking unto them through the apostles. Did these people believe that Jesus was the Christ? Yes, or they would not have been pricked in the heart with a sense of guilt, nor would they have cried out asking what they must

do. Then they were begotten of God. The Holy Spirit had planted the good seed there, and it was doing its work. What happened then? Peter told them what to do, and they that received his word were baptized, and the same day there were added unto them about three thousand souls. When did they (the three thousand) receive the Holy Ghost? When they were baptized. (In proof of all this, read Acts ii.) Were they then sons of God? Yes, for Paul says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv. 6.) Well, if sons of God, of course they had been born again. How were they born again? They heard the Spirit testify about Jesus; thus loving, trusting, penitent faith was wrought in their hearts; then they were immersed. Thus they were born again—born of water and the Spirit. Hence to be born of water and the Spirit, and to believe and be baptized, are but two ways of stating the same thing. One is a figurative and the other a literal statement of how we pass from the kingdom of Satan into the kingdom of God—from sin to salvation.

The gentleman claims that if the words "water" and "Spirit" indicate two distinct ideas, then we have two begettings and no birth, or two births and no begetting. Ah! 'tis strange that he should think so. Does he not know that when one is begotten by his father and brought forth from his mother he is said to be born of his parents? If he does not know that, he ought to learn that such is a proper form of speech, both in the English and the Greek. But with his view of the matter, that water means Spirit, he certainly has one begetting and no birth, or one birth and no begetting—a son with only one parent. Did you ever hear before, either in figure or in fact, of such a birth as that?

But, he says, the water comes before the Spirit. Yes, in order of mention but not of occurrence. Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Here the apostle mentions the confession before faith, but that is not the order in which they occur. We talk about putting on shoes and socks, coat and vest; when, if we observed the order of occurrence, we would say socks and shoes, vest and coat. Such forms of speech are familiar in all languages. The child of God, looking back, says I was born of water and Spirit, observing not the order of occurrence, but the order of appearance from his standpoint.

The gentleman then quotes quite extensively from a sermon on "The New Birth," by my brother, F. G. Allen. In that sermon Brother Allen shows that the new birth consists in having faith wrought in the heart by the teaching of the Spirit, through inspired men, and in being immersed. He claims that born of water means baptism. He claims also that it is the inward man that is immersed. It is not the body that is the active, responsible agent, that wills to obey the Lord, that submits to baptism, but the inward man. Hence he claims that baptism in water is not a mere bodily ordinance, a mere external ceremony, but an act of submission to God performed by the spiritual man. Hence he argues that though you can immerse stones, sticks, infants and idiots, only intelligent, spiritual beings can be baptized with the baptism instituted by Christ. In all this I have no fault to find with what he says. As to what the new birth is, as to the changes that take place in it, we agree perfectly. I commend the sermon to Brother Moody. If he has not sinned away his day of grace, it may do him some good.

I proceed now with my affirmative argument. Christians are represented as being priests unto God. Peter says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter ii. 5.) He says, verse 9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." (See also Isa. lxi. 6, and Rev. i. 6.) Christ is our great High Priest. (See Heb. iv. 14, and x. 21.) Now the Aaronic priesthood was typical of the Christian priesthood, Aaron a type of Christ, his sons types of Christians. Hence in the consecration of the Aaronic priesthood we have a type of the induction of men into the Church of Christ. Read Exodus xxix. and Leviticus viii., and you will see how Aaron and his sons were consecrated. They were brought to the door of the tabernacle; then (1) their bodies were washed with water, typical of baptism; (2) they were clothed with the priestly garments, typical of our being clothed with the robes of righteousness, of our being saved, forgiven (see Ps. cxxxii. 9, 16; Isa. lxi. 10; Job xxix. 14; Matt. iii. 15); (3) then Aaron was anointed with oil, typical of Christ's being anointed with the Holy Ghost, just after his baptism; then came the ceremony of presenting offerings to the Lord; the sons of Aaron were also anointed with oil. No man was ever allowed to enter the temple and officiate as a priest until he had thus been washed, clothed and anointed; and he was never

clothed until he was washed; nor was he anointed till he was clothed. See how beautifully this was carried out under apostolic preaching; first baptism (the washing), then the remission of sins (the clothing with righteousness), and then the gift of the Holy Spirit (the anointing). (See Acts ii. 38, and iii. 19, R. V.)

So, beloved, no matter where we study this question, whether in types, in figurative language, or in plain, literal speech, water always stands (under the Messianic reign) between the sinner and salvation, between the kingdoms of Satan and of God. The Israelites had to pass through the sea, through their baptism, in order to escape from their enemies. The priest, as he approached the temple or tabernacle to be consecrated that he might enter and serve as priest therein, found water at the door, and through that washing he must go, or he could not enter. Jesus says, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." He says also, "He that believeth and is baptized shall be saved." He is said to have cleansed the Church "by the washing of water with the word." (Eph. v. 26, R. V.) He is represented as having saved us "through the washing of regeneration and renewing of the Holy Ghost." (Titus iii. 5.) We are represented as being baptized into Christ, and as thus putting him on. Baptism is said to save us. We are represented as being made free from sin when we obey from the heart the form of doctrine. And then sinners are told in plain language to repent and be baptized in the name of Jesus for remission of sins; to arise and be baptized and wash away their sins. What could be plainer, stronger or more convincing than these plain teachings of Scripture?

Time expired.

J. B. Moody's Seventh Reply.

Ladies and Gentlemen :

My adversary, like a roaring lion, diligently seeks to devour me. I am willing that every statement that I have made about other debates shall stand as it is. I have nothing to retract, qualify or fear. Any reader can see how far his charges miss the mark. What if Drs. Graves, Hovey, Hackett, Meyer and all others say John iii. 5 refers to baptism? Does my opponent prove his doctrine by that? Would that keep him from being lost? Do they believe his doctrine? These authors have no more fellowship for his ruinous doctrine than I have. "Is it not barely possible that Dr. Graves and the balance of us are correct?" This language is characteristic of Mr. Harding. We doubt if any other man would use such deceptive language. He puts himself in harmony with the authorities noted, and thus claims to have proved his doctrine. You are doubtless satisfied by this time that Mr. Harding will claim, concede, assert, or deny any thing to gain his point, and his people may think he does, but I am so sure that his silly cavilings are so apparent to others that I don't stop to expose them.

See again his reply on the new covenant. Was it not before Abraham? Did not David pray through the same Holy Spirit that inspired Ezekiel? Did these not utter the words of the Holy Spirit? "The poor man must be dazed." I have said enough on the covenants, and can't afford to repeat.

His reply on *kai* is another illustration of this. Did I say that *kai* always means even? Will Mr. Harding deny that it often does? and that it is thus translated hundreds of times, and thus defined in the lexicons? Will he deny that "and" in many places in the Scripture means "even?" Does he not know that the passage in Zech. ix. 9 is thus translated in the Revision? Does any one in this world, except Mr. Harding, believe that Christ rode both animals? May the Lord help me to bear with such trifling.

He writes about "born of water" as if that was Scripture. The Greek is, "*Ex hudatos kai pneumatatos.*" It can never mean both of water and Spirit. It would then be "*Kai ex hudatos kai ek*

pneumas." The Greek absolutely forbids "of water as well as Spirit," or "of water in addition to Spirit." Nor is it "born of water and of the Spirit." In that case the preposition would be repeated—*ex hudatos kai ek pneumatos*. The one preposition governs both nouns. Nor is "born of water" a symbol of "born of Spirit." That can't be gotten out of the Greek. You can't get two actions here. The natural purifying element, water, is inseparably connected with the soul purifying element, Spirit; and "what God has joined together let no man put asunder."

Now you see clearly one more birth, and only one more, is in the mind of Christ and Nicodemus.

Then *kai* cannot be thus copulative; for, if so, one must be born *twice* more—of water *and* the Spirit—and the other must be maintained, or the argument on order must be abandoned. If we believed that the two expressions refer to two births, then we would say, except one be born of water he cannot be born of the Spirit. We would further say that one must be born of water, then of Spirit, and then he could enter the kingdom of God; and we would not have him baptized into the kingdom without the birth of the Spirit. Nor will it do to use a single *kai* in the sense of "as well as." Nor will it do to translate it "added to," for then repentance must be added to faith, and faith must be added to baptism, or all Bible order is reversed. That baptism is not referred to in the fifth verse is evident from several considerations. First, whatever Christ said is true. If baptism is in the text, then no unbaptized one can enter the kingdom of God. But unbaptized ones will enter, for Abraham, Isaac and Jacob, with all the prophets, shall come with the elect from the north, south, east and west and sit down in the kingdom of God.

Again, we know that a man is born of the Spirit before baptism, for faith precedes baptism, and whosoever *believeth* that Jesus is the Christ has been born of God. We know that this is true from the statement "that whosoever *loveth* has been born of God," and love must precede baptism. Baptism is also an act of righteousness, and every one that doeth *righteousness* has been born of God.

We see, then, that birth of the Spirit must come before baptism, and if "born of water" means baptism, then the order of Scripture is insignificant. We should not contend for the order of Scripture in one place, and then violate it in another. If a Church is a constituent of the kingdom, and if one is "baptized into the Church,"

and if born of water means baptism, then one must be baptized into the Church, and then be born of the Spirit, or he cannot enter the kingdom of God!!!

Then the inquiry arises, why did Christ refer to water? The following answer is offered:

Christ spoke plainly of birth of the Spirit. Nicodemus did not understand. He was not accustomed to such language. But he ought to have understood the symbols of the Spirit, which were two—water and wind. So Christ refers him to these, and connects the symbols with the thing symbolized, and he does this with *kai* as an explicative, which was entirely proper, bringing his mind to the familiar symbol first, water, even Spirit, meaning *one* thing, and not *two*, as is evident from the next two verses, as well as the two preceding, and when he failed to understand this, he alluded to the wind, which doubtless reminded him of the dry bones, and when he failed to comprehend this double symbolic elucidation, then Christ reproved him for not knowing what the Old Scriptures taught. Nicodemus ought to have understood these things, as is seen in what I have said, and which I deem sufficient

I have time only to refer to two authorities. Jacobus says: "Of water, even of the Spirit, which the water baptism signifies and sets forth, but cannot give. He connects the water and the Spirit, because under that visible symbol he attests and seals that newness of life which God alone produces in us by his Holy Spirit." (Calvin.) Jamison, Fauset & Brown say: "The question clearly implies that the doctrine of regeneration is so far disclosed in the Old Testament that Nicodemus was culpable in being ignorant of it. Nor is it merely as something that should be experienced under the Gospel that the Old Testament holds it forth, as many distinguished critics allege, denying that there was any such thing as regeneration before Christ. For our Lord's proposition is universal, that no fallen man is or can be spiritual without a regenerating operation of the Holy Ghost, and the necessity of a spiritual obedience under whatever name in opposition to mere mechanical services is proclaimed throughout all the Old Testament."

If we continue the investigation, and follow the Lord's instruction, this view is confirmed. He tried Nicodemus from another standpoint, namely, the lifting up of the serpent in Israel. Here the Lord plainly teaches that faith in Christ, without the addition of water or works, would bring everlasting life; and, as there was nothing between the look and the healing, so there is nothing

between faith and forgiveness. If Christ meant baptism in connection with the new birth, then, in presenting it from a new standpoint, he should have taught baptism in connection with faith.

We resort to one more effort, and apply the rule previously laid down, namely, "the same doctrine in other texts." In Matt. v. 3 we read: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." If an unbaptized man can be poor in spirit, then *his* is the kingdom of heaven. Verse 10: "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." If there is any righteousness outside of baptism, and one may be persecuted for it, then *his* is the kingdom of heaven. And so of verse 20, and vii. 21, unless baptism comprehends "the will of our Father who is in heaven." Chapter xviii. 3 does not say, Except ye be baptized and become like us ye shall not enter the kingdom of heaven; but what sayeth it? If baptism is in the term convert, then something must be added to baptism: such as becoming as little children before there can be entrance into the kingdom of heaven. Christ did not say to the rich young ruler, an unbaptized man shall hardly enter the kingdom of heaven, nor that it is easier for a camel to go through the eye of a needle than for an unbaptized man to enter the kingdom of God; for, if so, the disciples would not have been exceedingly amazed, saying, "Who then can be saved?" Yet this is just what my friend believes; but which he can never prove. And here we ask him a question: If the natural man is able of himself to obey the Gospel, how is it impossible with men, and only possible with God, for a *rich* man to enter the kingdom of heaven? Is it easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven according to his doctrine? Does not this show that his doctrine fits not the Scriptures?

When Christ said that the Pharisees shut up the kingdom of heaven against men, and neither went in themselves nor suffered others to enter in, did he refer to their hindering baptism? There is no record of any hinderance being made to baptism, but there was opposition to following him, as though the reign of heaven was set up in their hearts. I don't believe they entered the kingdom of God by baptism, for if so the Scriptures would read on this wise: It is better to be baptized into the kingdom of God with one eye, than having two eyes to be cast into hell fire. If we enter into the kingdom by baptism, then we can substitute bap-

tism for enter; but to do this in any case is enough to shame the advocates of the doctrine. Christ said, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out. And they shall come from the east and the west, from the north and the south, and shall sit down in the kingdom of God." Here the unbaptized surely get in; hence Christ did not say except a man be baptized he cannot enter the kingdom of God. Let us translate again to suit my friend's doctrine: There shall be weeping and gnashing of teeth when ye shall see "the Disciples," and the Mormons, and all the truly baptized, in the kingdom of God, and you yourselves thrust out; and they shall come from West Virginia, and Central Kentucky, and Middle Tennessee, and Southern Illinois, and Eastern Missouri, and shall sit down in the kingdom of God. Christ did not say except ye receive the kingdom of God as a little child ye shall in no wise be baptized therein. Paul did not exhort the disciples to continue in the faith, and that they must through much baptism enter into the kingdom of God.* Paul did not say in 1 Cor. vi. 9 that the unbaptized should not inherit the kingdom of God. Hence the washing in verse 11 from the dark catalogue of crimes mentioned was not in baptism, for baptism cannot do that kind of washing. Let us translate again to suit my friend's doctrine: Know ye not that the unbaptized shall not inherit the kingdom of God? Be not deceived; neither Methodists, nor Presbyterians, nor Episcopalians, nor Lutherans, nor Congregationalists, nor Unitarians, nor Evangelicals, nor Dutch Reformed, nor Catholics, nor any other of the sects, shall enter the kingdom of God. Paul did not say, in Gal. v. 21, that the unbaptized should not enter the kingdom of heaven; nor did he say that they which do such things shall not inherit the kingdom of God unless they be immersed for the pardon of past sins. Paul, in Eph. v. 5, spoke of certain classes who had no inheritance in the kingdom of Christ and of God, but he did not have baptism in his mind then, or any other time; but my friend has baptism in his mind at all times when he talks about entrance into the kingdom. James says that "God hath chosen the *poor* of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that *love* him." My friend thinks that the *baptized* are the heirs of the kingdom, and the promise is only to them that *obey* him.

Mr. Harding would make the impression that no one but Calvin

ever took any other view. I give the following from the *Christian Repository* of August, 1889. Of whom does the language of Cornelius remind you?

"On May 9, 1569, a discussion took place in the criminal court of Brugge, Flanders, between Jacob de Roore, pastor of a Baptist Church and a prisoner for Christ's sake, and afterward burnt to death, and Cornelius a preaching friar. The discussion is given pretty fully in the 'Martyr's Mirror.' We quote a reference to 'Born of Water,' which occurs in the debate:

"Jacob.—'We baptize believers according to the commandment of Christ, and you baptize unbelievers contrary to his commandment.'

"Corn.—'Here you be with your cursed mouth, you ana-baptist, for Christ says, Of water and of the Spirit; therefore, the baptism with the Holy Ghost does not alone give entrance into the future kingdom of God, but the water and the Spirit.'

"Jacob.—'I must then ask you whether there were never any baptized by God and Christ with the Holy Ghost without water?'

"Corn.—'What kind of an infernal question is that now? Who could answer such a cursed question? Just see how this dirty, nasty bishop, weaver Jacob, tries to torment and vex us. Answer it yourself.'

"Jacob.—'Well, then, when Christ perceived that Nicodemus was very much astonished at what he had told him, and when Nicodemus, not rightly understanding his words, asked him how these things could be, Christ replied to him, saying, Art thou a master of Israel and knowest not these things? From this expression of Jesus we perceive that Christ was not speaking of baptism, but was conversing with him concerning things contained in the law of the Israelites—namely, concerning the new birth, or the restoration by the Holy Spirit; by whom all the holy fathers and chosen of God, prior to the advent of Christ, were regenerated and were baptized. For if Christ had been speaking of water baptism, as you papists imagine, Nicodemus might have observed to Christ, I never read in the law any thing concerning baptism.'

"Corn.—'O Jesus, how you can twattle; what a glib tongue you have! In all the days of my life I never heard the Scriptures thus wonderfully explained; completely contrary to the sense of our mother, the holy Catholic Church, as also the ancient fathers and doctors.'" (Martyr's Mirror, page 694.)

Time expired.

J. A. Harding's Eighth Speech.

Dear Friends :

Another day has passed, and we are again assembled to continue this discussion. It is a continual source of pleasure to me to see this great room so densely packed with such patient listeners. And I feel sure that great good will come from the debate; that the lovers of the truth will be encouraged and strengthened, and that they will go forth with renewed energy to live the Christian's life and to lead others to Christ. The truth will prevail. Long after the passions aroused by the asperities of the debate have subsided, the facts and truths brought out will remain in the mind and will do their work.

And now to the gentleman's speech. He has a singular way of debating. You observe that after a few extemporaneous words he turns to his manuscript and *reads* his replies to me. The great body of every one of his replies was written out before he heard the speech to which he was to reply. No wonder they are such tangled up affairs. They remind me of the following story: A deaf man was working by the roadside hewing out a mill-post. He was much troubled by questions from those who were passing, as he could not hear them, and valuable time was lost by their stopping to write out their questions. Their queries were usually about these: "What are you doing?" "Where will you cut it off?" "What will you get for it?" And they usually thought that his price was too high; they would not give as much for such a post. Seeing a gentleman coming down the way, the deaf man supposed he would ask the usual questions, and determined to answer them promptly. As the man rode up the following conversation ensued: *Stranger*—"How far is it to Cork?" *Deaf man*—"I'm cutting a mill-post." *Stranger*—"So I see; but can't you tell me how far it is to Cork?" *Deaf man*—"Just above this knot." *Stranger*—"Do you intend to insult me, sir?" *Deaf man*—"Five dollars." *Stranger*—"You are either a fool or a knave, and I'm half inclined to give you a good beating." *Deaf man*—"Well, if you don't somebody else will." [Laughter.]

The deaf man's answers, my friends, were like friend Moody's, they did not fit. They remind me of Solomon's saying, "He that answereth a matter before he heareth it, it is folly and shame unto him." (Prov. xviii. 13.) Brother Moody labors to overthrow the idea that there are two new births, one of water and the other of spirit, as though I had espoused some such notion. If he had not written his reply before he heard my speech he would not have talked so; for I distinctly showed that the birth is one, consisting of a begetting by the Spirit and a bringing forth from the water. He argues that a man must be born of the Spirit before he is baptized. Had he said begotten by the Spirit, he would have set forth exactly what I am contending for. And had he read his proof texts on this point from the Revised Version he would have read the word "begotten" instead of "born" every time. And so, too, in the Baptist version, his favorite American Bible Union. The passages are these: "Every one also that doeth righteousness is begotten of him." (1 John ii. 29.) "Every one that loveth is begotten of God." (1 John iv. 7.) "Whosoever believeth that Jesus is the Christ is begotten of God." (1 John v. 1.) A man must believe lovingly before he is fit for baptism—that is, he must be begotten before he can be brought forth. As the man that believes in Jesus is begotten of God, and as faith is the first act of righteousness that a man can do, of course it follows that "every one also that doeth righteousness is begotten of him."

Now, my friends, I want you to keep in mind a fact about which Brother Moody and I agree, and, in the light of it, listen to three passages of Scripture, and I think you cannot fail to understand what the new birth is, and how it is brought about. The fact is this, the saved man is born again. The passages are these: "Whosoever believeth that Jesus is the Christ is begotten of God." "He that believeth and is baptized shall be saved." "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." But little comment is necessary. The believer is begotten; the baptized believer is saved, therefore born again, therefore in the kingdom of God. Hence the new birth consists in believing with the heart in Jesus the Christ, and in being baptized; and hence "the kingdom of God" means the Church of God, and not the everlasting kingdom into which people will come from all quarters to sit down with Abraham, Isaac and Jacob.

Brother Moody calls the Spirit "the soul-purifying element." He is mistaken about that. The blood is the soul-purifying ele-

ment. The Spirit never enters a man's soul till it is pure. Jesus says the world cannot receive him. (See John xiv. 16, 17.) Paul says God sends him into the hearts of his sons because they are sons. (Gal. iv. 6.) Jesus, talking about the coming of the Spirit, said believers should receive him. (See John vii. 39.) And Peter places repentance, baptism and remission of sins (cleansing in the blood) before the reception of the Spirit. (See Acts ii. 38, 39.)

I stated that Graves, Hovey, Meyer, with all the scholars of the world until the time of John Calvin (according to Wall), and all Baptists till the time Alexander Campbell (according to Graves) agree with me that born of water means baptism, while Moody teaches it don't mean baptism, it can't mean baptism, the Greek will not allow of such an interpretation, and so on. Then, I ask, is it not barely possible that Dr. Graves and the balance of us are correct, and that Brother Moody is wrong in this matter? Whereupon he lifts his hands in holy horror and cries: "We doubt if any other man would use such deceptive language. He puts himself in harmony with the authorities quoted, and thus claims to have proved his doctrine. These authors have no more fellowship for his ruinous doctrine than I have." For shame, for shame! He knows as well as you, as well as I do, that at that time I was talking about the one point of agreement—namely, that "born of water" means baptism, and he knows that it was perfectly legitimate for me to quote those authors to establish that point, although they do not agree with me in all points. When this debate is published, my friends, you that read it turn back and see just how I used those writers, and you will see how false and unjust his representation is.

Toward the close of his speech Brother Moody said, "Mr. Harding would make the impression that no one but Calvin ever took any other view;" and in so saying he states that which is untrue, which is exactly opposite to the impression I made, as he well knew at the time. I quoted the learned Dr. Wall to show that all men interpreted "born of water" to signify baptism till the time of Calvin; I quoted Graves to show that Baptists (in so far as he knew) so interpreted until the time of Campbell. And now Moody claims I would "make the impression that no one but Calvin ever took any other view." No wonder his Brother Taylor charged him with "unaccountable misrepresentations," with "cruel injustice," with "misrepresentation beyond any kind of moral endurance," and so on. But the man who would mutilate an opponent's

language, as Moody did Lipscomb's, in order to make him appear false and unworthy of any confidence, is capable of doing any thing that a mortal can do in the way of falsifying. Then, to show that some one else besides Calvin claimed that born of water did not mean baptism, Moody quoted from a conversation that occurred in 1569. *But that was five years after Calvin died, and thirty-three years after his "Institutes" were written.* If he could show that some one held to that view before Calvin wrote, then he would show that Dr. Wall was mistaken on this point. But, though the doctor wrote 180 years ago, no one has shown that yet.

In order to sustain his view Brother Moody must translate *kai*, in John iii. 5, *even*. And he asks if I don't know that it is often so translated. I reply, I have here a number of the best translations in the world; none of them translate it even in that passage. I never saw nor heard of a translation that so translated in that passage; neither can it be so translated there without a plain violation of the most important and fundamental law of translation. Here again my opponent has all the translations against him. But he claims that *kai* means "even" (Zech. ix. 9) where the prophet says Christ shall come "riding upon an ass, and upon a colt the foal of an ass." It does not. There were two animals. (See Matt. xxi. 2.) When I called his attention to this he cried out, "Does anybody in this world, except Mr. Harding, believe that Christ rode both animals?" Well, this is what the Bible says: "The disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon." (Matt. xxi. 6, 7.) Don't you believe the Bible? I do. There were two animals; hence *kai* means *and*, not *even*.

Let me now show you, my friends, how it was that Nicodemus should have understood this new birth, why it was that Jesus reproved him for not understanding it. As we have seen, the new birth consists in having faith wrought in the heart by the Spirit through apostles and prophets, and in being baptized. That the Spirit thus wrought in the hearts of men had been taught all through the Old Testament. Nehemiah says, "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets" (ix. 30). And for months at the time that Jesus and Nicodemus had this conversation, baptism had been the common subject for conversation in all that country. John had baptized the people of "Jerusalem, Judea and all the region round about Jordan," and Jesus was making and (through his disciples)

baptizing more disciples than John. When you bear this in mind, and then remember that in all the types of the Old Testament a passing through water stood before entrance into that which was typical of the Church, the kingdom of God, it is strange that Nicodemus did not understand it. The laver stood before the tabernacle, the brazen sea, with it ten lavers before the temple, and the Red Sea must be crossed to enter upon the wilderness journey. It seems to me that with this much preparation a master of Israel ought to have had some conception of the meaning of Jesus' words.

But, if Brother Moody's interpretation be correct, no man understood these words till the time of Calvin, no Baptist (according to Graves) till the time of Campbell; and such lights as Hovey, Graves, Meyer, Wesley, Watson, Bloomfield, Whitby, Barnes, Dwight, Whitfield have been and are in ignorance on this subject to this day. If the Lord censured Nicodemus for not understanding him, what think you, my friends, of the fact that (according to Moody) the whole Christian scholarship of the world, with comparatively a few exceptions in modern times, have misunderstood him to this day? Let me give you a few illustrations to show how scholars talk about it.

Whitby: "*If a man be not born of water.* That our Lord here speaks of baptismal regeneration, the whole Christian Church, from the beginning, hath always taught, and that with very good reason." (Note in *loco*.)

Timothy Dwight, president of Yale College: "To be born again is precisely the same thing as to be born of water and the Spirit; and to be born of water *is to be baptized*; and he who understands the nature and authority of this institution, and refuses to be baptized, will never enter the visible or invisible kingdom of God."

Whitfield: "Does not this verse urge the *absolute necessity* of baptism? Yes, when it may be had."

So testify these profoundly learned men.

Time expired.

J. B. Moody's Eighth Reply.

Ladies and Gentlemen :

While Mr. Harding is in the affirmative he measures the length of the speeches. He is getting exhausted, although in the use of foreign matter and in oft-repetitions his cheek is as hard as a statue. Hence I must confine myself to a negative argument on the Scriptures he has so often introduced.

I will next notice his remarks on the deliverance of Israel and the temple as types of conversion. He is ludicrously fanciful in the main; but accepting, for argument's sake, we will notice some things adduced. In these "types," as in the Gospel, blood comes before water, the sacrifice before the sacrament. But in both Mr. Harding begins with the water. Is it not strange that the altar of sacrifice, of burnt offering, of blood, of vicarious death, the sin-atoning altar should be so totally eclipsed by a basin of water where the priests washed their hands and feet before going "into the Church," the inner court. And is it not strange that the cross, our altar of sacrifice, where our sins were atoned, the life-giving cross, which was to attract all men, should likewise be eclipsed by a pool of water, which also comes after. The man who can see more in water provided for the body than he can in blood provided for the soul, who rushes by the offering to the ordinance, and by Christ to the Church, such a man is a literalist, a legalist, and my heart's desire and prayer to God for him is that he may be saved. Read in Exodus and Leviticus his references with his seventh speech, then help me pray for him.

In the other type, why did not my opponent begin with Ex. ii. 23, 24: "And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob." Ah, that is the way conversion begins; but Mr. Harding skips it, both in the type and the antitype. Why did he not copy from Ex. iii. 7, 8, that prayer, with the answer, comes before water, as proved also in the cases of Cornelius, Saul, etc.? Why did he skip

the good old Baptist doctrine in Ex. iv. 31? "And the people believed: . . . then they bowed their heads and worshipped" (before baptism). Why did he not show from chapters viii. 1, 20-23; ix. 1, 4-6, 13, 25, 26, and xi. 6, 7, that God called them "his people?" and how he separated and made a difference between them and the Egyptians? He would not allow even a dog to wag his tongue against them. Why did he not, like all evangelical Christians, expatiate on the great passover in chapters xii. and xiii., where, in consequence of the blood, judgment passed over? and how that night was to be commemorated by an ordinance forever? Chapter xii. 42: "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations" (before baptism). Chapter xiii. 8, 9: "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt (before baptism). And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt." The Lord, having saved them in the awful night when judgment passed over by virtue of the blood, he proposes at the water of baptism to "show" them salvation as in the Gospel. Chapter xiv. 13, 14, 19, 20: "And Moses said unto the people, Fear ye not, stand still, and *see* the salvation of the Lord, which he will *shew* to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace. . . . And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel."

That pillar of cloud and fire was the Lord—Jehovah. They were not yet baptized, but any one who has more faith in the Lord than in the water will say, they are safe, safe, safe. Moses and his parents and Aaron were all saved by faith; and here at the borders of the Red Sea, before they go down into the water, they are as safe as they ever will be.

What does Paul say of the faith of Moses up to this time, before baptism has cut its figure? Heb. xi. 24-29: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people

of God, than to enjoy the pleasures of sin for a season (before baptism); esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (forty years before baptism). Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them (before baptism). By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned."

Let Mr. Harding make the Egyptians "the sins of Israel," and they are left in the water, to be sure, but that leaves Swedenborg behind.

We come now to 1 Peter iii. 20, 21. It is assumed that baptism is the antitype of the salvation of Noah; that Noah was saved by water, and that baptism also now saves us; that a man is a sinner until baptized, and that baptism saves him, and this being an antitype, the corresponding type must bear resemblance; that is, Noah was a sinner, and was saved by the flood.

Was Noah a sinner when the flood came? "But Noah found grace in the eyes of the Lord." "Noah was a just man and walked with God." This was probably 120 years before the flood. Verse 22: "Thus did Noah according to all that God commanded him, so did he." Gen. vii. 1: "And the Lord said unto Noah, Come, thou and all thy house, into the ark: for thee I have seen righteous before me in this generation."

Turning to Heb. i. 7 we read: "In faith Noah prepared an ark to the saving of his house." Notice, the ark is the instrument of salvation. It was in the ark that he was brought safely through water. The ark is that that saves, and that that saves must be entered before the water. Had he entered the water before he entered the ark he would have been lost. If the ark is to carry him safe through water, then let him be safe in the ark, shut in by God's own seal, before the water comes.

This antitypical argument must not ignore this feature of the type. Was Noah a righteous, or justified, or saved man before he was brought safely through water, and was not his salvation through water a *manifestation* of this fact? Read 2 Peter ii. 4-9: "For if God spared not the angels when they sinned, and spared not the old world, but preserved Noah, with seven others, a preacher of righteousness, when he brought a flood upon the

world of the ungodly, the Lord knew how to deliver the godly out of temptation." Thus God saved this "preacher of righteousness" from the flood by locking him up in the ark. Now the ark typifies Christ, and, before baptism can save a man in the antitype, he must be locked up and sealed in Christ by divine power before the waters of baptism get even in sight. Those who tried to get into the ark through water perished, and only those who got into the water through the ark were saved. So all who try to get into Christ through water perish, and those who get into the water through Christ are saved.

Having shown that Noah was a saved man, a preacher of righteousness, etc., and that in the flood God *declared* the fact by bringing him safe through water, one of the cases mentioned by Peter where God delivered the "*godly* out of trial," let us consider also the statement that baptism is "not the putting away of the filth of the flesh."

The order of the new covenant under which all are saved requires cleansing before baptism or obedience. The order is as follows: 1. From all your filthiness will I cleanse you. 2. A new heart will I give you, and a new Spirit will I put within you, and cause you to walk in my statutes. In Jer. xxxi. 34, Rom. xi. 27, Hebrews viii. 12, x. 17, this filthiness is called sin and iniquity, and the cleansing is called "taking away" and "remembering no more." The *order* is not only the same, but the "filthiness" is clearly identified with sin. This is the only place where the noun *rupos* is found, but the verb *rupōō* is once used, and that in a connection that clearly shows its Scriptural meaning. Rev. xxi. 11: "He that is filthy let him be filthy still." "Filthy," in the above, is clearly not dirt on the skin. If "filth of the flesh" means sin, then baptism does not put it away, and thus the Holy Spirit puts its omnipotent denial of this soul-destroying doctrine in the very text that is used to support it.

Let us look at this in the light of the other Scriptures. Job xv. 15, 16: "How much more abominable and filthy is man, who drinketh iniquity like water." We see from the connection that this "filthy man" is not one with dirt on the skin, but one full of iniquity. Ps. xiv. 3: "They are altogether become filthy; there is none that doeth good; no, not one." Here the "filth" is in contrast with "doing good," and thus by the connection we see its meaning. See the use Paul makes of this passage when he quotes it in Romans iii. This expression not only abounds in the Old

Scripture, but it is there said "he washed away," "put away," "took away," "cleansed," etc., and thus we have parallels to the text.

Pov. xxx. 12: "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." We have no doubt but that they had outwardly washed in their ablutions, and thought that took away their sins, like a generation in this day; but the result is always the same, "pure in their own eyes, yet not cleansed from their filthiness." A man can't really wash away this filth of the flesh in baptism, for if so he can really wash away his own sins with water. This washing must be done by the Lord. Isa. iv. 4: "When the Lord shall have washed away the filth of the daughters of Zion." Ezek. xxiv. 13: "In thy filthiness is lewdness, because I have purged thee." If this had been dirt they could have washed it away; or if baptism washes away sins, then this lewdness, with all the other filthiness, can likewise be washed away.

2 Cor. vii. 1: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If this is dirt on the skin it is also dirt on the spirit, and they were not to do this by baptism, for they had already been baptized; but they were to do it by coming out from the wicked, and being separate, and touching not the unclean thing.

In Col. ii. 11, the filth of the flesh is called "sins of the flesh," which is put off without hands and before baptism. In other places it is called "lusts of the flesh," which are adultery, etc., which can hardly be washed away by water. The claim is that baptism now saves us by washing away our sins. But Peter says "not by putting away the filth of the flesh," but baptism puts away dirt from the skin. One who has a heart sprinkled from an evil conscience has a good conscience, and this good conscience desires to answer by having the body washed in pure water, or by baptism.

Mr. Harding insists, despite all my efforts to teach him, that "baptism now saves." I will put on him again his ponderous brother, McGarvy, "The antecedent of which is water; and the statement is, which water doth now save you. In other words, the passage asserts, not as in the Old Version, that baptism now saves, but that *water* now saves. This is the most prominent change which the Greek text requires, and it requires this imperatively. Any one can satisfy himself of this by a glance at the authorities given in Westcott & Hort, Tregelles, or any of the critical commentaries."

Time expired.

J. A. Harding's Ninth Speech.

Ladies and Gentlemen:

The gentleman claims to think that I am becoming exhausted, and hence the shortness of these speeches (in the published report, not in the oral delivery). So he claims, but, of course, he knows better. For, if I were to expose fully all of the misrepresentations and incorrect statements that he has made in this debate I could easily fill an octavo of a thousand pages. But I am a merciful man, and I don't want to afflict our readers in that way. So we will not devote much more than four hundred pages to these first two propositions.

The gentleman claims that in the types the blood always comes before the water. The paschal lamb was slain before the Israelites passed through the Red Sea, and were thus baptized unto Moses in the cloud and sea; and, in approaching the temple, the altar of burnt offering was reached before the brazen sea with its ten lavers. Exactly; and so it is in the antitype. Christ, the paschal lamb, was slain before any one was ever baptized in his name, into the name of the Father, Son and Holy Ghost. It was after he had been slain, buried and raised again that he said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in [into] the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." It was after Christ had shed his blood, after he had ascended on high and sent the Holy Spirit to men, that Peter preached for the first time in his holy name. Yes, and the people believed his wondrous words; they believed the blood had been shed; they were cut to the heart with a sense of guilt, being deeply convicted of sin. But for all that the blood had not yet been applied to them; they had not yet entered into Christ, into the death of Christ, into the remission of sins. But when they cried out in their guilt and fear, Peter told them to repent, and be baptized in the name of Jesus Christ for the remission of sins, "and," said he, "ye shall receive the gift of

the Holy Ghost." Yes, in the type and in the antitype both the blood and the water come before entrance into Christ, into forgiveness of sins, into the Church. In approaching the tabernacle and the temple first the altar of burnt offering (typifying the death of Christ) was reached, then the water (typifying baptism), and then came the entrance into the first room, the type of the Church.

The gentleman, with his usual accuracy (?), says that both in type and antitype "Mr. Harding begins with the water." Of course he knows better. He merely said that for temporary effect. He knows I take none into the water who do not first confess a heartfelt faith in Jesus as the crucified and resurrected Lord and Christ. And then, as he so frequently does, immediately after making this statement, which he knew to be incorrect, he proceeds to pray for me. Strange man! I have never before met the like of him, and I presume his match is not to be found in all the world. I don't know whether to pray for him or not. John speaks of the man who has committed the sin unto death, and he says of that sin, "I do not say that he shall pray for it." I am not sure but that my fallen brother belongs to that category.

He claims that God *saved* the Israelites before they came to the water, and *showed* them salvation at the water. Well, let us see about that. The word of God says: "But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore." (Ex. xiv. 29, 30.) If the word of the Lord is to be believed they were saved in passing through the sea; and here (see 1 Cor. x. 1, 2) Paul locates their baptism.

The gentleman spends some time on 1 Peter iii. 21, where we are told about the ark of Noah, in which eight souls were saved through water, "which also now saveth you in its antitype—baptism (not the putting away of the filth of the flesh, but the earnest request of a good conscience unto God), through the resurrection of Jesus Christ." (Hovey's translation.) You remember in the early part of this debate Brother Moody very strongly asserted that baptism doth not also now save us. As this was a flat contradiction of what Peter said, as given in our Common Version, I wondered what he meant by it. He now explains. He says "the passage asserts not, as in the old version, that baptism now saves, but that water now saves." Well, what of it? Is not the water

that he speaks of as saving the water of baptism? Listen, while I read from the Revised Version: "The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." Here Peter says they were saved through water, *even* baptism. That is exactly what I believe. As in the ark the family of Noah passed through the water out of a world of sinners into a world of righteousness, so the water, *even* baptism, now saves us; that is, through baptism we pass out of the world into the Church, out of the midst of sinners into the midst of saints. You will observe that Noah, in passing through the flood, left the wicked drowned, just as the Israelites in passing through the Red Sea, their baptism, left the Egyptians dead behind them; and just so we, in passing through our baptism, leave our sins behind us, washed away in the blood of Jesus.

But, says the sapient Moody, "A man can't really wash away this filth of the flesh in baptism; for, if so, he can really wash away his own sins with water." If the wise gentleman had been with Naaman when God's prophet told him to wash in the Jordan and he should be clean from the leprosy, he would have advised the great warrior about thus: "A man can't really wash away this filthy disease in Jordan; for, if so, he can really wash away leprosy with water. Wait till your leprosy is gone, and then go and bathe to declare the fact." And of course, according to his way, the priests, at their consecration, ought to have washed after they entered the temple, and the Israelites ought to have waited till God struck the Egyptians dead before they went down into the sea. But God's way, it seems, is very different from his way. The table of shewbread (the Lord's Supper) and the altar of incense (the prayers of the saints) were on the inside of the tabernacle, but the laver for baptism was on the outside.

With regard to the expression, "the filth of the flesh," I would simply say that it means dirt. The Jews were very punctilious about their ablutions. They would not eat unless they had diligently washed their hands; when they had come from the market they would not eat till they had immersed themselves; they were very particular about keeping the flesh clean. Once when they saw some of the disciples of Jesus eat with unwashed hands,

they were amazed, and questioned Jesus about it. (See Mark vii. 1-13.) Peter tells them that baptism is not the mere washing of the body, but it is "the seeking of a good conscience toward God." (Emphatic Diaglott.) It is "an embodied request or prayer unto God," "an earnest request for pardon." (Hovey.) The Baptist Dr. Winkler, commenting on this passage in the "American Commentary," says truly, "Baptism, as such, has no effect in improving the outward man." The word *rupos* is defined by all authorities to mean "*dirt, filth, uncleanness, filthiness.*" And with very general consent "filth of the flesh" is understood to mean bodily defilement. No other thought concerning it would ever have entered any man's mind, I presume, had not another interpretation been suggested in order to get rid of the doctrine of baptism for remission.

I have now noticed every thing of any consequence in the gentleman's speech, and I propose to devote the remainder of my space to a consideration of the conversion of Cornelius. It is generally considered by my friend's side of the house a clear illustration of salvation before baptism, because he received the miraculous outpouring of the Spirit before baptism. But Brother Moody shows that he knows his argument on this case is much stronger and more impressive *when not reviewed*, for his rule is to hold it back to the last, when but little or nothing can be said in reply. I will help him, however, to bring it to the front this time.

The case is a striking one, and, when closely studied, clearly and strongly illustrates the fact that men are saved from their past sins by believing and being baptized. I must be brief in considering the case.

1. Morally Cornelius was one of the best men that ever lived. (See Acts x. 1, 2.) He was the first Gentile to come into the Church of Christ. (Read the account in the tenth and eleventh chapters of Acts.)

2. An angel of God appeared to Cornelius, told him his prayers and his alms had come up for a memorial before God (x. 4), and directed him to send to Joppa for the apostle Peter, and, said the angel, "He shall tell thee what thou oughtest to do" (x. 5, 6); he "shall tell thee words whereby thou and all thy house shalt be saved" (xi. 14).

3. Hence it follows that Cornelius was saved by doing things that he ought to do, by words that Peter told him. And hence it

follows that he was not saved by the miraculous outpouring of the Holy Spirit.

4. God wrought two great miracles in order to break down Peter's prejudices against the Gentiles, to show him that he was not to call any man common or unclean, and thus to induce him to go to Cornelius.

5. When he arrived Cornelius said, "We are all here present before God, to hear all things that are commanded thee of God." (Chap. x. 33.)

6. Peter then preached to them the Gospel, and wound up the sermon by saying of Christ, "To him give all the prophets witness that through his name whosoever believeth in [*eis*] him shall receive remission of sins." Mark you, it is not said "whosoever believeth *eis* him shall receive remission of sins." Those wicked and cowardly rulers of the Jews (John xii. 42) did that, but we have seen they were not forgiven. Peter said, "*through his name* whosoever believeth in him shall receive remission of sins. Then the Holy Ghost fell on them that heard the word, and they spake with tongues and magnified God. And then Peter said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" "And he commanded them to be baptized *in the name of the Lord.*" (See x. 43-48). So we see, beloved, where they reached remission. Peter, after saying believers receive remission of sins *through the name of the Lord*, immediately commanded these believers to be baptized "*in the name of the Lord.*" This is the same Peter who said to a multitude of convicted sinners, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins;" who said (writing to Gentiles, too), "Ye have purified your souls in obeying the truth;" who said, "Baptism doth also now save us."

One other point remains to be settled, namely, the fact that a man has miracle-working faith and prophesying power from the Spirit does not prove that he is a saved man. See what Paul says about faith that could move a mountain. (1 Cor. xiii. 2.) Study the case of Caiaphas (John xi. 47-51), and the case of Balaam (Num. xxii., xxiii., xxiv., and 2 Peter ii. 15, 16.)

Time expired.

J. B. Moody's Ninth Reply.

Ladies and Gentlemen:

Let me now give you what I conceive to be the true interpretation of 1 Peter i. 22. Some translate, "Seeing ye have purified your lives." The word is translated by King James about as often by life as by soul; and we think the Oxford Revision has life oftener than King James, though they have soul in this place.

Purification from sin, cleansing from sin, washing away of sin, and forgiveness of sin are considered synonymous expressions. In debating the question of forgiveness of sins, we follow the word *katharizo*, translated by the word "cleanse," "purge," "purify," etc., showing by these Scriptures that this must take place before obedience to the truth, which they say begins and is completed in baptism. When we show from the Scriptures that this purifying is done for us, and must take place before baptism, they contradict by quoting this text. Peter says in Acts xv. 9 that "God purifies our hearts by faith;" and faith must come before baptism. But Mr. Harding says the faith that is before baptism is dead, and then and there is faith made perfect. Hence it is by obeying the truth that we purify our souls from sin. Of course their pre-baptism faith, being dead, is no faith at all, and hence their baptism, being without faith, is no baptism at all; and so they fail to obey the truth, which requires faith before baptism. Peter, in the above text, did not use *katharizo*, but a different word, with an entirely different radical meaning. A man must be cleansed from sin by the blood of Christ, must be washed, sanctified and justified "in the Spirit of God." This is the internal cleansing, or purification, included in the proposition. But a man being thus cleansed in heart must show his cleansing by a godly walk, by keeping himself unspotted from the world, abstaining from fleshly lusts, which war against the soul. How is a Christian to glorify God? to be holy in all manner of conversation, etc.? By walking as children of light, or by "obeying the truth." Thus we avoid the errors and sins of this life by walking in the truth, or obedience to the truth. Peter was addressing the "elect," who

had been "sanctified by the Spirit." He further addresses them in verse 14 as "obedient *children*," not the obedience of an alien to become a child; and these obedient children were not fashioning themselves according to the former lusts in their ignorance, but were living in obedience to the truth, and thus kept their lives pure. This has no reference to the forgiveness of the aliens' sins. But what of that?

"He that believeth and is baptized shall be saved." This old favorite Baptist text is held in doubt by the majority of scholars. I now propose to my friend that when we come to write the debate we devote nine thousand words each in collecting the best testimony on both sides, and then leave it to the reader. (Mr. Harding accepted the proposition.) But, granting the genuineness of the passage, we have nothing to lose, and Mr. Harding nothing to gain. Of course, if all *believers* will be saved, then all confessing believers, and all baptized believers, and all obedient believers, will also be saved. These, and more, are additional marks of recognition, and they do not deny the first statement. Salvation predicated of any characteristic subsequent to faith is not in conflict with any statement that predicates the same of faith. I go further, and say that those numerous Scriptures that predicate salvation of faith do not make null and void those numerous Scriptures that predicate salvation of something antecedent to faith. I believe that in the divine mind the saved existed, not only in character, but also as individuals, from eternity, and their salvation, as we have seen, is predicated of election, predestination, effectual call, and also to the covenant, which shows that an elected and predestinated people were given to Christ, all of whom should come to him; and to all of whom he should give eternal life, and should glorify them at last. Here was *real* salvation in the divine mind, while faith brought *conscious* salvation, and obedience *recognizable* salvation. I believe all those Scriptures just as they read, and I love all of them, and I preach all of them. I believe Mark xvi. 16 just as it reads, not that all baptized believers *may*, but *must*, be saved; not that they *should*, but that they *shall*; and no one in earth, heaven nor hell can pluck a single one out of my Father's hand. Does my friend believe all such *shall be saved*? No, indeed; yet that is just what the Scripture asserts. As so much abuse is heaped upon this supposed Scripture, and such perversions are made of it, I desire to adopt the syllogistic test of that great master logician, Dr. N. M. Crawford, who

closed his honored life as president of Georgetown College. He says:

"We propose to subject the doctrines which are professedly drawn from the Bible to the syllogism, which is the infallible test of logical accuracy, and is just as applicable to inference drawn from the Word of God as to any others. Indeed, such a test is far more needed here than elsewhere, as falsehood or error drawn by mistake or wickedness from the Word of God is so much more mischievous than any other error."

A prominent test is, "*He that believeth and is baptized shall be saved.*" (Mark xvi. 16.) Of this test it is said that it specifies two conditions, viz., belief and baptism; that whosoever complies with these two conditions will be saved, and that whoever fails of either cannot be saved.

In connection with this we pause a moment to notice what has been laid down as "a rule" to which it is confidently affirmed that "there is not an exception in the Bible." The rule is laid down thus: *Where salvation is promised a person, or affirmed of him, on certain named conditions, though it may depend on more conditions than those named, it can never depend on less.* If this rule holds good, then, in spite of the test above quoted, and the Savior's express words, salvation may depend on more conditions than those named, and for want of those additional conditions one who believes and is baptized may not be saved, "which," in the language of Euclid, "is absurd," and therefore the rule so boldly challenging contradiction is proved to be false.

Let us return to the text. It contains a universal affirmative proposition. Using it as the basis of a syllogism, we have the following: All who believe and are baptized shall be saved. But John believes and is baptized, therefore John shall be saved. Here is a syllogism in *Barbara*, and the premises being admitted, the conclusion is irrefragable. No other condition can be imposed. The man that complies with the two conditions, "so-called," must be saved, or, we speak it with reverence, Jesus Christ is a deceiver. Salvation is promised to all of a certain class, John being embraced in that class. John being included in that class will be saved without any new or additional conditions. So much for the affirmative teaching of the text. Now what does it teach negatively? Let us see. All who believe and are baptized shall be saved. But John is not one of those that believe and are baptized; then John is not saved. The syllogism is faulty, and the

conclusion is invalid. A tyro in logic can point out the technical error; but laying aside technicalities, every one can see that while the first premise affirms salvation of a particular class, it does not deny salvation to others; and for aught that appears here, there may be some other plea through which a man may be saved. And for this very reason, doubtless, the Savior immediately adds, *He that believeth not shall be damned*. The proposition, like the former, is universal and affirmative. To this also let us apply the syllogism.

All who do not believe are damned. Judas is one who does not believe, therefore Judas is damned. Here again we have a sound syllogism and a valid conclusion. Damnation is affirmed of a certain class. Judas is specified as included in that class. Admit the premises and you cannot deny the conclusion.

The text then teaches that the want of faith results in damnation. But does it teach that faith secures against damnation? Let us see. All who do not believe are damned; but John does believe, therefore John is not damned. The syllogism is bad; and though the conclusion may be true in fact, it does not follow from the premises; for while damnation is affirmed of a certain class, it is not denied of those who are not embraced in that class.

To teach the whole truth then both tests are necessary. The first shows that those who believe and are baptized are saved, and shows no more. The second shows that the want of faith results in damnation. But no such thing is taught of baptism.

We will now consider another text closely allied to the preceding: "*Believe on the Lord Jesus Christ and thou shalt be saved.*" (Acts xvi. 31.) This is equivalent to the universal affirmation—all who believe on the Lord Jesus Christ shall be saved. Almost identical with this are the words of Jesus, "*Whosoever believeth in him shall not perish, but have everlasting life.*" (John iii. 16.) Now let us test these. All that believe on Jesus Christ have everlasting life (or are saved). But John believes on Jesus Christ, therefore John hath everlasting life (or is saved). A good syllogism with a valid conclusion. Life or salvation is affirmed of believers, and John is specified as a believer. That John hath life, or is saved, is the inevitable conclusion. Try it negatively. All that believe have everlasting life. But Judas does not believe, therefore Judas hath not everlasting life. Bad in logic for the same reason as above. While life is affirmed of a certain class, it is not denied to another. We take therefore the connected text: "*He*

that believeth not the Son shall not see life." (John iii. 36.) Judas believeth not, etc., therefore Judas shall not see life. We find the same result everywhere. Life and salvation, the consequents of believing; condemnation the consequent of not believing; but nowhere do we find salvation the consequent of baptism, or death resulting from want of baptism.

We take now the noted text, "Repent and be baptized," etc. (Acts ii. 38.) There are various modes of interpreting this sentence which we will not now discuss, but for the sake of argument concede the interpretation contended for by the advocates of baptismal forgiveness. All who repent and are baptized shall obtain forgiveness of sin. But John has repented and been baptized, therefore John shall obtain forgiveness. Admit the premises and the conclusion is necessary, for John belongs to the class of whom forgiveness is affirmed. Now let us take it negatively: All who repent and are baptized shall obtain forgiveness. But Judas is not one who repents, etc., therefore Judas hath not forgiveness. Bad in logic; for though forgiveness is affirmed of a certain class, it is not denied of others; and for aught that appears, there may be some other way of obtaining it. But we also read, "*Repent and be converted* (turn), *that your sins may be blotted out.*" (Acts iii. 19.) The blotting out of sin being equivalent to forgiveness of sin. We have therefore another syllogism. All who repent and turn have their sins blotted out. But John repented and turned, therefore John had his sins blotted out. A sound syllogism and valid conclusion. Now try it negatively: All who repent, etc., have their sins blotted out. But Judas does not repent, therefore Judas has not his sins blotted out. Bad for the same reason as in former instances—because it does not appear but there may be other ways of having sins blotted out. We therefore turn to Luke xiii. 3-5: "*Except ye repent ye shall all likewise perish,*" equivalent to, All who do not repent shall perish. Let us apply the test. All who do not repent shall perish. Capernaum does not repent, therefore Capernaum perishes. Sound and valid. No one can gainsay the conclusion. In regard to the great question, How shall I be saved? the answer of Scripture, subjected to the logical test, is clear and plain and emphatic. Repent, and thou shalt be forgiven; believe, and thou shalt be saved. Are there any such utterances in regard to baptism? The famous texts do not contain them. Where then are they to be found? Echo answers, Where? Time expired.

J. A. Harding's Tenth Speech.

Ladies and Gentlemen:

Before replying to the last speech of yesterday evening there are two little matters that I want to notice. You remember on one occasion, when I quoted J. R. Graves to show that "born of water" means baptism, Brother Moody replied that no man was more terribly against Campbellism than Dr. Graves; and to show the blighting effect his teaching has upon us he told this story: He said there was once an assembly of Baptists at Brownsville, Tenn.; J. R. Graves was invited to preach in our church-house there, *and he did so with such withering effect that our people never met in that house again.* He simply crushed us out with one sermon.

Of course when my erring brother told that tale I did not believe it, (1) because it is incredible, and (2) because I had no authority for it but J. B. Moody, and, with me, that means no authority at all. I now have further information. Brother B. W. Saxon, of this city, superintendent of one of our Sunday-schools here, lived at Brownsville at the time. He was one of the committee of brethren who went down to invite Dr. Graves to preach in our house. He heard the doctor's sermon, which, he says, made no particular impression upon him, nor upon our people, except by its length, and by the bad taste displayed in its attacks upon us. *And he says our people met right along in that house until he left there, which was, he thinks, about two years after the doctor's sermon was delivered.* Of course my erring brother did not know there is such a man as B. W. Saxon, but he ought to have remembered that Moses said, "Be sure your sin will find you out." Again I say, the way of the transgressor is hard. I wonder, when he prepares his speeches for the printer, if he will give his statements on this subject in full, or if he will make no reference to the matter at all. Well, we that read the book will see.

Another little matter: You remember Brother Moody, in his fourth reply, quoted extracts from the *Chattanooga Republican* about the Pikeville debate that were very complimentary to him and very uncomplimentary to me. I called your attention to the

facts that the article was evidently written by a strong partisan; that he did not write from his own knowledge, for Moody says, "He came to me for facts;" and when I called for the name and address of the reporter I obtained no reply. I have since learned that the *Chattanooga Republican* and the *Baptist Reflector* were published from the same office. Once more I ask for the name and address of that reporter. I want to cross-examine your witness. Are you too cowardly to name him? Do you know that I will expose you if you do? Do you intend to hold it back till your last speech?

Now we will consider the gentleman's last speech. He tries to turn the force of 1 Peter i. 22, "Ye have purified your souls in obeying the truth," by giving the word "lives" instead of "souls" as the proper rendering of the Greek. It would not help him in the least bit if he could make the change; but since the Common Version, the Revised Version, Wesley, the Bible Union, McKnight, the Living Oracles and Anderson, with translators and scholars generally, retain the word "souls," I guess we will not be particularly disturbed by the gentleman's criticism. His idea is that Peter was not talking about the justification of the sinner, but about the holy walk of Christians, who are to keep holy "by walking as children of light," or "by obeying the truth."

That is all very nice, but it is not what the apostle said. I read from the Revision. Listen: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." That the apostle here refers to primary justification from sin is certain, for he refers to the new birth. He says they purified their souls in obeying the truth, having been begotten again by the word of God. First they were begotten again, then they obeyed the truth as Peter says, obeyed the form of doctrine as Paul says, and then, as both agree, they were made free from sin. You remember Paul said, "Whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." What can be clearer? How can a man doubt that "obedience to the truth" is a necessary prerequisite to the purification of the soul, to being made free from sin? I am sure I cannot tell.

The verb *agnidzo* (to purify) is used repeatedly in the New Testament to indicate the purification of the heart.

The gentleman next discusses Mark xvi. 16, in which Jesus says, "He that believeth and is baptized shall be saved." He proposes that in the report of the debate we shall each devote nine thousand words to this passage. I reply that within the limits agreed upon he may use as many words as he pleases on this passage, and that under the same limitations I will use as many as seem to me to be necessary in reply.

Brother Moody says "this favorite old Baptist text is held in doubt by the majority of scholars." "But," he adds, "granting the genuineness of the passage, we have nothing to lose, and Mr. Harding nothing to gain." "Of course," says he, "if all believers will be saved, then all confessing believers, and all baptized believers, and all obedient believers will also be saved."

I reply, if the believer is saved the moment he trusts in his heart, as Brother Moody teaches, then it is not true that "he that believeth and is baptized shall be saved." It is not proper to say of a man that he shall be saved if he is already saved. According to Baptist doctrine a man is not fit for baptism till he is saved, till his sins have been forgiven; while Christ puts the salvation after the baptism, Peter puts remission of sins after baptism, and he says baptism "now saves us." Salvation is in Christ, and Paul says we are baptized into him, that in baptism we put him on; while the Master himself makes baptism a part of the new birth, a part of the process by which we pass out of the kingdom of Satan into the kingdom of God.

I was pleased that the gentleman quoted so freely from President Crawford. True, he was a Baptist, and therefore, according to Brother Moody's rule, ought not to have been quoted by him; but that has no weight with me. I am willing to examine any man's testimony, and to take it for what it is worth. With much that Dr. Crawford said I have no fault to find. There are some things he did not say that he ought to have said, that I will call your attention to. True, as he said, the syllogism is the test of logical accuracy. We will notice some of his, and present some others.

1. All who believe and are baptized shall be saved.
2. John believes and is baptized.
3. Therefore John shall be saved.

So argues Professor Crawford. I make one comment, and pass on. The salvation meant by the Savior in the text *must* come after baptism, and not immediately upon the exercise of internal

faith; for if when John believes, and before he is baptized, he is saved in the sense of the text, it is not true that when he is baptized he shall be saved, unless he believes and is saved, and is then lost, and upon being baptized saved again. The salvation here comes after baptism, not both before and after.

Take this verse: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36, R. V.) From this I draw the following syllogisms:

1. All who believe on the Son have eternal life.
2. John believes on the Son.
3. Therefore John has eternal life.

This is good, and cannot be called in question.

1. Upon him that obeys not the Son the wrath of God abides.
2. John obeys not the Son.
3. Therefore upon him the wrath of God abides.

By comparing these two syllogisms it is seen that the faith that saves is the faith that obeys. The fact that all men breathe does not prove that dead men breathe, for dead men are not complete men. And just so the fact that all who have faith have eternal life does not prove that a man with dead faith has eternal life; for as a dead man is not a complete man, so dead faith is not complete faith. I quote from Brother Moody's favorite translation, the one that he calls the best of all, thus: "Thou seest that faith wrought with his works, and by works was faith made complete." (James ii. 22.) "For as the body without the Spirit is dead, so also faith without works is dead." (James ii. 26, Bible Union.)

Paul told the jailer to believe on the Lord and he should be saved, but of course he meant for him to believe with the completed faith; hence he baptized him the same hour of the night; and then, and not till then, is it said the "jailer rejoiced, believing in God with all his house." Paul, you remember, is emphatic in teaching that men are made free from sin when they have obeyed from the heart the form of doctrine; and Peter says we purify our souls in obeying the truth; hence neither of them ever taught that a man is saved by faith before obedience.

As we have seen, the salvation mentioned by Jesus in Mark xvi. 16 comes after baptism. It cannot come before it; for, if so, it it would not be true that "He that believeth and is baptized *shall* be saved." It is neither correct nor true to say you *will* give to a man that which he already has; it is not proper to say of the

saved man that he *shall* be saved. What, then, is the meaning of the word "saved" in that place? I say it means "forgiven," while Brother Moody seems to hold that it means eternal salvation. If I can show that I am right, then it follows that forgiveness comes after baptism.

Read Mark xvi. 9-16, and Luke xxiv. 1-47, and you will see that they are parallel passages, the one being generally much fuller than the other. They tell about Jesus' resurrection, about Mary seeing him, about his appearing to the two men who went down to Emmaus, about their return and report to the apostles, about Jesus suddenly appearing in their midst, and about the conversation that he then held with his disciples. In that conversation he said, according to Mark, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." According to Luke, he said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Notice now the parallelisms in these two records of the commission. (1) Mark says "all the world," Luke, "all nations;" (2) both say "preach;" (3) Mark says "the Gospel," while Luke refers to it as the suffering and resurrection of Jesus; (4) Luke records the fact that Jesus told them to tarry in Jerusalem till endued with power from on high before starting on their work of preaching, while Mark simply states that they were to go, without naming the day when they were to start; (5) according to Mark he promises salvation, according to Luke remission of sins. The angel said of him before he was born, "He shall save his people from their sins." And John's father, Zacharias, prophesied of his son that he would "give knowledge of salvation unto his people by the remission of their sins." And then when Peter preached the first sermon under this commission, beginning at Jerusalem, as Luke said, he told convicted people to repent, and be baptized in the name of Jesus Christ for the remission of sins. And, to cap the climax, those who received his word and were baptized were called the "saved." (See Acts ii. 47, Bible Union). That the "shall be saved" of Mark is equivalent to the "remissions of sins" of Luke from these facts seems absolutely certain to me.

Time expired.

J. B. Moody's Tenth Reply.

Ladies and Gentlemen:

Godet on Luke, page 513, says: "Mark's account is original as far as verse 8. At verse 9 we find (1) an entirely new beginning; (2) from verse 8 a clearly marked dependence on Luke. After that there occur from verse 15, and especially in verse 17, some very original sayings, which indicate an independent source. The composition of the work thus seems to have been interrupted at verse 8, and the book to have remained unfinished. A sure proof of this is that the appearance of Jesus, announced to the woman by the angel (verse 7), is totally wanting, if, with the Sinaitic, the Vatican and other authorities, the Gospel is closed at verse 8."

The late Revision sets these verses by themselves, with the remark, "The two oldest MSS. and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." W. N. Clark, who has been so strongly indorsed by my opponent, in his notes on Mark has this to say in concluding his remarks: "From the historical and ecclesiastical point of view, the passage is canonical, *i. e.*, it is a part of a book that the Church has received as a whole into the canon, but the question remains for the interpreter whether its testimony is to be received as of equal authority with that of the Gospel in general. This question must be answered in the negative." Alford has this note: "It would thus appear that, while the passage was appended as early as the time of Irenæus, it was still absent from the majority of codices as late as Jerome's day. The legitimate inference is that it was placed as the completion of the Gospel soon after the apostolic period. . . . The internal evidence which is discussed in the notes will be found to preponderate vastly against the authorship of Mark." Note on verse 18 reads: "All attempts to reconcile this with the other Gospels are futile."

Smith, in his "History of the New Testament," sec. 6, page 704, says: "The passage is rejected by the majority of modern critics on the testimony of MSS. and of old writers, and on the internal evidence of the diction."

Meyer, whom Mr. Harding calls the greatest living exegete, says: "The entire section, from xvi. 9-20, is a non-genuine conclusion of the Gospel not composed by Mark." In confirmation he quotes from Eusebius, Victor of Antioch, Jerome, Justin, Clement of Alexandria, etc., and adds, "Moreover, this external evidence against the genuineness finds in the section itself an internal confirmation, since with verse 9 there suddenly sets in a process of excerpt-making in contrast with the previous character of the narration, while the entire section in general contains none of Mark's peculiarities. . . . In individual expressions it is quite at variance with the sharply defined manner throughout of Mark." He gives the following list of scholars who have declared themselves "against the genuineness:" Thies, Bolten, Griesbach, Gratz, Bertholdt, Rosenmuller, Schulthess, Schulz, Fritzsche, Schott, Paulus, Credner, Wieseler, Neudecker, Tischendorf, Ritschl, Ewald, Reuss, Anger, Zeller, Hitzig, Schenkel, Weiss, Holtzmann, Keim, and various others, including Hoffman. He says of Lachmann that he adopted the section, but did not regard it as genuine. Meyer says of Wescott & Hort's treatment of this matter, which ought to be in the hands of everybody investigating the subject: "The most elaborate critical statement of recent times in English is that of Wescott & Hort, vol. ii., appendix, pp. 28-51. The evidence is weighed with candor and patience, thus affording a strong contrast to Deau Burgon, the fiery English champion of the genuineness of the passage." He quotes them as saying: "It manifestly cannot claim any apostolic authority." And then adds: "Accordingly these editors in their Greek text inclose verses 9-20 in double brackets."

Dr. G. W. Clark's Commentary, Introduction, page 8: "Since the appearance of Griesbach's second edition of the New Testament in Greek (1796) it has become common to regard these verses (9-20) as not belonging to the original Gospel. A majority of the latest textual critics have given their verdict against the passage. Some, with Tischendorf and Meyer, pronounce it spurious, or an apocryphal fragment."

In the "Textual Criticism," by Professor Warfield, edited by Rev. W. R. Nichol, a very recent and able work, we find one of the clearest and briefest statements of this matter. For omission of the verses he gives B, Aleph, L, 22, 743, codex K of the Latin; the Armenian, and Æthiopic; (Clement), (Origen), Eusebius, (Cyril of Jerusalem); and, among the post-Nicene fathers, the hypotheses,

Jerome, Victor of Antioch, Severus of Antioch. Also such minuscules as 15, 20, 300, 199, 1, 206, 209, which preserve knowledge of the doubt.

Some words are necessary in explanation of this evidence. Aleph simply omits the passage. B omits it, but leaves a blank space, which is apparently intended for it. This seems to prove that the exemplar from which B was copied lacked these verses, but they were known to B's scribe. As the weight of B is due to the character of its exemplar, not to the knowledge of its scribe, this does not effect B's testimony. L closes at verse 8, but adds at the top of the next column: "These also are somewhere current, 'But all things that were commanded they immediately announced' to those about Peter. And after this Jesus also himself, from the east even to the west, sent forth by them the sacred and incorruptible proclamation of eternal salvation.' These are also, however, current, after, 'For they were afraid.'" . . . And then our usual twelve verses are inserted. The existence of this shorter conclusion (to which L gives the preference) is a *fortiori* evidence against the longer one. For no one doubts that this shorter conclusion is a spurious invention of the scribes; but it would not have been invented save to fill the blank. L's witness is, then, to MSS. older than itself, which not only did not have our twelve verses, but had invented another conclusion in their place. The Abbey Martin tells us of another codex, which he numbers 743, that repeats the arrangement of L. Codex 22 closes the Gospel at verse 8, marking it as "the end," and then adds: "In some of the copies the evangelist finishes at this point; in many, however, these also are current"—and inserts our verses (9-20), closing "the end." The old Latin MS. K contains the shorter conclusion only, and hence is a specially strong witness to the omission of our twelve verses. Proceeding now to estimate the evidence, we note first that the Syrian text inserts the passage, and when the Syrian witnesses are sifted out, it is left with Western (D, Latin, Curetonian, Syriac), and apparently Alexandrian (C, Delta, 33, Memphitic) witnesses only, and since all Alexandrian witnesses are full of Western readings, this means with Western witnesses only. For omission we have the neutral witnesses (B, Aleph); with L, 22, and other support. Where the Alexandrian reading stands we cannot discover; but on appealing to internal evidence of classes, the apparent conjunction of Western and Alexandrian witnesses is discredited, and we must decide that the genealogical evidence is in favor of omission. L

may represent the Alexandrian text, and K the primitive Western, and in the case of either of these hypotheses the verdict for omission receives additional strength. Internal evidence of groups, which throws strong favor on B, Aleph, only confirms genealogical evidence; and we have the whole weight of external evidence for omission.

The transcriptional evidence leads to the same conclusion. No good account can be given of the omission of these verses. To suppose that they were omitted in a harmonic interest is to presuppose a freedom and boldness in dealing with the Gospel narratives never elsewhere experienced, and that to serve a purpose far more easily attained.

To suppose that a leaf was lost from the end of the Gospel containing these verses will best of all account for their omission, but will not account for its wide distribution, nor for the failure of the beginning of the next Gospel, on the other side of the leaf, to get lost too. Mark stands very rarely in Greek MSS. at the end of the book of the Gospels, and the loss of a leaf early enough to affect the ancestors of Aleph, of B, of L, and of Western K, must have affected nearly all MSS. as well. On the other hand, the insertion of such an ending is transcriptionally easy to account for. The abrupt ending of verse 8 demanded something more. That the scribes felt this is evidenced by their invention of the certainly spurious shorter ending. Why should not other scribes have sought and found another tolerably fitting close for the Gospel? And that this ending does not belong here, but fits its place only tolerably, is clear on careful examination. The tear at verse 8 is not mended by verses 9-20. Only Matthew and Luke tell us what actually happened after verse 8. And if verse 8 demands a different succeeding context, verses 9-20 no less need a different preceding one from that here furnished them. Jesus is presumed to be the subject in verse 9, but the subject that would be taken over from verse 8 is the women. The "but" that opens verse 9 does not introduce any thing adversative to verse 8. The new specification of time in verse 8 is surprising after verse 2. "First" looks strange here. The identifying description of Mary Magdalene in verse 9 is very remarkable after verse 1. Every appearance in a word goes to show that the author of the Gospel did not write verses 9-20, as the conclusion of the narrative begun in verses 1-8. And if so, the transcriptional evidence that makes an insertion here easier to conceive of than an omission has full

play, and we can recognize verses 9-20 as only another way of filling up the gap left by the unfinished appearance of verse 8. The intrinsic evidence is not fully stated however until we add that there are peculiarities of style and phraseology in verses 9-20 which render it easy to believe that the author of the Gospel did not write these verses. The combined force of external and internal evidence excludes this section from a place in Mark's Gospel, quite independently of the critic's ability to account for the unfinished look of Mark's Gospel as it is left, or for the origin of this section itself. The nature of the matter included in them, and the way they are fitted to the Gospel, seems, however, to forbid the supposition that these verses were composed for this place by any scribe. It is nearly as hard to believe that anybody wrote them for this place as it is that Mark did. They seem to be a fragment rather adopted from some other writing and roughly fitted on to the end of Mark. This fragment is certainly as old as the first third of the second century, and may, as may also the pericope of the adulteress inserted into John, be taken from the book of the illustrations of the Gospel narrative which Papias composed, apparently about 120 A.D. Neither is it necessary for the critic to be able to give an account of the mutilated condition of Mark's Gospel. To recognize that this fragment does not belong at the end of it does not make it any more mutilated than it was before. The evident incompleteness of verse 8 is evidence against the opinion that the Gospel was intended to close at that point, but no evidence that just this conclusion—which does not fit on to verse 8, nor complete it, nor the subject then in hand—was the conclusion intended. Why Mark's Gospel has come down to us incomplete we do not know. Was Mark interrupted at this point by arrest or martyrdom before he finished his book? Was a page lost off the autograph itself? Or do all of our witnesses carry us back only to a mutilated copy short of the autograph, the common original of them all, so that our oldest transmitted text is sadly different from the original text? There is room for investigation here; but, apparently, no room for accepting this conclusion for the one that Mark wrote, or intended to write.

We have purposely chosen all these examples of such a sort that the evidence can readily be seen to be harmonious through all the methods. But we have also purposely placed last among them a case in which the intrinsic evidence, while uniting with the other forms of evidence in determining this reading, is left still some-

what unsatisfied by its determination. It opposes the acceptance of the last twelve verses of Mark as genuine; but it no less opposes the acceptance of verse 8 as the end of the Gospel. It consents that this is not the limb that belongs here, but it no less insists that some limb does belong here.

Time expired.

J. A. Harding's Eleventh Speech.

Ladies and Gentlemen :

In his ninth reply Brother Moody calls Mark xvi. 16 a good old Baptist text, and tries to show that it does not put remission of sins after baptism; but evidently he is not satisfied with his work in that line, for in his last speech he tries to show that it is not Scripture at all. Evidently he would gladly tear the last twelve verses of Mark out of the Bible if he could; but we are not ready to let them go yet. Let us study the matter patiently, and see if we will have to mutilate our Bible by tearing these verses out.

That there is some doubt with regard to these verses in the minds of the most candid and scholarly of Biblical critics, it is but just to state. What is that doubt? How should it affect us? These are the questions that we are to consider.

In studying these questions it is necessary that you should understand the technical use of the words "canonical" and "genuine." If these verses are inspired, they have a right to a place in the Scriptures, and are called "canonical." If they were written, as was the body of the Gospel, by Mark, they are "genuine." If Mark's work was stopped by arrest, or death, or by any other cause, and these verses were added by Peter, Timothy, Silas, or any other apostle or apostolic man, then they are "canonical," but not "genuine." Their canonicity I do not doubt; their genuineness is a matter of doubt. Some eminent and learned writers (as J. A. Broadus and J. W. Burgon) hold that they are both canonical and genuine; others equally learned, while holding to their canonicity, doubt their genuineness. The reasons against and for the passage as a genuine production of Mark are summed up by the Baptist commentator, W. N. Clark, thus:

"(1) The passage is omitted from the two oldest manuscripts, the Sinaitic and the Vatican. In the latter a blank space is left, as if the writer knew that the Gospel was incomplete, but was not in possession of the conclusion. It is omitted also from a few other manuscripts of much less authority than these two, and in a few copies of four ancient versions. (2) Eusebius, in the fourth cen-

tury, making more or less use of Ammonius in the second, arranged the four Gospels in parallel passages on the principle of a harmony, and from this arrangement these verses are omitted. Eusebius says, moreover, that they are not found in 'the correct copies'—a statement in which he is followed by Jerome and others, whose names are of less weight. (3) As to the internal evidence, there is no good connection between the passage and what precedes it, and no allusion in it to the context; the purpose of it is not a continuation of the purpose of Mark's record; it has the character of an epitome, in which it is unlike any thing else in Mark; it contains certain additions to the statements of the other Gospels, but they are not in the least like Mark's characteristic additions; the peculiar words and phrases of Mark are absent, and about twenty words and phrases are found that occur nowhere else in the Gospel."

"The reasons in favor of the passage are as follows: (1) It is contained in all the ancient manuscripts except those mentioned above, and in all the versions. (2) The nineteenth verse is quoted by Irenæus (about A. D. 170) with the introduction, 'Mark says, at the end of the Gospel.' From that time on the passage is freely cited by Christian writers generally, who treat it as they do other Scripture. (3) It has a place in the lectionaries, or selections of Scripture for public reading, which were in use in the Eastern Church 'certainly in the fourth century, very probably much earlier.' (Scrivener.) It held a place of honor, indeed, in being taken as the Scripture for a special service at matins on ascension day. There is no question that the passage came down, to say the least, from very nearly the same date as the Gospel of Mark, or that it was generally, though not universally, accepted in the Church as a part of that Gospel."

I trust that he who may read this debate when published will carefully weigh this summing up by Dr. Clark, and that he will then consider patiently what I am about to present.

The Revised Version represents the ripest scholarship of the English-speaking world of the nineteenth century; which is equal to saying that it represents the cream of the scholarship of the world in all ages. The revisers of the New Testament were thirty-seven in number—twenty-four Englishmen and thirteen Americans. Of Episcopalians there were 23; Presbyterians, 4; Congregationalists, 3; Baptists, 2; Methodists, 2; Unitarians, 2; Friends, 1. In making their revision the canonicity and genuineness of the last twelve verses of Mark, as a matter of course, came up before

them. Dr. Alexander Roberts, of the English company, has published a book called "Companion to the Revised Version of the New Testament." In addition to being a ripe scholar himself, Dr. Roberts had the advantages of all the debating and discussions of that most scholarly body on these verses, and he claims to give us the conclusion of the revisers. After referring to the facts that the quotation of the passage by Irenæus is most weighty proof of the authority of the passage, but not of the authorship of Mark, he adds:

"On the whole, a fair survey of all the facts of the case seems to lead to these conclusions: First, that the passage is not the immediate production of St. Mark; and, secondly, that it is, nevertheless, possessed of full canonical authority. We cannot ascertain its author, but we are sure he must have been one who belonged to the circle of the apostles. And, in accordance with this view of the paragraph, it is marked off from the words with which, for some unknown reason, the Gospel of St. Mark ended; while, at the same time, it is inserted, without the least misgiving, as an appendix to that Gospel in the Revised Version."

The following suggestion has been made, and it seems to me to be reasonable. It is a well-known fact that Paul was accustomed to have a scribe to write the letters which he dictated, but to finish them, in the last few words, with his own hand. (See 2 Thess. iii. 17, and Col. iv. 18.) It is also generally conceded that Mark got his Gospel from Peter, and that in it he reflects the teaching of Peter. Now, if Peter was accustomed, like Paul, to close his letters with his own hand, the authorship of those verses is easily accounted for thus: Mark wrote the Gospel down to the eighth verse of the sixteenth chapter as he had learned it from Peter; the apostle himself then took up the pen, and in a few words closed the book. He was not willing that any one else should write those last momentous, all-important words.

We do not know who wrote the last words of Deuteronomy; Moses did not, for they tell of his death; but we do not doubt their canonicity. We do not know the authors of many of the Psalms; but they are unquestionably canonical. We do not know who wrote the letter to the Hebrews; but Brother Moody will hardly deny that it belongs to the canon. So, you see, even if we impeach the genuineness of those last verses of Mark, if they are evidently canonical, their authority is not affected in one jot or tittle.

Irenæus was born about the time the apostle John died, certainly not many years after; Irenæus knew Polycarp, and listened to him preach and teach; but Polycarp was a pupil of the apostle John. *And Irenæus quoted from these verses as holy Scripture, and represented them as having been written by Mark.* It is certain, therefore, that they were known long before his time as a part of this Gospel, or he could not have quoted them with a faith so free from doubt. But remember that his teacher was an associate and a pupil of the apostle John. Ah, Brother Moody, we have found this doctrine of baptism before salvation very early, and in very good company. No wonder the revisers say it is "possessed of all canonical authority," and insert it into their revision "without the least misgiving." And, though they call it an "appendix" to Mark's Gospel, they claim that it was made by one who belonged to "the circle of the apostles."

John taught Polycarp, Polycarp taught Irenæus, and Irenæus quotes these verses as Scripture, without any misgiving, and attributes them to Mark. The chief ground for doubting these verses is that they are not found in the Sinaitic and Vatican manuscripts; *but Irenæus quoted the verses as Scripture nearly two hundred years before these manuscripts were written.* By whom they were written, we know not. Is not the authority of this well known pupil of John's pupil much greater than that of unknown scribes who wrote nearly two centuries later?

Again, the Peschito Syriac translation was made in the first century, in the apostolic period. It is regarded as the best translation of the New Testament ever made. Its language is that of the people of Antioch, where the disciples were first called Christians. The Syrians claim that it was sanctioned by the apostle Thaddeus. And the scholars of the world admit it to be the oldest of the translations. *It contains these verses.* Indeed, all of the translations contain these verses, and so do all of the manuscripts, except two, the Sinaitic and the Vatican. The Vatican has a blank space left at the end of Mark's Gospel, showing the writer knew there was something else to be inserted which he did not have. It is probable that the manuscript from which he copied had lost the last leaf of Mark, and hence he left the blank space.

On this subject, speaking especially concerning the Peschito Syriac translation, Prof. Calvin E. Stowe says: "We are perfectly safe and within bounds in concluding that at least the historical books of the New Testament were in circulation in the Syrian

Churches in this Peschito translation as early as the latter part of the first century. If so, then the Syrian Christians, the near neighbors and contemporaries and relatives by language and race of the apostles themselves, read this passage, the last verses of Mark's Gospel, without question, as a genuine portion of the Gospel of Mark, nearly three centuries before the oldest manuscript used by Tischendorf was written. Now take this, in connection with the fact that no one knows either the origin or the history of the Tischendorf manuscript, while both the origin and history of the Syrian translation are well known and well attested as to substance; and also the fact that an accidental omission, especially of the last leaf, is much more easily accounted for than an interlined interpolation, which, at that early period, and in those circumstances, would have been well nigh impossible, and any one can see that the authority of the Syrian translation must be, in this instance, altogether superior to that of the Greek manuscript. To this add the authority, on the same point, of all the translations of the second and third centuries, and of more than five hundred Greek manuscripts, and the case is made out." (Prof. C. E. Stowe, in *Christian Union*.)

Ah, Brother Moody, you can't tear them out. We have more than five hundred manuscripts to your two; we have all of the translations of every age; one of these translations was made (according to uncontradicted history) in the apostolic age, and under apostolic supervision; and we have the testimony of a Christian father, born at the close of the apostolic period, who says he had the books of the Christian Scripture while daily listening to Polycarp tell what he had learned from John, and from others who had seen the Lord; and, finally, Dr. Roberts, of the English revision committee, tells us the revisers consider it possessed of "full canonical authority," and they insert it "without the least misgiving" as having been written by an apostolic man. I conclude my argument, therefore, by saying:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Time expired.

J. B. Moody's Eleventh Reply.

Ladies and Gentlemen:

I cannot introduce new matter in this final negative. Hence I will only refer for a full and impartial discussion of this subject *pro et con* to the learned works of Westcott & Hort, especially to vol. i., pp. 24, 25, 60, 61, 113, 565; also vol. ii., pp. 296, 298, 299, and appendix, pp. 21-51. No candid man who reads these testimonies can dogmatically assert that Jesus said, He that believeth and is baptized shall be saved. I fall in with the majority of modern critics in the opinion that Jesus never uttered these words. Mr. Briney, in the Newburn debate, after taking these books home and reading them, said next day that he was astonished to find so much evidence against the passage. Has Mr. Harding the disposition to learn, or will he go on asserting, as false teachers must do? In concluding, I would say that perhaps I have not conducted my part of this discussion to suit all of my friends. I can see how I could have improved it myself, for I am fallible. If I had it all to go over, I would not notice the outside matters that so mar the spirit of the discussion. If the reader thinks I am the meanest man in the world in the estimation of my opponent, just let him read his other written debates, and they will find that Mr. Harding happened to find in each case an opponent as worthy of his invectives and vindictiveness as myself. Those who have heard him can testify also. I did not expect any better, nor would I if we were to debate again, which I hope often to do. Wherever our brethren mutually desire a discussion, and we are chosen, I will do my best to serve. My opponent has been as meek and gentle in this debate as in any of the preceding ones. Hence there is no new reason why I should not meet him. I have aimed in this to go over the ground, both affirmatively and negatively as far as the limits would allow. It has been difficult for me to decide at times how far I ought to follow after the incidentals that were not germane to the discussion. With all of his Scriptures before me to defend and to adjust to the general teaching of the Word, I have aimed to cover both according to my limits. Generally I

have not had his speech before me when I prepared the one to follow. Mr. Harding has been so slow in preparing his speeches, that to hasten the publication, I have generally given my next speech when he brought me its predecessor. So, in those cases, my reply was not directed at the last speech. The last four speeches of his I did not see at all, as my trip to Texas compelled me to prepare my four last speeches before leaving, or materially delay the appearance of the book. I suffer some disadvantage in this, but this is my excuse. If I had taken as much time as my opponent the book would not now be one-half done. Most of these speeches were prepared during the busiest season of my life; while the removal and consolidation of papers, business management, editing duties and associations were all on me. How I have done it is the greatest mystery to me. I ask my critics to make much allowance for this. I hope to have more time to prepare my speeches on the coming subject; yet I promise that I will lose no time. If I have not replied to some things in the last speeches, remember I did not see them, and my limited space required me to confine myself to replying to him on some Scriptures often introduced in the debate.

I am preparing this speech in Austin, the capital of Texas. A letter just received from my wife intimates what Mr. Harding has to say about the Brownsville and Pikeville matters. As to the former, I will say that my information came from such respectable authority that I still believe it just as I stated it. We both speak from hearsay, and the matter can be decided by those who are interested. The Pikeville reporter sat for six days in about six feet of Mr. Harding's nose, and he knows his name as well as I do, for I do not remember it. He can get his name if he wants it by writing to his friends at Pikeville. The "facts" I gave him were Mr. Harding's abuse of me in his paper. These I turned over to him without comment, only saying, these are the "facts" concerning Mr. Harding's charges against me, which need no reply or denial from me. Like my Master, I answered not a word.

By way of recapitulation I can say but little. I undertook to prove that forgiveness, with like blessings of salvation, is received before baptism. I have given plain declarations of Scripture in regard to nearly every one of these blessings, and they predicate them all of something that must precede baptism. Mr. Harding will say at one time that faith, love, etc., must come before baptism. At another he says the faith and love that precedes baptism are

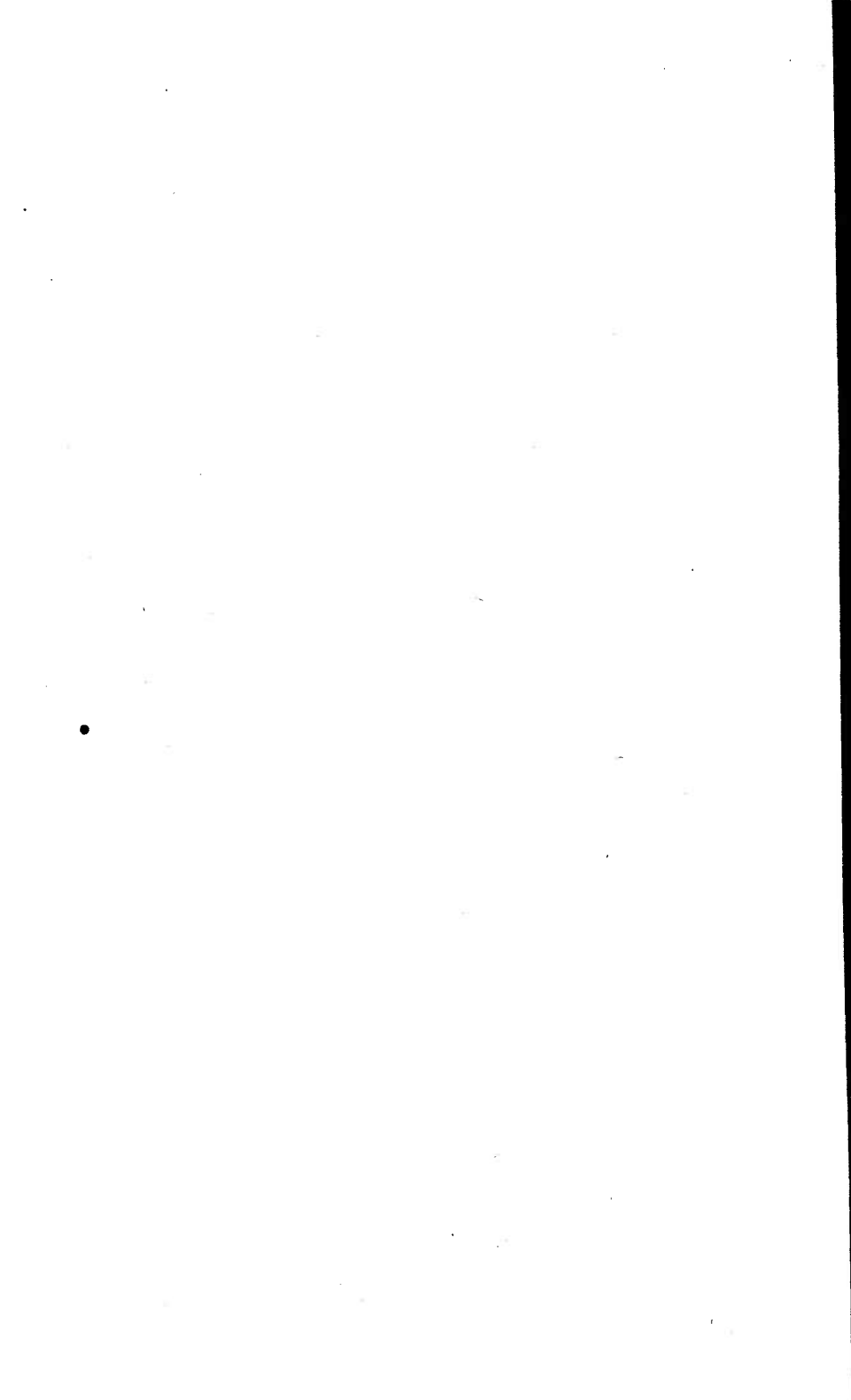
dead, and nothing can be predicated of them. He has Christ in the water, his blood, his death, his grace and mercy, all in the water; forgiveness in the water, justification, sanctification, sonship, heirship, all in the water; repentance, faith, love, new birth, Holy Spirit, all in the water. He makes water the wife of God and the mother of saints. His boasted challenge concerning faith and physical action has vanished like smoke. Granting him the fundamental idea that, excepting, as the Holy Spirit does, the matter of the justification of a sinner before God, faith is a working principle, yet these blessings are predicated of the works of faith before baptism. Mr. Harding says repentance is a work of faith. I showed you that life and salvation are predicated of repentance in the same way that he says these are predicated of baptism—baptism *eis* remission, repentance *eis* life and *eis* salvation. He claims confession as an act of faith, and confession must precede baptism, and salvation is predicated of confession. Whosoever shall confess with his mouth the Lord Jesus, and shall believe in his heart that God has raised him from the dead, shall be saved. For with the heart (not physical action) man believeth *eis* righteousness, and with the mouth (a physical act that is not baptism) confession is made *eis* salvation. Here confession is connected with salvation just like baptism is connected with remission. Mr. Harding believes the one and denies the other. The *eis* in one case he thinks suits his plea, in the other it clearly does not, unless he can change *eis* like he does faith, love, etc., when they don't suit him. Here are Methodists and Presbyterians who have confessed with their mouth the Lord Jesus, and who believe in their hearts that God has raised him from the dead. The Bible says they shall be saved; Mr. Harding says they shall not. Poor Harding! O, vain man! who art thou that thou should reply against God? All of such like Scriptures I have pressed in proof of my propositions, but, in spite of God's Word, Mr. Harding has caviled to this good hour. And to support himself he has garbled from Baptist authors, not one of whom believe Mr. Harding's doctrine. Then, he fails to prove his doctrine by these authors, and no difference how much he may prove from them, if he fails to prove his doctrine, he has failed of his object, and he and his moderator confess that these authors do not believe their doctrine. These authors and all good men are with the Bible in rejecting his doctrine. So let all good people unite with us on the Bible in insisting that whosoever "believeth hath everlasting life."

I have shown that Mr. Harding himself does not believe his proposition. It reads: "Baptism to a penitent believer is for (in order to) the pardon of his past sins." He has confessed that he is fallible, and sometimes sins. Then I suppose when he sins he is still a believer, and I suppose he repents of his sins. Then is he not a penitent believer? And when he repents does he not repent of past sins? Then I take pleasure in introducing to you this "penitent believer," who does not believe that baptism is in order to pardon. Ah, my friends, actions speak louder than words. He could not to save his soul from death prove two laws of pardon—one to the alien and one to the baptized. Has he done it? Dare he try? Then here is a confessed penitent believer who will not be baptized like his Mormon brethren in order to pardon, and why? It must be because he does not believe it. I congratulate him in rejection in practice a proposition so absurd. I trust that in practice when he sins and repents that he goes to God with confession, and by faith in the atonement made for sin that God for Christ's sake forgives him and cleanses him from all unrighteousness. I hope that he, nor any other "penitent believer," is so foolish as to run down into the water to get forgiveness. No one ever got it there, or ever will, or ever can.

In this debate I have not sought so much to establish or to defend myself as the doctrine of God's Word. The Jews got a personal advantage of Christ by false accusations, and so they did of the apostles. Christ and apostles went down, but their doctrine still lives. And so Mr. Harding has sought to overthrow me, because, I suppose, I am more vulnerable than my doctrine. Very well; I had rather be overthrown than for my doctrine to be. Mr. Harding knows what his people love, and he was engaged to feed them, and they seem to take it with supreme delight. I pity him and them, and ask God of his abundant mercy and grace to forgive them for all the evil they have sought to do me, for "ye have not injured me at all."

My excess in another speech requires me to stop. May these pages lead all of its readers to a knowledge of the truth is my prayer.

Time expired.



J. B. Moody's First Speech.

PROPOSITION:

The Scriptures teach that man is so depraved that he is unable without a direct enabling power of the Holy Spirit to obey the Gospel of the Son of God.

Gentlemen-moderators, Ladies and Gentlemen :

The issue between us on this question, like the other, is a vital one. Mr. Harding claims for his candidate for baptism that he is a child of the devil, still in a lost state, with none of the blessings of salvation. I claim for our candidate for baptism that he is a child of God, in a saved state, claiming for him "the like blessings of salvation." The faith in Christ that our candidate exercises is a live faith, bringing Christ, with all his fullness into possession. The faith that his candidate has in Christ, he says, is a dead faith, and brings none of the blessings of Christ. By our preaching our candidate is taught to believe *eis* Christ. Christ being in the accusative case faith must be limited to him; not faith in Christ and the Church, nor in his sacrifice and his "sacrament," but solely in Christ without the Church, and in his sacrifice without the "sacrament." A divided Christ with us is no Christ. To trust Christ and something else for salvation is not trusting Christ at all. Hence the difference between us on this question is equal to the difference between the saved and the lost state, between heaven and hell.

And now the issue again is equally vital. He says his candidate for baptism has been operated on only by the Word. My people believe that "the Word only" has no more power on the sinner than on a devil. It may convict either of sin, but the conviction produces in both exasperation and revived enmity. It may discern the thoughts and alarm the fears of both, but it cannot regenerate or recreate either.

If a candidate comes to us for baptism, and says he has not been made anew in Christ Jesus, that no power has been exerted

on him save that which resides in the Word, we hinder his baptism, because, like his candidate, he is still a child of the devil, and his baptism would be only a hopeless aggravation of his case.

Now I will let the best lights in my friend's school speak their faith on this subject, for I am here to discuss the real issue between the two peoples, and not any private opinion of any one, not even of my friend.

Mr. Campbell, in his "Christian System," p. 267, says: "All that is done in us by regeneration God our Father affects by the Word, or Gospel, as dictated or confirmed by the Holy Spirit." In his "Millennial Harbinger," vol. i., p. 294, he says: "And when we think of the power of the Holy Spirit exerted upon minds or human spirits, it is impossible for us to imagine that the power can consist in any thing else but words or arguments." Here he places the idea of any distinct power beyond the reach of imagination, for he says "it is impossible for us to imagine that that power can consist in any thing else but words or arguments." Again, "Millennial Harbinger," vol. ii., p. 295, he says: "As the spirit of man puts forth all its moral power in the words which it fills with its ideas, so the Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas."

In "Millennial Harbinger," vol. ii., p. 297, and in "Christianity Restored," p. 362, he says: "All the moral power of God or man is exhibited in the truth which they propose. Therefore, we may say that if the light or the truth contains all the moral power of God, then the truth alone is all that is necessary to the conversion of men." Again, in "Christianity Restored," p. 350: "If the New and Old Testaments contain all the arguments which can be offered to reconcile man to God, and to purify them who are reconciled, then all the power of the Holy Spirit which can operate on the human mind is spent; and he that is not sanctified and saved by these cannot be saved by angels or spirits, *human* or *divine*."

I introduce another witness, Mr. Sweeny. In the Sweeny and Crawford debate, p. 124, he said: "Let it be borne in mind that I believe the divine power of the Holy Spirit overcomes the enmity of the human heart by acting upon it by the medium of divine truth. That is my position. I contend for the sufficiency, therefore, of the truth to accomplish the conversion and sanctification of sinners."

I introduce the testimony of another witness, Mr. Moses E. Lard, who says, in "Lard's Review of Campbellism Examined," p. 83:

"But what do we mean when we say, the Spirit operates through the truth? We mean that it operates by the truth; that is, that divine truth is itself the vital power by which in all cases the Spirit effects conversion; in other words, that the Spirit spends on the mind of the sinner in conversion *no* influence except such as resides in the truth, as divine, as of the Spirit. And we shall further add, that neither in quantity nor in force do we conceive that this influence can be increased and the human will be left free." He says that "there is no influence of the Spirit on the mind of the sinner in conversion, except such as resides in the truth."

Again, Mr. Lard stated his proposition in his book, "Review of Campbellism Examined," thus: "The Holy Spirit operates in conversion through the truth only." What do you mean, Mr. Lard, when you and your people say "the Spirit operates through the truth?" "Why, we mean that it operates by the truth; I mean that truth operates; that divine truth is itself the vital power by which in all cases the Spirit effects conversion." "Does the Holy Spirit use any other means or instrumentalities in conversion?" "No; for the Holy Spirit operates in conversion through the truth only," says Mr. Lard.

Mr. Campbell's affirmative proposition in the Rice-Campbell debate reads as follows: "In conversion and sanctification the Spirit of God operates on persons only through the Word."

Mr. Briney said in the Mayfield debate: "The personal power of the Spirit is not present with the Word in the conversion of the sinner." Again, he said: "The Scriptures teach that the Gospel alone is sufficient for the conversion and sanctification of sinners." Mr. Briney here says in effect that "I deny that there is any personal power of the Holy Spirit exerted upon the sinner's heart in conversion."

Mr. Crum, in his debate with J. N. Hall, used this illustration: "I throw a piece of dynamite in the highway and retire to watch the passing crowd. The power is in the dynamite, and those who come in contact with it will feel it. The power is always there, without increase or diminution, yet the result is ascribed to me." His point was that the dynamite represents the Word, which is put in the way of man, and all the power that is exerted is in the Word, yet the result may be ascribed to the Holy Spirit.

I quote once more from Mr. Campbell, p. 121 of "Symposium": "Whenever the Word gets into the heart, the spiritual seed into

the moral nature of man, it as naturally, as spontaneously grows there as the sound good corn when deposited in the genial earth. It has life in it, and is therefore sublimely and divinely called '*the living and effectual Word.*'" On p. 148 he further says: "The official service and work thus assigned the Holy Spirit is a standing evidence that in conversion and sanctification he operates only through the Word. And, as it has already been shown, conversion in all cases the same work, he operates in this department only by and through the Word, spoken or written, and neither physically nor metaphysically." On p. 118 he defines the term *only* as equivalent to a denial that the Spirit in regeneration operates *sometimes* without the Word. *Only* is therefore made to mean *always*.

The quotations could be multiplied to wearisomeness; but now we have the issue before us. My proposition requires me to prove that in the conversion of a sinner (conversion being used in that wide sense that includes regeneration and sanctification) there is a divine power exerted that does not reside in the Word, or that is not of the Word. I do not mean to say that this extra divine power is not taught in the Word, for I will prove that it is, but that it is a divine power not delegated to the Word, and which the Word cannot exert. I maintain for my people that God appointed means to be used by us, but that in the diligent use of these means we are entirely dependent upon this additional divine power. This power is vouchsafed to us in the great commission, which is prefaced by a declaration of omnipotence, and closed with a promise of omnipresence with those who engage in his work; and the emphasis is laid on the divine promise. He did not say, Lo, go, nor lo, disciple, nor lo, baptize, nor lo, teach all things, but "*Lo, I am with you always, even unto the end of the world.*" Omnipresent omnipotence is impotence unless that present power is exerted. We find a parallel in Isaiah xli. 10: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." In this commission is the whole work of means, instrumentalities and agencies. Men are to go and disciple by preaching the Gospel, and to baptize with reference to the name of Father Son and Holy Spirit, teaching the baptized to hold fast all things whatsoever Christ has commanded. This appeared to the disciples, doubtless, as an impossible task; hence he emphasized the promise of his presence and power. And why promise it if present omnipotence is impotent? Why promise so useless a thing?

This promise is made repeatedly. Matt. xviii. 20: "For where two or three are gathered together in my name, there am I in the midst of them." Also John xiv. 18-23. For a fulfillment of this promise after Christ's ascension, see Acts xviii. 9, 10: "Then spake the Lord to Paul: Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." Also 2 Tim. iv. 16: "At my first answer no man stood with me, but all forsook me; notwithstanding the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve unto his heavenly kingdom, to whom be glory forever and ever. Amen." Here is clearly seen the divine presence and power, as something distinct from, and in addition to, the power exerted by men and means. It was not divine power exerted through successful preaching, but in order to it. I wish to illustrate this copiously, so that the power distinct from means may be clearly discerned. Turning to Deut. i. 41-45, we find that Israel had girded on every man his weapons of war, and they were ready to go up to battle; but the Lord said, Go not up, neither fight, for I am not among you; lest ye be smitten before your enemies." But, trusting so much to their men and means, they rebelled against the commandment of the Lord, and went up "*presumptuously*" to battle; but the enemy chased them and destroyed them. Then they returned and wept before the Lord, but the Lord would not hearken. If it is presumption to go to battle with men without divine help, how can we battle against principalities and powers and spiritual wickedness in high places, and deliver the prisoners from the power of him who leads them captive at his will? In the twentieth chapter of Deuteronomy, 1-4, we find the case reversed. Here Israel is charged not to fear when they go to battle against the stronger than they, for the Lord thy God is with thee. "Let not your heart faint; fear not, and do not tremble, neither be ye terrified because of them, for the Lord your God, he it is that goeth with you, to fight for you against your enemies to save you." Here men and means, with all the power that is in them, were used, but an additional divine power was necessary to success. The Lord did not go only in them, but with them; did not only fight through them, but for them; and thus, God and man working together, success was attained. Such illustrations of distinct divine power may be found

on nearly every page of inspired history. The same is seen in the working of miracles. Words and other means were often used, yet, as Nicodemus says, "No man can do these miracles that thou doest except God be with him." Jannes and Jambres could withstand Moses as far as they could counterfeit miracles, but they soon reached the point where they confessed, "This is the finger of God." Christ said, in Luke xi. 20, that he cast out devils with the finger of God; and in Matt. xii. 28 it is said he cast out devils by the Spirit of God. In all such cases Christ may have used words, but in addition to his words there was this divine power exerted. Read particularly the cases in Acts iii., iv. and ix., where the effect is ascribed directly to divine power. Especially is this true where the patients were absent, with no *media* for the divine power. See Mark vii. 24-29, and Acts xix. 11, 12. In the first case there were no words to act upon the patient, and in the other there were unadapted means, such as handkerchiefs and aprons.

The study of miracles will forcibly remind one of this extra divine power. The same illustration is strikingly exemplified in the doctrine of divine providence. In Rom. i. 10 Paul says: "Making request if by any means now at length I might have a prosperous journey by the will of God to come into you." And in 1 Thess. iii. 11 he says: "Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you." Thus we see that, with all the means of travel, Paul recognized his dependence upon divine providence. By following Paul in his journey the divine power in addition to means is obvious.

"The steps of a good man are ordered of the Lord." Hence the good man "commits his way to the Lord," that the "Lord may direct his steps." This doctrine necessitates prayer, and prayer is a seeking of this extra divine power. The man who prays "give us this day our daily bread" is not asking God's blessing upon the plows, the hoes, the horses, the boys, the ground, the seed, but it recognizes and seeks a power that comes through rain, and sunshine, and weather, and protection from insects, frost and hail; where God works outside of means and instrumentalities in our hands.

The man who tries to war, or work miracles, or go a journey, or make a crop, has no use for prayer unless he recognizes the power I am contending for. The same is true in executing the great commission of our Lord. The preacher needs to be strengthened and encouraged; hence in Acts iv. 29 the apostles pray: "Lord,

behold their threatenings, and grant unto thy servants that with all boldness they may speak thy Word. And when they had prayed the place was shaken, and they were filled with the Holy Spirit, and they spake the Word of God with boldness." Boldness, like faith and all other blessings, comes from the Father of lights. Hence Paul invariably asked the brethren to pray that he might have boldness. See Rom. xv. 30-33; Eph. vi. 18-20; 2 Cor. i. 8-11, and Heb. iv. 16. These are striking examples of prayer "seeking help in times of need." If there were sufficient power in the Word and in appointed means, then, in the language of the "Symposium," "There they are; seek them and not God." The valley of dry bones in the thirty-seventh chapter of Ezekiel is a striking illustration of the impotence of means, and potency of the divine power that accompanies the means, and proves that Christ put the emphasis in the right place in the great commission.

Some limit the Holy Spirit to the *act* of inspiration; hence the power exerted is the Word only, the Spirit having retired, leaving "the magnetism in the loadstone," or the dynamite, to act by the power that is in it. These are the Word only party. Others believe that the Holy Spirit still exerts himself, but only through the Word. One may be called *by* the Word party, and the other *through* the Word party, but both deny any power outside of the Word, and thus limit the Omnipotent Sovereign Spirit to the Word. I believe the Holy Spirit operates *by* the Word, *through* the Word, and in addition to the Word; going before if he pleases, as in creation and inspiration, and regeneration of infants, but always using the Word as his instrument in the conversion of a sinner. And I believe that man is so depraved that he cannot render acceptable obedience to the Gospel unless aided by this divine power in addition to the Word. I believe this divine power through the Word, and in addition to the Word, is exerted in circumcising a man's ears so he can hear, in circumcising his heart so he can feel and love, in opening his blind eyes so he can see, in creating him in Christ Jesus, in quickening him into life, in giving him the new birth, in convicting him of sin, in giving him repentance and the spirit of prayer and supplication, in working confiding faith in his heart, in shedding abroad the love of God in his heart, in opening his understanding, in bestowing upon him wisdom, by working in him both to will and to do, by helping him in every effort in obedience to the Lord. It is the same divine power that preserves him unto the heavenly kingdom; it is the same

divine power that will raise him from the dead, so that Christ truly said, "Without me ye can do nothing;" and if an inspired apostle could do nothing without Christ, what can a poor unregenerate sinner do? The Word to be effectual must be implanted, engrafted, written in the heart by the Holy Spirit, which heart was made new by regeneration, and being thus made good ground the Word or seed engrafted or implanted brings forth fruit to the glory of God.

Here is the direct divine power that does not disparage means or men. Men holding this doctrine are the most diligent in the use of means.

But more. Such are their views of man's depravity, and hence his impotency, of man's complete dependence and unspeakable needs; and further, such are their views of the great work to be done in man, and for man, that the Scriptural doctrine of additional divine power becomes a necessity. Tell me a man's views of depravity, and by that I will measure his view of the atonement. The measure by which we reckon the sinfulness of sin is the measure by which we reckon the sufficiency of the sacrifice. The measure by which we mete man's helplessness is the measure by which we mete the helpfulness of God. Our view of grace is our measure of gratitude.

I purpose to argue my proposition—

1. *From the necessity of such additional power as seen in the helpless condition of man, growing out of his complete depravity.*

2. *The necessity for such direct divine power as seen in the unsufficiency of the Scriptures.*

3. *The necessity for such divine power as seen in the work to be done.*

4. *The necessity for such additional divine power as seen in the design of Scripture, which will accomplish that whereunto it is sent, and no more.*

5. *I will prove this extra divine power from the plain teachings of the Scripture.*

6. *I will prove it from the examples of conversion given in the Scripture.*

7. *I will confirm the whole by the analogous truth that saints who have life and light need this additional divine power, so that without it they can do nothing; then surely is it needed by the sinner, who is in the darkness and death of depravity.*

Before taking up the first point, let us remove the rubbish and

prepare the way—the highway to a knowledge of the truth—so that even a wayfaring man need not err therein. The fallacious reasoning on this subject is the same as on any other, and on all other subjects discussed by my opponent's people. It is the bad logic by which they would uncharitably and eternally condemn all the unbaptized. In regard to the office work of the Holy Spirit, certain things are affirmed of certain classes, which things, according to logical syllogism, are true in regard to every one in those classes, but does not deny them to other classes, because the Scriptures do not furnish the major premises of the negative propositions. For example, salvation is affirmed of all believers. Then all believers will be saved. So far as those Scriptures are concerned, we could not conclude logically that other classes, such as infants, idiots and disbelievers, would not be saved also. We could not logically deny the possibility of their salvation, unless the Scriptures, which we both accept as truth, furnish us with the negative major premise: "He that believeth shall be damned." But the Scriptures furnish us with said negative major premise concerning disbelievers; therefore all of that class shall be damned. Salvation being affirmed of all who believe does not deny salvation to other classes and other characteristics, such as to all who love, all who confess, all who obey, all who endure. Salvation is affirmed of all, in all these classes, and the opposite of salvation is affirmed of the opposite classes only where the Scriptures furnish us with the major premise. So in regard to this question. Certain operations of the Holy Spirit are affirmed of certain classes, but it is bad logic, and worse theology, to deny even the same, and much worse all of the diverse gifts of the Holy Spirit, and the different administrations of the same Lord, and the diverse operations of the same God to any and to all outside of those classes. For example: He giveth his Holy Spirit to all that obey him. Here is a universal affirmation concerning all of that class, but nothing in that Scripture is affirmed or denied of the work of the Holy Spirit to any outside of that class. To deny any operation of the Holy Spirit to any other class the Scriptures must explicitly furnish the negative major premise, such as, "My Spirit shall not strive with those who do not obey me." There is no such Scripture; hence some office work of the Holy Spirit may extend to any and to all other classes. Again: "Because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying Abba Father." Here is not only the affirmation concerning sons, but the sonship is the

reason, and the reason may imply the negative. Grant it, then what? Simply this, no more, no less: All "sons" have this Spirit of *adoption* in their hearts crying Abba Father, and all who receive this Spirit of adoption in their hearts crying Abba Father are enabled, if not constrained thereby; or, as the Scriptures say, "Whereby we cry Abba Father; and thus the Spirit testifies with our spirit that we are the children of God. For as many as are led by the Spirit of God they are the sons of God." Now, I am willing, on account of this "because," to grant the negative; hence I assert that no one receives in his heart the Spirit of *adoption*, crying Abba Father, and whereby they cry Abba Father, but sons of God. If the Holy Spirit goes to another class, in any other office, he must not go in this office of sealing their sonship, because they are not sons. But does this deny that he goes to other classes in other offices? Does this imply that the Holy Spirit cannot come to another class, viz., the troubled and sorrowing, in his other office work as a comforter? To be sure not. When Christ was going away his disciples were troubled, and sorrow filled their hearts, and they needed comfort, and in the plentitude of the Spirit's gifts, and in the diversities of his operations, he comes to them, administering to their necessities. The world could not receive him as the Spirit of truth as long as they love and prefer a lie. But does this deny that the Holy Spirit can convict the world of sin because they believed not on Christ? Does it deny that it goes to any other class in any other office? Such logic is not only bad, but it is mad; such theology is not only lax, but it is low; such reasoning is not only fallacious, but fanatical, from all of which may the good Lord deliver us.

God is love, and love is of God, and all who love are born of God, and knoweth God, whom to know is life eternal. If ye love me, keep my commandments. One must know from personal consciousness and experience, for he can know in no other way, that he loves; and when he feels this holy emotion in all his heart and soul and mind; when under the circumfluent influences of holy desires, thoughts, purposes and affections his heart, like the needle, trembles and turns to its true pole; when he knows "in himself" that the enmity of the carnal mind has been slain, and the root out of dry ground, with neither form nor comliness that he should desire him, has become the chiefest among ten thousand, and the one altogether lovely; when with the eye of faith he can look into the blessed face divine, and say from the great depth

of his heart, "Thou art the Christ, the Son of the Living God," "Lord, thou knowest all things, thou knowest that I love thee;" when he realizes for himself that old things have passed away, and behold all things have become new, he may well ask, what is this, and whence and why? The Word of God can't tell that this is in the heart, but personal consciousness says "here it is." But whence came it? The answer is plain. Love is of God, is shed abroad in our hearts by the Holy Spirit given unto us; and we love him because he first loved us. Hence by experience we feel this love in our hearts. Personal consciousness says: I know with infallible certainty that this is my inner state; and then the Word of God, the other infallible guide, says: This faith, love, joy, peace, etc., you so sweetly experience are fruits of the Holy Spirit, "shed abroad in our hearts by the Holy Spirit given unto us." Any interpretation of any Scripture that contradicts these holy and hallowed truths is false and fatal. Such things are not predicated of the baptized disciples, but to all who love, and since all must love before baptism, they are predicated of the unbaptized. Hence the life and love giving Spirit in conversion must come in these offices before baptism. Man is so depraved by nature that he hates God; man is so divine by regeneration that he loves God. Here is the turning of the inner man in his thoughts and affections, with a desire to outward godliness, which needs only the directing light of God's Word to change and purify the outward life "by obedience to the truth."

Whosoever confesses that Jesus is the Christ (in the Scriptural sense, that is, with the heart as well as with the mind and mouth, for God requires all truth in the inward parts); whosoever thus confesses, God dwelleth in him and he in God. If this is not direct contact, what is? God in me and I in God whenever I spiritually confess; and since no man can say (in the spirit) that Jesus is Christ but by the Holy Ghost; and since confession is before baptism, it follows that there is direct influence and fellowship in confession, and without this acceptable obedience cannot be rendered to the Gospel. "He is the author of eternal salvation to all them that obey him, and "he will take vengeance on all who obey not the Gospel;" but the one affirms nothing in regard to the operation of the Holy Spirit in conversion, for the first may have been so depraved that they could not obey without an enabling power of the Holy Spirit, and the other may have been so depraved as to resist the Holy Spirit. To learn about such doctrines we must go

to the Scriptures that teach directly on those points, and not to those universal affirmations that over-reach the particularities we are here to discuss. Let my friend come up to the work in hand, and if he does not, I promise not to go down to any other.

Man is so depraved that he is unable, etc. We notice first some Scriptures on depravity, and then some that show the disability, and then some that show the enabling divine power that begins the good work and carries it on to perfection. Adam fell from spiritual life into spiritual death, and he begat children in his own likeness. They were not mongrels, part holy and part depraved, but they were wholly given to evil. There was no one that did good, at any time, or in any way. All alike, they were conceived in sin and brought forth in iniquity, and they went astray from the womb speaking lies. All were by nature the children of wrath, and were led by Satan captive at his will. To prove this, we go back to the first born, before the invention of evil that led astray so many; before there were any evil associations to corrupt good morals. I challenge the darkest pages of human history for a case which excels in turpitude the character of the first born. He was taught of God and forewarned. He was a farmer, a most favorable employment for good morals. His brother was younger, and looked to him, and his desire was toward him, and Cain ruled over him. All the aggravation there was, was in Cain's heart. Forewarned of God, he deliberately murdered his own and only and younger brother. "And wherefore slew he him? Because his own works were evil and his brother's righteous." Here is depravity at the fountain head, as exhibited in the first born. Did the addition of time and the multiplication of men produce a ray of hope that changes would evolve any thing but evil out of man's corrupt fountain? Let God testify (Gen. vi. 5): "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was only evil continually."

This was not a slanderous report that God *heard*, but it was what he *saw*. God did not say this about the mouth, or the mind, for these often differ from each other, and the real man may differ from both. This is what God said about the *heart*. It is the heart that God judges, and the man is always what his heart is. Neither did God tell about the *doing* or *saying* of the heart, for both might deceive. God looked down through the deceitful words and works of the deceitful heart and saw his thoughts. "As a man thinketh so is he." The thoughts of the heart may differ from both the

doings and the sayings. But, to settle the case for good and forever, God goes down to the deeper depths, and judges the *imagination* of the thoughts. Man thinks to do or say only what he has imagined or conceived, and never all he imagines. Countless things float before the imagination that the thoughts do not take hold of, either to ponder or to purpose.

Is it possible that in all this realm of imagination that God saw no good? Nothing good in the realm of doing, thinking, saying or imagining? If he had said every act, then we might claim that there were some good words. If he had said every word, then we might claim something for the thoughts. If he had said every thought, then we might claim something good for the imagination. But God goes to the fountain head, and says "*every* imagination of the thoughts of the heart." Not mixed with good and evil, *but only* evil. Not so sometimes, but "*continually*." This was not said about devils, but about men; not men in hell, but on earth. God saw no good in any man, anywhere, or in any way, in all the earth.

Was it any better after the flood? Hear the wise man (Eccles. viii. 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Here is the heart again, not the heart of *a* man, but the one heart of the sons of men, for there is no difference. Not liable, or prone, but "*set*;" not to do good, but evil; not because God tempts or aggravates them, but because he is longsuffering and does not speedily execute the sentence against their evil works. He might well repeat in the next chapter, verse 3: "Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Jeremiah says (chapter xvii. 9): "The heart is deceitful above all things and desperately wicked. Who can know it? I the Lord search the heart and try the reins." This is the Lord's testimony, after searching and trying the case. He did not say he found some deceit there, but he found it *full*; not deceitful like the mind, or less than the tongue, but deceitful above all things; not innocently so, but wickedly; not slightly, but desperately wicked. The fullness of the deceit and the desperateness of the wickedness passeth knowledge. "Who can know it?"

The testimony of Christ is to the same end. He likewise tells, not of a heart, or some hearts, but *the* heart. He told what was in it, and what came out of it, and he said not a word about the

pious affections and warm emotions claimed for it. He said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness. *All* these things come from within and defile the man." He said of the most moral class the world has ever produced, those that appeared righteous unto men, that prayed oft and long, and who loved to pray and pay tithes, etc.: "Woe unto you hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful without, but within are full of dead men's bones and *all* uncleanness." "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Seeing that murder was in feeling and adultery in a look, he could well say of the best of them: "There is no life in you." Isaiah i. 4-6 shows that external appliances make the matter no better, but the rather worse. Paul's testimony still later is no better. He said the Jews, with much the advantage every way, were no better than the Gentiles. "*No and nowise.*" He said he *proved* this. His previous statement was: "Being filled with all unrighteousness, fornication, wickedness," etc. "Who *knowing* the judgments of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Then truly "there was no excuse." He says further on (vi. 20): "For when ye were the servants of sin, ye were *free from righteousness*," and that "in the flesh there dwelt *no good thing*," and that "the carnal mind was *enmity against God*, not subject to his laws, neither indeed could be subjected." He says further that men are so by *nature*, and that the natural man cannot know the things that are spiritually discerned. Hence a man must be born again in order to perceive or discern spiritual things. A new creation must take place, in which all things must become new. Jesus says: "A corrupt tree cannot bring forth good fruit," and "first make the tree good and the fruit will be good." And coming to plain language, he says: "No man can come to me except the Father who hath sent me draw him," and repeats, "No man can come to me except it were given him of my Father." Here is both depravity and impotency too plainly taught for contradiction. John iii. 3 says ye cannot see; vi. 44-45 says they cannot come; viii. 43 says they cannot hear; xii. 39 says they cannot believe; Rom. viii. 7, 8 says they cannot be subjected to the law of God, and they cannot please God; 1 Cor. ii. 14 says they cannot know God; v. 17 says they can-

not do; and this makes the helplessness of man complete. So the enabling, quickening power of God must come to them, "even while they are dead in trespasses and sins." The seed must be sown in good ground, that is, fall into good and honest hearts, and God cannot find any such by nature. The heart, like the ground, must be prepared for the seed, and it is not in the power of the seed to do this, neither was it designed to do it.

Now we see that man's depravity and disability are such as to require an enabling power. I now proceed to show that the work to be done in man requires nothing less than the divine power, and is always predicated of it. Is regeneration man's need? He must be born "*from above*," "of the Spirit," "not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Of his own will begat he us with a word of truth." He may use much means, and many men, but the power is of God, by or through the men or means. God of his own will exerts himself in all cases where regeneration occurs. Does the dead sinner need quickening? Eph. ii. 4, 5: "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Must the old man of sin die, and the new man of righteousness and holiness be put on? That new man must be created (Eph. iv. 24 and 2 Cor. v. 17): "Created in righteousness and true holiness." "If any man be in Christ Jesus he is a new creation." Eph. ii. 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The good works are enjoined in God's Word, and a power must be exerted to prepare us to hear, to believe, to obey. This new creation is *God's* workmanship, and the power to do this does not reside in the Word. Are their ears dull, so they cannot hearken? Jer. vi. 10: "To whom shall he speak and give warning, that they may hear? Behold their ear is uncircumcised, and they cannot hearken; behold the Word of the Lord is to them a reproach; they have no delight." "Hear ye deaf; and look ye blind that ye may see." How? "He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned I away back." Stephen says, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Are they required to love the Lord God with all the heart, mind, soul and strength? Deut. xxx. 6: "And the Lord thy God will circumcise thy heart, and heart of thy seed, to love the

Lord thy God with all thy heart, and with all thy soul, that thou mayest live." Here is the great and first command, which no one ever obeyed, and never will, and never can, unaided by divine power. This is the circumcision that is "without hands," that is "of the heart," "in the spirit," "whose praise is not of men, but of God;" it precedes love, which must always precede obedience, and if that is not divine contact with the human heart, language is unable to express the idea. The new covenant contemplates this, and reads: "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will give them one heart and one way, that they may fear me forever, for the good of them and their children after them. And I will make an everlasting covenant with them that I will not turn away from them to do them good, but I will put my fear in their heart, and they shall not depart from me: yea, I will rejoice over them to do them good." Here is enabling divine power provided in the new covenant, and there is salvation in no other. And what will my opponent do but neutralize these Scriptures by something that is said of some other class, being effected by some other means? Paul quotes the new covenant in Heb. viii. 10, which reads: "I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more." If this is not immediate contact with the unsanctified heart, before forgiveness of sins, then that idea cannot be expressed in human language. Paul says this writing was done not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart. Here is a work done in man, and for man, which the Word cannot do, and is clearly a divine enabling power, and is before obedience. All of this is done to the heart, God says, *that they may walk* in my statutes, and keep mine ordinances and do them; not *by walking* in the statutes and *by keeping* the ordinances. The unbeliever needs to be convicted of sin, and John xvi. 8, 9 tells us that when he the Holy Spirit is come, he will convict the world of sin because they believe not on Christ; and Stephen, in Acts vii. 51, says that the uncircumcised in heart and ears do always resist the Holy Ghost, which shows that the Holy Ghost was striving with them. Now see if my friend does not turn God into the Word, and Jesus Christ into the Word, and the Holy Spirit into the Word, not that these are ever used interchangeably in the Scriptures, but because they do not suit his "Word

alone" doctrine; he must have all the power in the Word, and if any power is ascribed to the Godhead, then he must make the Godhead the Word, or his theory is spoiled.

REPENTANCE.

A divine power is exerted when a man repents. Acts v. 31 and xi. 18 show that repentance is the gift of God, not that he gives the privilege, for he commands all men everywhere to repent; but when one succeeds in this spiritual exercise it is by divine help. God gives not the privilege, but the repentance. Rom. ii. 4: "The goodness of God *leadeth* thee to repentance." The Greek word for *give* and *lead* in the above are stronger than the English. 2 Tim. ii. 25: "If God peradventure will give them repentance to the acknowledging of the truth." In Heb. vi. 6 we find a case in which it is impossible to renew men unto repentance. In Rev. ix. and xvi. we find that men tormented with the awful plagues, scorched with fire and great heat, witnessing the death of a third of the inhabitants by fire and smoke and brimstone, although gnawing their tongues for pain, yet they blasphemed God and repented not of their deeds. All of which go to show that repentance is not brought about by external means, but by an inworking power. If my friend thinks that a man of himself can obey the Gospel, how is it that with men it is impossible for a rich man to be saved, and it is only possible with God? Many a rich man has been saved, and there is nothing in riches any more than in other evils that environ men to disable them. There is but one answer to this, and that is that the sovereign God, who chooses some of all classes, chooses but few of the rich, and gives them repentance, his goodness leading them into it.

PRAYER.

Rom. viii. 26: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Zech. xii. 10: "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication." If the infirmities of saints require the help of the Spirit, surely the infirmities of the ungodly require as much. If Paul needed the Spirit after baptism to help his infirmities in prayer, he surely needed this help before baptism;

and this is the meaning of James v. 16: "The *inwrought* prayer of a righteous man availeth much." Every true Christian knows by experience what this inwrought prayer of faith means. My friend and his people doubtless know how to pray in the letter, but praying in the Spirit is an expression they must explain away.

FAITH.

1 Cor. xii. 11: "But all these inworketh that one and the self-same Spirit." Verse 6 also shows that all these gifts are inwrought. One of these gifts is faith: "To another faith by the same Spirit." And, lest some one should say this is extraordinary faith, it goes on to say: "To another gifts of healing by the same Spirit, to another working of miracles, to another prophecy," etc. So here is faith distinct from miracle-working faith, and is inwrought like all the other gifts. If a man cannot prophesy, or discern spirits, or speak with tongues, or interpret tongues, except it be given him, neither can he believe to the saving of his soul except it be given him. We don't come to the others by practice, neither do we come to faith by practice, and while all may grow under exercise, yet none of them are produced by exercise. So with our natural gifts, such as sight, touch, smell, etc.; these are all given us for exercise, and they increase with use, but none of them can man produce. Hence we read, Mark ix. 23: "If thou canst believe, all things are possible to him that believeth; and the father said with tears, Lord I believe; help thou mine unbelief." Luke xvii. 5: "And the apostles said, Lord increase our faith." Here is divine help to faith, sought before baptism, and after baptism, both of which is in deadly conflict with modern Sandemanianism, and with the American patent on it. Rom. xii. 3: "According as God hath dealt to every man the measure of faith." Will my friend reply against God in this Scripture? It is double death to his doctrine. 1 Cor. iii. 5: "Who then is Paul, and who Apollos, but ministers through whom you believe; and to each as the Lord gave?" Whether this refers to the success of Paul and Apollos or to the faith of each believer, the doctrine is the same; the increase of believers was of God. Eph. vi. 23: "Peace be to the brethren, and love, with faith from God the Father and the Lord Jesus Christ." Gal. v. 22 shows that faith is one of the fruits of the Spirit. Hence Christ could say, "I have prayed for thee, that thy faith fail not." If all this does not show that we receive divine help in the matter of faith, then language is im-

tent to teach the doctrine. And if my friend thinks that he can meet the full requirements of the Scriptures in the matter of faith without divine help, then I ask him why he will allow his neighbor to die while the Scriptures say: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." I challenge the gentleman to test his abilities in the matter of faith. I don't ask him to remove a mountain, or pluck up a sycamore tree, but to heal the sick, a Scripture injunction, to be practiced by "the elders of the Church;" and if a Christian man needs help in his practical duties, how much more the poor dead, depraved sinner needs help in committing his immortal interest with all his hell-deservings into the keeping of Christ, and believe *etis* Christ.

LOVE.

This is another fruit of the Spirit, like joy, peace, long-suffering, gentleness, goodness, faith, self-control. These all belong of a kind and to a degree to natural men, but the Christian should possess these in a degree that the world cannot attain unto without divine help. I think my friend has need to be taught this doctrine, and by the grace of God I will do my best. When it is said that we love him because he first loved us, the relation is that of cause and effect. God so loved the world that he gave his Son, but that does not bring all the world to love him. He loved all Christians long before they became Christians; but a time came when there was an effect from this cause, and Rom. v. 5 tells us that this love of God was shed abroad in our hearts by the Holy Ghost which is given unto us. It was then that we became conscious of God's love; it was then that we became conscious of loving him in return. Hence we loved him when we were made conscious of his love to us, and this was done by the Holy Spirit. A man must love before he keeps the commandments; hence a man must be helped in this grace by the Holy Spirit before obedience. Hence Paul prays: "The Lord direct your hearts unto the love of God." 2 Thess. iii. 5: "And the Lord make you to increase and abound in love one toward another." If this is not divine help in the gift and grace of love, then how can it be expressed? Publicans and harlots love them that love them, and natural parents love their offspring, and offspring their parents, and blessed be God this is so, for without it earth would be a hell.

But when we come to love with that love defined in 1 Cor. xiii., surely it is by divine help, for all who thus love have been born of God, and by it they may know they have passed from death unto life; and this must occur before baptism, or obedience in baptism is disobedience.

Time expired.

J. A. Harding's First Reply.

Ladies and Gentlemen:

The idea formerly prevailed in the midst of sectarian bodies that my brethren taught baptism alone would save a man; that a child of the devil by baptism alone became a child of God. And I believe that idea prevails to this day in many communities taught by such men as my opponent. He says, in the very beginning of the speech to which you have just listened, "Mr. Harding claims for his candidate for baptism that he is a child of the devil, still in a lost state, with none of the blessings of salvation." Well, now, if the gentleman please, I would rather state for myself what I claim. I claim for the man that I baptize that he believes with his heart that Jesus is the Christ, the Son of God, that he is begotten of God, that his heart is changed by faith and repentance, that he hates sin and loves righteousness, that he hates Satan and loves God; in other words, I hold that none is prepared to be born of water till he has experienced the great inward change; that is, till he has been begotten by the Spirit. My brethren all so teach, and have ever so taught, without the exception of a single man, in so far as my reading from them and association with them enable me to testify; and I have been a constant reader of the books and leading periodicals of my brethren for thirty-one years (since I was ten years of age), and, as a preacher, I have been a constant traveler among them, north and south, east and west, for fifteen years. If there be one man among them all who thinks baptism, without a heart-felt faith, will save, I have never met him, nor heard of him from any reliable source. Our candidates must have a stronger faith than J. B. Moody thinks necessary to salvation, or we will not baptize them at all. If they do not believe more strongly and heartily than did those rulers (John xii. 42, 43) we think them not fit for the ordinance; but, as you have seen, Brother Moody believes those rulers had saving faith, and were in a saved state.

But is not the gentleman satisfied with the two weeks' work that is past? If he is, why does he go back to the question of baptism?

This week he is to try to prove the direct enabling power of the Holy Spirit upon the sinner's heart in order to his conversion. And, you know, with him baptism comes after conversion, and is no part of it. Let the gentleman leave baptism for awhile, if his hydrophobia will allow him to do it, and get back to his proposition. He is here to affirm:

"The Scriptures teach that man is so depraved in mind and heart that he is unable without a direct enabling power of the Holy Spirit to obey the Gospel of the Son of God."

Under this proposition he does not hesitate to teach that the Spirit is given to sinners to enable them to believe, repent, pray, love, rejoice, etc.; that before the Spirit is thus given to them they are necessarily disposed to all evil, and necessarily opposed to all good; he claims that Cain was born bad, necessarily and inevitably inclined to evil, and nothing but evil; that "a power" (which he calls "new creation") "must be exerted to prepare us to hear, to believe, to obey." I suppose this power, this new creation, was not wrought in Cain, and he could not help but be evil (according to the gentleman's views); but that it was wrought in Abel, and hence he was good. Cain could not but be evil, my erring brother clearly teaches; I ask, could Abel have resisted the Spirit? could he have rejected the power and declined to be re-created, declined to be good? If not, then the good must be good, and cannot help it; and the bad must be bad, and cannot help it. Do you see this little book? It is "*The Philadelphia Confession of Faith.*" On its title page I read: "*A Declaration to Friends and Foes of the Belief of Ancient Baptists, commonly called The Philadelphia Confession of Faith.*" It was first published in London in 1743 to show what Baptists then believed; it was then adopted by the Philadelphia Baptist Association; and, as late as 1857, was republished by the Long Run Association of Missionary Baptists, in Kentucky. Some years ago, in a conversation with Brother Moody, he said to me: "I take the Philadelphia Confession straight." I have been informed that Dr. Eaton recently said in his paper, the *Recorder*, that he supposed the Baptists of Kentucky to-day would to a man indorse it as an expression of their views, though they would not subscribe to it as a creed. Now listen to a few extracts from this little book that comes so highly recommended by such good Baptist authority:

"By the decree of God, for the manifestation of his glory, some men and angels are predestined, or foreordained to eternal life

through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice."

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished." (Chapter iii., sections 3, 4.)

I read further: "Infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word."

"Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved; much less can men that receive not the Christian religion be saved, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess." (Chapter x., sections 3, 4.)

There now, you have it. Cain had to be bad, and could not help it; and Abel had to be good, and could not help it. And Adam was in the same fix. God decreed that he should eat the fruit, and then commanded him not to eat the fruit, and the poor man was ground to death between God's decree and God's command. He could change neither, he could escape neither; so when they came together he was crushed. So of Cain, so of Ahab, so of Jezebel, so of Judas Iscariot, and so of the devil himself; for they have angels, as well as men, elect and non-elect. That is, God, before he had ever made man or angel, elected some men and angels to be saved, and left other men and angels non-elect, to be damned; the one "to the praise of his glorious grace," the other "to the praise of his glorious justice." What an awful doctrine! And what a horridly perverted mind it must be that can imagine it sees "glorious justice" in the Creator's making men and angels incapable of being saved, to be tormented in the flames of hell!

But Dr. Lofton has explained, in the *Western Recorder*, how it is that God is just in damning these wretches for not obeying when they could not obey. He claims that *liberty* is one thing and *ability* another; that these people had the liberty to obey, and hence were guilty in not doing it, although they had not the ability to do it. The doctor illustrates by claiming that if one were com-

manded to jump across a river, or to the moon, he has the liberty to do it, but not the ability. God commands these non-elect to obey him; they have the liberty to do it, but not the ability, according to the learned doctor, and as they have the liberty, it is gloriously just in God to damn them! Just so, now; exactly; who cannot understand that?

Suppose we apply that principle to "our brother in black." How would it do for the United States to command the negroes to jump across the Atlantic back to Africa? If they jump they will be drowned; or, if they are not, we can shoot them for not jumping across, and be gloriously just! We might dispose of the Indians and of all improper immigrants that land at Castle Garden in the same way. Suppose Dr. Lofton tells his son (if he has a son) to do something which he knows the boy cannot do; the son tries faithfully, but fails; would it be gloriously just in the father to flog that boy? Would it be godlike in the doctor to act in that way? What dreadful nonsense men who claim to be wise can talk when trying to defend a false dogma!

Brother Moody is even so radical as to teach that a man cannot hear acceptably without this direct enabling power of the Spirit. He says: "Man is so depraved by nature that he hates God; man is so divine by regeneration that he loves God." After claiming that "faith, love, joy, peace" are "shed abroad in our hearts by the Holy Spirit given unto us," he claims that the dull ear of the hating natural man must be awakened by this mysterious power, that he may hear. The gentleman seems to think it awful, horrible, that I should baptize a child of the devil (as he expresses it) to make him a child of God. I confess it seems equally dreadful to me to think of the pure Spirit of God entering a hateful and hating child of the devil to make him a son of God; and this is what my erring brother clearly teaches.

But now we have reached the point where a clear, sharply-defined statement of the exact issue can be presented and understood. Brother Moody holds that the Spirit is given to the unbeliever to make him a believer, to the hater of God to make him a lover of God, to the disobedient to make him obedient, to the child of Satan to make him a child of God. While I claim that the Spirit is never given to any but to the believing, loving, obedient children of God. It is true that the Spirit *draws* sinners to Christ; but he does not enter into them to do it; he enters Christians, and through them, through the truth, through special providences,

draws them. He *draws* the sinner; he does not enter into him and *drive* him by an internal force. Now you have the exact point of difference. Which one of us is correct? To the law and to the testimony let us go that we may see; for Isaiah says (viii. 20) if we speak not according to this word, it is because there is no light in us. And, by God's grace, you shall see in which one of us is the light.

I claim that it is the believer, not the unbeliever, who receives the Spirit, and in proof of my position I quote first from the Master himself:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" (John vii. 37-39.)

Here, my friends, you see the order was (1) thirsting, (2) coming, (3) drinking; and Jesus then said rivers of living water would flow out of those that believe on (*eis*) him; which the apostle John explains by saying, They that believe on (*eis*) him should receive the Spirit; that the Spirit should be given to believers. To believe on (*eis*) Christ, with Brother Moody (as you know well by this time), is to be converted, to be in Christ, to be saved; but Jesus here foretells that the Spirit would be given to those who believe *eis* (on) him. Hence my proposition is demonstrated. According to Brother Moody's theory, they could neither "thirst" nor "come" until they had received the Spirit. On this point he does not speak according to the law and the testimony; hence here there is no light in him.

You observe, my friends, the passage just quoted is a prophetic one; that is, it was spoken before the Spirit was given, to tell to whom he would be given when the time should come for his descent. Now let me quote a few passages of the historic class—passage written after the Spirit was given:

"In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph. i. 13.)

Observe the order: (1) they heard the word of truth, the Gospel of their salvation; (2) then they trusted in Christ; (3) and then,

after thus believing, they were sealed with the Holy Spirit, as Christ had promised. According to Moodyism, they could neither hear acceptably, nor believe, nor trust till they had received the Spirit to enable them to do these things. Evidently, Moodyism and Christianity are very far apart at this point.

This last quotation is from Paul's letter to the Ephesians. Let us now go back, if you please, to the time that Paul planted the Church at Ephesus, and see when they received the Spirit. There is nothing like going "to the law and to the testimony." Listen:

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, 'Have ye received the Holy Ghost since ye believed?' And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'Unto what then were ye baptized?' And they said, 'Unto John's baptism.' Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him; that is, on Christ Jesus.' When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve." (Acts xix. 1-7.)

You observe that in his letter to these Ephesians, written years after their conversion, Paul says they were sealed with the Holy Spirit of promise *after that they believed*, and when we go to the historical record of their conversion, where the exact time of their receiving the Spirit is given, we find it was after that they were *baptized believers*; that is, they received the Spirit when they had believed with the perfected faith. This was the rule, too, and not the exception, as I shall most abundantly show. For instance, Peter says, speaking of the resurrection and ascension of Christ:

"We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts v. 32.)

How strong and clear! The time for the fulfillment of Jesus' promise had come; the Gospel had been preached, and thousands had come into the Church; they had received the Spirit, too. When? Peter says, God hath given the Holy Ghost "to them that obey him."

How significant that question which Paul puts to those disciples

that he met at Ephesus! "Have ye received the Holy Ghost since ye believed?" Or, as the Revision has it, "Did ye receive the Holy Ghost when ye believed?" Brother Moody's doctrine would have them receive the Spirit before they believed in order that they might believe; but Paul knew better than that; he knew that Christ had promised that believers should receive the Spirit, and hence he expected none but believers to receive him. That he meant also obedient believers, baptized believers, is evident from the fact that these men, under his teaching and ministry, did not receive him till they were baptized. The same apostle tells the Galatians (iii. 14) that we "receive the promise of the Spirit through faith." He reminds them (iii. 2) that they received the Spirit through "the hearing of faith." And then he speaks with a simplicity, clearness and force that, it seems to me, ought forever to settle the question as to when the Spirit is received. He says:

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." (Gal. iv. 6.)

God sends the Spirit into men's hearts *because they are sons*, not to make them sons. This is in perfect accord with the saying of the Master:

"If a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.)

The order is first love, then obedience, and then the Father and the Son come and abide with us. But God abides in us "through the Spirit." (See Eph. ii. 22.) How perfectly do these words agree with Peter's statement that God had given the Spirit to them that obey him; and with Paul's, that God had sent forth his Spirit into the hearts of his sons because they were sons. The fact is, Brother Moody and his school have gotten this matter exactly backwards; theirs is a notable illustration of putting the cart before the horse. They hold that a man can neither hear acceptably, nor believe, nor repent, nor love, nor obey, till the Spirit is given to him to enable him to do these things; whereas the Scriptures set forth as clearly as any thing can be that the sinner must hear, believe, repent, love, obey, before the Spirit will be given to him. "Ah," but some of you are ready to say, "surely Brother Moody is able to produce some passage of Scripture which will show that the Spirit was given to the sinner to enable him to believe; he has said it, surely he has some show of proof for it." I reply, he has not, not even the slightest vestage of such proof. I want now to

make an affirmation that will put him to the test, that will show you where I stand, and how confident I am. It is this:

Since Christ ascended to heaven no man has ever received the Spirit (either the ordinary gift or the miraculous outpouring) till he was an earnest, honest believer.

If the gentleman will show that I am wrong in this, if he will produce a case in which the Spirit was given to the sinner to enable him to believe, I will at once give up the debate, and acknowledge that I am defeated. Come on with your proof, now, my friend, and win a glorious victory, if you know of any such passage. But if you know of no passage upon which you are willing to stake your cause at this point, and if all of your preaching brethren here fail to suggest one, if you can find one from no source whatever, honesty, it seems to me, demands that you shall frankly acknowledge it, and admit that you were wrong in taking the position. You have till to-morrow night before you reply to this speech—twenty-two hours in which to hunt for it. We will see now what you will do.

What do you suppose he will do, friends? He will not find the passage, that I know, for there is not one such in the records. He will not acknowledge that he is wrong, I am sure from past experience with him. I prophesy he will either pass my challenge in perfect silence, or else, with great appearance of bluster and bravado, he will promise and threaten as to what he will do hereafter. Watch now, and see what a good prophet I am. It does not take inspiration for me to forecast pretty well what J. B. Moody will do when he is caught in a tight place.

“But,” I imagine some one is ready to say, “surely the Bible does teach that the Spirit goes to the sinner to bring him to Christ; I have always been taught so; the mourner’s-bench revivals are all conducted on that idea; and I have often seen preachers and people kneeling around the sinner, most earnestly praying to God to send his Spirit to the lost soul to bring him to Christ; surely, surely, there must be some proof favorable to the doctrine, or it would not have been so generally taught, and so ardently practiced.”

Ah, my friends, you must not judge of the correctness of a position by the fact that it is generally received, for those of you who are at all well read in the history of the world and of the Church can easily call to mind many cases in which the baldest errors were almost universally received. And this is one of the most

notable of these cases. Never was there an error published which is more exactly the reverse of the truth. I intend to show to every soul here, who believes the Bible, that the world never receives the Spirit, that the thing cannot be, that it is an absolute impossibility. Of course, on this subject as on all others, Jesus Christ is the highest authority. Hear him:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John xiv. 15-17.)

How strong and clear! "*Whom the world cannot receive.*" He was *with* the disciples, for he was in Jesus; but the time was to come when he would be *in* the disciples. That time did come; Jesus left them, took his seat upon the throne of the universe, and then sent the Spirit back to dwell *in* them. Notice the order in this passage: first love, then obedience, and then Jesus promises that they shall receive the Spirit. I never hear a man praying God to send his Spirit to a sinner that I do not feel like telling him that the world *cannot* receive the Spirit.

On the first Pentecost after the resurrection this promise of the Master was fulfilled. The disciples did then receive the Spirit to dwell in them, and the Spirit did then and there begin his work of convincing the world of sin, righteousness and judgment, as the Master had foretold that he would do. (See John xvi. 8-11.) The record of his descent and of his first work after his arrival is found in the second chapter of Acts. Upon reading that chapter, and the last verses of the preceding one, you will see that the disciples were gathered together, that the Spirit came upon them and entered into them, that a vast crowd of people gathered about them, and they began to speak to the multitude; you will notice that Peter soon became the chief speaker, and that he delivered a most wonderful and powerful sermon, a fine report of which is given in the chapter. It wound up with these words: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Then it is said: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Thousands, being over-

whelmed with a sense of guilt and fear, join in that cry of distress, "Men and brethren, what shall we do?"

Ah, the Spirit's work has begun. Jesus had said: "When he is come, he will reprove (convict, R. V.) the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my father, and ye see me no more; of judgment, because the prince of this world is judged." Surely the work has begun most gloriously. For here is a great multitude, devout Jews from "every nation under heaven," who fifty days before were witnesses and participants in the crucifixion of Jesus Christ. Now they are convinced that they sinned in not believing upon him; that he is the Son of God, and therefore righteous, in as much as he has ascended to the Father; and they are filled with a horrible dread of the judgment to come. They are, indeed, under deep conviction. The Spirit has spoken to them, his word has gone into their hearts like a knife, and this is the result.

"But," you say, "it was Peter, not the Spirit, who spoke to them." No, indeed, my friends; Peter was the apparent, but not the real speaker. The Holy Spirit in Peter did the speaking. Here is the proof: Jesus, prophesying of the days that were to come, said to the apostles: "It is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. x. 20.) And Paul, speaking about "the things of God," said: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 13.)

These devout Jews therefore were taught the truth by the Holy Spirit, who was in the apostles, and who spake through the apostles. Thus were they convicted of sin, and thus were they made to cry out.

Had they received the Spirit yet? No, indeed; Peter's answer to their question shows clearly that they had not. For in answer to their cry, "Men and brethren, what shall we do?" he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." When they had repented, and had been baptized trusting in Christ, their sins were forgiven, their hearts were clean, having been washed in the blood of Jesus, and hence they were fit temples in which the pure Spirit of God could dwell. The world *cannot* receive him, because he cannot enter into so vile a place as the sinner's heart. Hence it behooves the Christian to be careful lest

he should defile this temple. For Paul says, writing to Christians, to baptized believers: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii. 16, 17.) In the same book (vi. 19) he says: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" It is the Christian, then, the man who believes, loves, repents and obeys, to whom the Spirit comes.

When Peter gave his answer to the inquiring multitude, we are told that they who received his word were baptized, and the same day about three thousand were added to them; and of course they received the Spirit according to the promise. And that this was the ordinary gift, the gift which all Christians receive, is evident from the fact that Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

This was indeed a great day! On this day the Spirit left heaven and came to earth to abide here with the children of God to the end of time. As we have seen, he entered into God's children; through them he preached to the world; and when vast multitudes were pricked in their hearts, and cried out to know what to do, he told them what to do; many of them obeyed his commands, and then he entered also into them; he explained to them also that all who should hereafter be called of God as they were, would like them receive the Spirit. We have witnessed now the descent of the Spirit, and, behold, every thing that has occurred is in perfect harmony with what we have just learned: Jesus foretold that believers should receive him; and sure enough he came first to the disciples, who were believers, and then the three thousand became believers before he entered into them. Paul told the Ephesians they were sealed with the Holy Spirit after that they believed; and when we turned back to their conversion, as recorded by Luke, to see about it, we found that it was after they were baptized believers; which harmonizes perfectly with what happened on Pentecost, as both the disciples and the three thousand were baptized believers before they received the Spirit; and Peter spake truly therefore a few days later, when he said, God hath given the Spirit "to them that obey him." Hence we see Paul was not speaking of an exceptional case, but of the great

rule, when he said: "Because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying Abba Father."

Jesus represents himself as being the true vine; every Christian is represented as being a branch growing out of the vine (see John xv. 1-8); the fruit is called the "fruit of the Spirit" (see Gal. v. 22); hence the Spirit is the life of the vine, the *sap*, which flows up through it out into the branches, causing them to bear fruit. Did any of you ever know the sap to leave the vine, and go off to seek a graft? No, indeed; you bring the graft and unite it with the vine, and then the sap flows out of the vine into it. Just so it is with the Spirit of God; you must be grafted into Christ before you receive him.

"But," perhaps some one is ready to inquire, "did not Brother Moody quote, 'No man can come to me, except the Father which hath sent me draw him?'" Yes, he did; and, by the way, let me suggest to him never to quote that verse without immediately quoting the next succeeding one; then no explanation from me will be needed. The next verse reads thus: "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John vi. 45.) How simple, how plain! The Master first says, "No man can come to me, except the Father which hath sent me draw him." Then he explains how God draws, namely, as the prophets foretold, all the people are taught of God, and those that hear and learn come to Jesus; hence the Master says in another place, "Take heed therefore how ye hear." This passage, therefore, instead of being favorable to Brother Moody, is exactly against him; it shows that God draws men to Christ by teaching them, instead of by a direct operation of the Spirit upon their hearts.

My astonishing adversary refers also to the parable of the sower. The seed is the word; some fall into bad ground, and bring no fruit to perfection; others fall into good ground, and yield good fruit; the Spirit is the great sower, inasmuch as through prophets, apostles and Christians generally, he preaches the word. Now, Brother Moody's idea is that he goes before the word, in some cases, and prepares the ground (which is the hearts of the children of men) by recreating and vitalizing the hearts of some (the elect) so that they can hear, understand, believe and obey the truth; but he leaves all other hearts unprepared, so that they cannot thus believe and obey.

Now, my friends, I claim that theory makes both the Holy Spirit and our Savior more foolish and ridiculous than is the commonest, most illiterate colored farm hand in America. For what negro would be so foolish as to waste precious time and precious seed, for day after day, and month after month, sowing upon stony, thorny, wayside ground, which he knew well would not produce a single grain of good fruit? That is exactly what Brother Moody's theory has the Savior and the Spirit doing. Here stands Jesus pleading most earnestly, most piteously with men to come to him that he may give them life, weeping when they will not come, and saying, "Ye will not come to me, that ye might have life," when he knew they could no more come to him than they could fly to the moon; when he had decreed that they should be non-elect thousands of years before they were born; when, in fact, he had made them to be damned! Who can believe that Jesus would engage in such silly pleading, or that he would shed such hypocritical tears? I would consider a man fit for the lunatic asylum who, with many tears and sighings and pleadings, would beg a lamp-post to come, believe in Christ and obey him, that it might enjoy a blissful eternity. Well, the non-elect are just as unable to come, according to Brother Moody, as is the lamp-post; and Christ knew it just as well as I know that the lamp-post cannot come. No, no, my friends, it was the fault of those bad-ground people themselves that they were not able to understand, believe and bear good fruit; they allowed their hearts to grow gross, their ears to become dull of hearing, and their eyes they closed. They did not take heed as to how they heard, as they ought to have done. The Lord once explained why some people hear and understand not, why they see and perceive not. He said: "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." (Acts xxviii. 27.) Hence the Master said at the conclusion of the parable of the sower: "Take heed therefore how ye hear."

Brother Moody finds fault with our logic, by which, he says, we would uncharitably and eternally condemn all the unbaptized." If that were true, it would not be half as bad a charge against our logic as I can make against his; for, according to our doctrine, a man can believe, love, repent, confess, be baptized and continue to the end of life in the service of the Lord; and, if he is damned for

neglecting to do any or all of these things, he is lost for neglecting to do that which he might have done. I can see room for justice there, but not so with the gentleman's non-elect, for, according to his doctrine, they will be damned for disobeying when they could not but disobey, for not doing the Lord's commandments when it was absolutely impossible for them to do them. I mildly suggest to the gentleman that he ought not to find fault with anybody's logic because of its horrible results; neither should he be so disturbed about the pious unimmersed whom, he claims, our logic condemns to the flames, seeing that he can just console himself with the reflection that the unbaptized are the non-elect. By the way, if the Spirit goes before the truth and recreates and regenerates the heart so that it can understand the truth, how does it happen that some of these regenerated and enlightened hearts so understand the truth as to go into pedobaptist Churches, while others go into the Baptist ranks? How does it happen that all of the elect do not become Baptists of the Moody stripe? Here now is a problem for my friend to solve; for to me, from his standpoint, it is inexplicable, unsolvable. For surely while the Spirit is preparing their hearts to understand the truth he would enable them to understand it aright. The fact is, the hearts of men do not need any such preparation as the gentleman's theory contemplates; men can understand and obey the truth, if they will; or they can reject it, if they will. God has made us free and able to choose good, or to choose evil; to serve Christ, or to serve the devil; and therefore he says (through Moses): "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. xxx. 19); and (through Joshua): "Choose you this day whom ye will serve" (Josh. xxiv. 15). As sure as you live, my friends, you are free, and if you are lost at last it will be your own fault, and not that of the Holy Spirit. Listen to the word of God: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezek. xviii. 32.) "For he doth not afflict willingly nor grieve the children of men." (Lam. iii. 33.) "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." (Ezek. xxxiii. 11.) And the apostle Peter says: "The Lord is not slack concerning his promise, as some men count slackness; but is long-

suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) How could the Lord be unwilling "that any should perish," when, according to his immutable election and predestination, the non-elect were from all eternity doomed to hell? How could he desire "that all should come to repentance," when, according to his own choice and predetermination, it is absolutely impossible for the non-elect to repent, just as much so as it would be for them to make a universe like this? Why, my friends, it almost seems to me that I am wasting time in opposing such stupendous folly, such absurd nonsense! I am amazed that any man of sense would ever undertake to defend so horrid a doctrine—a doctrine so at war with all reason, common-sense and Scripture!

"But," perhaps you say, "is not man in his natural state totally depraved, utterly unable to think a good thought, or to do a good deed; unable even to want to do good?" "Did not Brother Moody quote a passage (Gen. vi. 5) to prove this? And, if man is so depraved, does he not need the immediate operation of the Spirit on his heart to quicken him, and thus to enable him to desire to do good? Does he not need this immediate operation to enable him to carry his desires into execution?"

Yes, Brother Moody did quote the passage referred to to make that impression, and taken by itself it does seem to convey that idea, but taken in its connection it proves exactly the reverse in the strongest and clearest way. I will read the verse, and then I will read the next three verses, and you can see for yourselves that what I tell you is clearly true. Listen: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. vi. 5.) That man was not this way by nature; that he was not so depraved as a result of God's election and decree; but that he had become so by wilfully going away from God is clear from the next verses. They read thus: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord." Just before this (verse 2) God had said, "My Spirit shall not always strive with men." *And God destroyed every living soul from the face of the earth, except Noah and his family.* That is what he

does with people when they become so depraved as that. His Spirit strives with them till they become so wicked there is no hope for them, and then he blots them out.

But why did the Lord save Noah? Because he believed in and obeyed the Lord. The last verse of the chapter shows what kind of a man he was. It says: "Thus did Noah; according to all that God commanded him, so did he." He was saved by a living, obedient faith. And had the others done as he did, they would have been saved too; for the Scriptures say: "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts x. 34, 35.) And had the other people of his day feared God and worked righteousness as he did, they would have been saved too. But they would not yield to the striving of God's Spirit; they turned away from God, and grew worse and worse; in them was fulfilled the saying of Paul, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 13.) Until at last God repented that he had made man, it grieved him at his heart, and he destroyed every one of these wicked creatures. I ask, how could God have repented, and been so grieved, if all this had been according to his choice and decree? Let Dr. Lofton come to the rescue now, as he did about that matter of liberty and ability, and tell us all about it.

"But," you ask, "how did God's Spirit strive with those people?" I reply, Noah was in their midst a preacher of righteousness for many long years; he spoke by inspiration of the Spirit of God; and thus did God's Spirit strive with the people. Listen! Nehemiah says: "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets." (Neh. ix. 30.) When the people would not listen to the inspired Stephen, as he spake by the Holy Spirit, he said: "Ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts vii. 51); which shows how the wicked resisted the Spirit in his day, and also that their wicked fathers had resisted him in the same way in the ages past.

Brother Moody quotes Jer. xvii. 9: "The heart is deceitful above all things, and desperately wicked: who can know it?" And the next verse, which he does not read, says: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

And the whole chapter is taken up with instructions and exhortations to the people to trust God rather than man, to obey God,

if they would be blessed; and with threats of his wrath, if they neglect to obey. And it is said (verse 23): "But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction." And Brother Moody thinks God exhorted them to obey when he knew they could not obey, that the people made their necks stiff and refused to obey because it was so decreed before they were born, and that God then damned them because they did not obey, and was gloriously just in doing it! A queer idea he has of justice! No wonder he can mutilate his opponent's language (like he did David Lipscomb's, for instance). Perhaps his idea of justice allows of that; then it was so decreed anyway, and he can't help it; and, besides, he is one of the elect, and what difference does it make? for he will be saved anyhow.

Brother Moody also quotes from the first chapter of Romans to show that man is totally depraved by nature; to show that he is born bad, full of evil, only evil, and that continually. If he had read the chapter even in the most careless way, it seems to me that he could not have failed to see that it teaches exactly the opposite. In the end of the chapter from which he quotes we have an awful picture of depravity. But were these people always so? Were they born so? Read from verse 18 to the end and you will see. It is said: "That which may be known of God is manifest in them; for God had shown it unto them." "So that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but *became vain* in their imaginations, and their foolish heart *was darkened*. Professing themselves to be wise, *they became* fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. *Wherefore* God also gave them up to uncleanness," "who changed the truth of God into a lie." "*For this cause* God gave them up to vile affections." "And even as *they did not like to retain God in their knowledge*, God gave them over to a reprobate mind, to do those things which are not convenient," and so on. When you go home read the entire chapter from the 18th verse to the end, and you will see that these people turned away from God, resisted his pleadings, went from bad to worse, until he gave them over to vileness, and let them go on in their depravity, to the destruction that was meet. He tells them that they are "without

excuse," too, which would not have been the case had they been born depraved and unable to obey. He says, God "will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God." (Rom. ii. 6-11.) How could all that be true, if this doctrine of unconditional election and predestination were true? I don't see how a sane mind can fail to answer, "*It could not be true.*"

The second line of argument which the gentleman adopts is to show "the necessity for such direct divine power as seen in the insufficiency of the Scriptures." Well, let us see about that. There is a power in the Word of God that many never dreamed of. Inspiration says: "The word of God is quick and powerful (living and active, R. V.), and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints ^b and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) The sinner is dead in his sins (not in Adam's sin, but in his own). Paul says to the Ephesians: "And you did he quicken, when ye were dead through your trespasses and sins." (Eph. ii. 1, R. V.) How did God quicken them? Why, Paul had just said to them: "In whom you also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." That is, that they heard the gospel, the word of God; then they trustingly believed; then they were sealed with the Holy Spirit. "But," you ask, "is the word sufficient to quicken a dead sinner?" Let me read you an answer: "This is my comfort in my affliction: for thy word hath quickened me." (Ps. cxix. 50.) Again: "I will never forget thy precepts: for with them thou hast quickened me." (Ps. cxix. 93.) So God can quicken by the truth it is sufficient, and as a matter of fact those Ephesians were quickened by it, and received the Spirit afterward.

But sometimes this great change is called conversion. Is the word sufficient to convert? I read a reply: "The law of the Lord is perfect, converting the soul." (Ps. xix. 7.) The law of the Lord is perfect for this very thing—not as a work on astronomy

or geology, or any thing like that, but for "converting the soul." A "perfect" thing cannot be improved by addition, subtraction or change. As it is, it is just what it ought to be to accomplish its end.

This great change is sometimes represented as a being born again—a new birth. Is the word sufficient to bring about this birth? Listen while I read: "Of his own will begat he us with the word of truth." (James i. 18.) "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And he adds: "This is the word which by the Gospel is preached unto you." (1 Pet. i. 23-25.)

Again, this change is a passing out of death into life; hence it is a being saved. Are words sufficient to save? I reply, the angel told Cornelius to send for Simon Peter, "who," said he, "shall tell thee words, whereby thou and all thy house shall be saved." (Acts xi. 14.) And James says: "Receive with meekness the implanted word, which is able to save your souls." (Jas. i. 21, R. V.) Paul tells the Corinthians they were saved by the Gospel (xv. 2), and that "it pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 21.) And Jesus prayed to his Father for his disciples, saying: "Sanctify them through thy truth: thy word is truth." (John xvii. 17.) And then, after all this, the wise (?) Moody stands up here and talks about "the insufficiency of the Scriptures." The insufficiency of the Scriptures, indeed! We are represented as being quickened, begotten, born again, converted, sanctified, saved by the Scriptures, and yet our friend talks about their insufficiency. He will attribute more power to the words of the devil than to the words of God; for it is admitted on all hands that Satan did not enter into Eve to seduce her from God to himself, but he entered into the serpent, and talked to her, and by words led her astray; then he entered into her, and through her seduced Adam. The spirit of Satan never enters into God's subject; the Spirit of God never enters into Satan's subject. Jesus says the world "*cannot receive*" the Spirit. The words of man, like man, are weak; and the weaker the man, the weaker and more foolish his words. Compare the writings of Shakspeare with those of a driveling idiot. But the words of God, like God, are full of wisdom, life, light, power. Jesus says: "The words that I speak unto you, they are spirit, and they are life."

Time expired.

J. B. Moody's Second Speech.

Ladies and Gentlemen:

You have heard the reply to my speech. What think you of it? In my first speech I showed my opponent's manner of reasoning to be illogical, fanatical and fatal. Instead of replying to my exposure, he proceeds with the mumness of a mummy to repeat his fallacious reasoning. Well, if it is the best he can do, I must not complain. He shall have further opportunity. Patience must work experience, and experience may bring hope, and hope may take away this shame. To repeat: *A thing is affirmed of a certain class; therefore that thing is denied of all other classes.* To illustrate again: "He that endureth to the end shall be saved." Salvation is affirmed of all that class; therefore he that believeth and is baptized shall not be saved, because the baptized believer is not included in the first class. Or, "He that believeth and is baptized shall be saved;" therefore the believing confessor, being not in the class specified, is excluded. Or, salvation is affirmed of all who confess Christ; the believer, having not confessed, is excluded. Or, "He that believeth in the Lord Jesus Christ shall be saved;" therefore infants, being not in the class, cannot be saved. You see the fallacy. Let us thank God that my opponent's argument is neither logical nor Scriptural. There is hope for all these classes, and may be for my friend, unbaptized as he is, unbelieving as he is, and impenitent as he seems to be. He may belong to the elect—chosen in Christ Jesus before the foundation of a world, foreknown of God, and predestinated unto the adoption of a son by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he may make him accepted in the beloved. If predestinated, he shall be conformed to the image of his son; shall be preserved and called with a holy calling, not according to his works, but according to God's own purpose and grace, which was given him in Christ Jesus before the world began. And when called he shall be justified by faith, apart from works; for by grace are we saved, through faith, and that not of ourselves, it is the gift of God, not of works, lest

any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. When I see him walking thus according to the Gospel, I will be bound to thank God always for him, brother beloved of the Lord, because God hath from the beginning chosen him *eis* salvation through sanctification of the Spirit, and belief of the truth. If his name was written in the Lamb's Book of Life from the foundation of the world, he will surely be called by our Gospel to the obtaining of the glory of our Lord Jesus Christ, although he may not be now recognized as belonging to the several classes above named.

In my first speech I did not offer any argument in further support of my first proposition. I only referred to it so as to connect it and show the relation to this one. Mr. Harding says now that he does not baptize children of the devil. Then, pray, whose children are they? He labored to prove that we are not children of God till baptized. How often has he quoted Gal. iii. 27 to prove it? Christ said to the Jews, who, Mr. Harding said, were children of God by a pre-pentecost law: "Ye are of your father, the devil, and the lust of your father ye will do." "If God were your Father, ye would love me." Now, Mr. Harding says his candidate for baptism must love God, and hate the devil. Well, if they love God, is not God their Father, according to Christ? And if God is their Father, are they not his children? So, I ask him again, but not for his destruction: Does he baptize the children of God or the children of the devil? Maybe he has a third class of mongrels—children of the devil, begotten of God, but not born of mother water. And note, all believers since Pentecost, who were not baptized according to his interpretation of Acts ii. 38, are in this fix. Pray tell whose children are they. They love God, he says, and are begotten of God, they "do not sin" and "cannot sin" (1 John iii. 9); "sinneth not" (1 John v. 18), "but keepeth himself, and the wicked one toucheth him not" (1 John v. 18). They "overcome the world" (1 John v. 4). But "the whole world lieth in the wicked one" (1 John v. 19). Now where does this large class of *believers* (1 John v. 1) stand? They have died without baptism, yet they believed, loved God, hated Satan, and they fought him along much of the line. Begotten of God, hence sinned not, could not sin, overcame the world, the wicked one touched them not, but they were not born of water! What a mother, and what a god and savior, is this water! Mr. Campbell says it has the

efficacy of blood. Mr. Lard says: "Where we cross the line out of the world into the kingdom we cease to be the children of the wicked one, and become children of God. . . . Then, therefore, do we cease to be children of Satan and become the children of God." ("What Baptism is For," No. 8, pp. 5, 6.) *Then, then, then*, they cease to be children of the wicked one, and *become, then become*, children of God. I could fill my space with such quotations. Where, I ask again, does your candidate stand? This child of the devil, begotten of God, but not born of water! If you can't answer this, please tell where on this question do you stand, or do you stand anywhere?

Now, by God's help, I shall take the foundation from under him on this proposition. On the other propositions he boasted much of many testimonies, but on this he consoles himself with being alone—"he and his wife, his son John and his wife; these four and no more." He has conformed to the usual custom of putting all his argument in the first speech. So I have these six speeches for reply, and I shall take it in detail. It becomes my painful duty to charge him again with running greedily after the errors of translations. How often did he quote and emphasize *after* ye believed, and *since* ye believed. He appeals to Acts xix. 2 to support the *after* idea in Eph. i. 13. Very well. If they received the Spirit *when* they believed, then down goes "the Gospel in water." If *after* they believed, then there is a bare chance in this case of pushing him off till he gets to the water, or to "prayer and the laying on of hands" after, and in his cases, far beyond the water, for I have yet to hear of their praying and laying on of hands that they may receive the Holy Spirit.

Now for authorities. The New Version has it: "Did ye receive the Holy Ghost when ye believed?" Hackett: "*Did ye receive* (note the aorist) *when ye believed?*" The participle refers to the same time as the verb." Bible Union the same. "Living Oracles" has it: "Have you, on your believing, received the Holy Spirit?" Mr. McGarvey says these were disciples of Jesus, and hence must have received the Holy Spirit, but not the miraculous gift, which some disciples did not receive. Then Mr. McGarvey believed they received the Holy Spirit before they were validly baptized, that is before they were baptized. If they received him *before* baptism, or *when* they believed, or "on believing," then it was not when they were baptized, or on their baptism, and you had as well prepare for burial. For twelve nights he contended that no unbap-

tized man received the Holy Spirit; now he grants him to "*an earnest, honest believer*." See his italicized challenge in his last speech. "Did you ever!" Now he quotes my Scriptures to prove it: "Received the promise of the Spirit through faith; through the hearing of faith." Is the hearing of faith baptism? Please do not laugh, unless it be an Abrahamic laugh, on witnessing the incredible and impossible things that God can do. Don't rejoice too soon. I don't mean disparagement by comparing him to a flea, but to compliment his polemic agility.

But I pause to ask earnestly this question: When he claims the "earnest, honest believer" as receiving the Spirit, and that it is through faith, and through the hearing of faith; and when he quotes, incidentally but correctly, "When they believed," and on this challenges me to produce a case where any one received the Spirit before faith, or the Spirit to help him to faith, etc., I ask does he mean this? Has he left baptism as the dividing line, and come down to faith? If I thought he meant what he writes I would thank God and take courage, and would have hope of advancing him yet more and more in a knowledge of the truth.

Having effectually, and I trust effectively, wrested Eph. i. 13 and Acts xix. 2 from his former perversions of *after* and *since* ye believed, to *when*, that is, at the time of faith, I will next take his reference to John xiv. 17 from his strange interpretation. But this for next speech. I must now advance my argument.

We are proving that salvation is of the Lord; all the parts of it, all the blessings of it, and all the steps toward it, or in it, are by the help of the Lord. Is it "deliverance from the power of darkness and translation into the kingdom of his dear Son?" Col. i. 13 specifically ascribes this to divine power. Is it a washing from the guilt of sin? Rev. i. 5 ascribes that to divine power. It is the same power that makes us kings and priests unto God. Is it "turning" that man needs? Acts iii. 26 ascribes this to divine power. Also Lam. v. 21: "Turn thou us unto thee, O Lord, and we shall be turned." Ps. l. 7: "Wash me, and I shall be whiter than snow." Is it understanding of the Word that is required before obedience, by either saint or sinner? Paul looked at this matter thus (2 Tim. ii 7): "And the Lord give thee understanding in all things." (Also Col. i. 9; Eph. i. 18.) David prays (Ps. cxix. 18): "Open thou mine eyes that I may behold wonderful things out of thy law." David lived before Alexander Campbell or Robert Sandeman, hence he held to the old uncorrupted Baptist doctrine,

that the eyes of the understanding must be opened, not only by beholding wonderful things out of God's Word, but that *we may* behold. This is the enabling power for which I am contending. The testimony of Christ is also to the point here. Luke xxiv. 45: "Then opened he their understanding *that they might* understand the Scriptures." They had the Scriptures, and were it not for the blinding power of sin, called "the power of darkness," they might have understood without divine help. But Jesus comes to them in their culpable helplessness and graciously grants them the enabling power to understand, which is an absolute prerequisite to any act of obedience. And if my friend thinks that the things addressed to a sinner are so plain that they need no help in understanding, I will remind him that this part of God's Word is misunderstood by all the Christian world if his understanding is correct. So a world of facts verify the Word of God as to the necessity of an enabling power to understand the Scriptures. May I not hint also that we have an illustration of this in the terrible mistakes of my opponent, who sought not the help of the Lord in understanding his first duty, and the consequences of this mistake I fear will be fatal. Man also needs divine help in making the right use of knowledge. Hence James says (i. 5): "If any of you lack wisdom let him ask of God, who giveth to all *men* liberally and upbraideth not, and it shall be given him." This is also one of the gifts of the Spirit. (1 Cor. xii. 8. See also Deut. i. 17; 1 Kings iii. 9-12; 1 Chron. xxii. 12; 2 Chron. i. 10; Ps. cxix. 34, 73, 144; Prov. ii. 3-6.) If my friend had understood these Scriptures, and had availed himself of the privilege therein vouchsafed, I am sure he would not be here to-night opposing God's Word with that matchless zeal that ever characterizes the teachers of error. Another great difficulty is found in the perverse will of man. He "*will not*" may be justly charged against him concerning all the will and Word of the Lord. This perverse will must be overcome, and a man must will to do God's will. This will never be done without an enabling power, and only willing obedience is acceptable to God. Hence Phil. ii. 12, 13 show that this obedience is the result of God working in both to will and to do of his good pleasure. Will the gentleman say that a regenerate child of God, enlightened and sanctified, is unable without enabling power to will and to do, but that the sinner, under the power of darkness and the depravity of sin, is able to understand and to will and to do? Then Christianity is a disabling influence, and the sinner had

better keep from under this yoke of bondage. Paul declares (2 Cor. iii 5), "That he was not sufficient of himself to think any thing as of himself, but his sufficiency was of God." Was he sufficient of himself to think any thing of himself before his conversion, and was his sufficiency then of himself? Then he was disabled in becoming a Christian. In Heb. xiii. 20 we read Paul's prayer that the God of peace would make the Hebrews "perfect in every good work to do his will, working in them that which is well pleasing in his sight." Now, lest some one should be tempted to say that God works thus in Christians and not in sinners, turn to Neh. i. 11; ii. 4, 8; and Ezra vii. 27, 28, and it is plainly seen that God worked in the wicked king to will and to do of his pleasure according to the prayer of his servant. (See also first chapter of Ezra and 1 Chron. xxix. 14-19; also Prov. xxi. 1, 2; Jer. xxiv. 7; Ezek. ii. 19, 20; Jer. xxxii. 39, 40; Ezek. xxxvi. 25-27; Ezra. vi. 22.) I hope my friend will study these Scriptures, and repent himself in dust and ashes for having agreed to deny the plain and uniform teaching of God's Word. Christ said: "Without me ye can do nothing;" that is, without my help which must precede and prepare for the doing. And Paul says (Phil. iv. 13): "I can do all things through Christ who strengtheneth me;" and Col. i. 29, "Whereunto I also labor, striving according to his working *which worketh in me mightily*." He said he labored more abundantly than they all, yet not he, but the grace of God which was with him. And to show that others not apostles needed this help he prayed (Eph. iii. 16): "That he would grant you according to the riches of his glory to be strengthened with might *by his Spirit in the inner man*;" and he prayed to him who was able to do exceeding abundantly above all he could ask or think *according to the power that worketh in us*. He says of himself and Peter (Gal. ii. 8): "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." Eph. iii. 7: "Whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power." We have but to turn to Acts ix. 15, 16, and chapter xxvi. 13-22, to see when this power wrought in him and how, and with what result. This mighty power separated him from his mother's womb, preserved him, called him by his grace to reveal his Son in him that he might preach him among the heathen. This power came upon him while he was breathing out threatening and slaughter; unhorsed him, subdued him, appre-

hended him; took him, mind, heart, mouth, will, life and all; showed him in advance what great things he must suffer for his sake; that he must preach to Gentile dogs; to the far-off heathen; a life that would bring him constant persecution; but he had been elected of God to do this work, and God had to work in him with ten thousand times more might than would have been required in changing a lion to a lamb. This mighty power wrought in him in all the steps that grace displays to rescue fallen man. He was in honor, and profited in the Jews' religion above his equals, but he must leave it all and preach Christ whom he had hated, and to Gentiles whom he had contemned. My friend believes that this great change called conversion is wrought by man himself, without any divine help save the Word only, which a sinner can understand and comply with of his own power.

I now undertake to prove that the Scriptures are not sufficient to work this great change. Let us learn a lesson of the parable in Matt xiii.: A sower sowed seed which fell on different soils and in different circumstances, representing four classes of hearers, and the weakness of the Word in overcoming the obstacles is clear. The seed which represents the Word of God fell on the fallow ground, but it was not sufficient. This shows that the Word was able neither to prepare the heart, nor to withstand the devil, for the devil took it away. Then this class of hearers needed a Gospel that was not in "word only." Neither was the Word sufficient in the second class of hearers. The earth was too shallow, and a power was required that the seed did not contain. The third class also had a prepossession of natural growth that was too much for the Word alone. One class heard and understood and bore fruit, and of this class it is said: "The seed fell in good ground;" that is, ground that had been prepared by some power outside the seed, and prepared *for the seed*. Fallow ground is natural ground without preparation, and men know better than to sow seed on such and expect fruit. Hence there must be a *previous* work done. The ears must be circumcised to hear, the heart must be circumcised to love, the understanding must be opened, and the man made to cry: "Lord, what wilt thou have me to do?" Then pour in the Word as a lamp to his feet and a light to his path. Then the good man out of the good treasure of his heart bringeth forth good things. Luke xxii. 67: "Art thou the Christ? tell us. And he said to them, If I tell you, ye will not believe." Here is

a "will not" too strong for the Word, even when Christ spoke it. He says (John viii. 45): "Because I tell you the truth, ye believe me not." So far from the truth here producing faith, it had the opposite effect, which showed that the ground was unprepared. The mystery is solved in John viii. 43, 47: "Why do ye not understand my speech? Because ye cannot hear my word. He that is of God heareth God's words. Ye, therefore, hear them not because ye are not of God." 1 John iv. 6: "He that knoweth God heareth us; he that is not of God heareth not us." This is on the principle of Rom. viii. 5, "For they that are after the Spirit do mind the things of the Spirit;" or John iii. 7, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and God being Spirit, cannot be worshiped or served acceptably except by those who are born of the Spirit. Before man can do good acceptably he must be predisposed, and this is by the power required to change the skin of the Ethiopian, the spots of the leopard, or "to raise Christ from the dead." (Eph. i. 19, 20.) Hence we read (John x. 16): "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." The Jews asked (verse 24), "How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered, I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me; but ye believed not because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands. My Father who gave them me is greater than all, and no one is able to pluck them out of my Father's hands. I and my Father are one. Then the Jews took up stones again to stone him." Here is the effect of that grand Gospel sermon, and you have seen a similar effect in the last speech. When a man is reversed in his nature by a new creation according to the new covenant, which is unto good works, then he is ready to believe and obey the Word of God. It is the nature of the sheep to hear the voice of the shepherd, and to follow him; and this new following is as much according to nature as was the old following of Satan. Hence man needs a new nature which he gets by regeneration, without which there is no apprehension of spiritual things. Next to Christ in power of speech, for he spake as never a man spake, was the apostle Paul. Let us take Paul at his best and see the result

of his power and the Word which he preached. Acts ix. 22: "But Saul *increased the more* in strength, and *confounded* the Jews which dwelt at Damascus, *proving* that this is very Christ." Here Paul used the words of the Gospel in all of their power and in all of his power, for he *increased the more* in strength, and this resulted in confounding the Jews with "proof." But did it produce faith? The next verse shows the result after due deliberation. "And after many days were fulfilled, they took counsel to kill him." So they treated Christ, in John viii. 59, after he proved himself the Christ. Here testimony did not produce faith, for in these cases certainly it was not sufficient. So we read (Acts ix. 29): "And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, but they went about to slay him." Here boldly speaking in the name of the Lord Jesus and disputation combined were not sufficient to produce faith. Acts xiii. 41: "Behold, ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in nowise believe, though a man *declare* it unto you." Jesus told Paul (Acts xxii. 18): "Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." But in Acts xiii. 48, the mystery is solved in these words: "And as many as were ordained to eternal life believed." Listen to Paul (1 Cor. xiv. 21): "With other tongues and other lips will I speak unto this people, and yet for all that they will not hear me, saith the Lord." The Word was not sufficient to overcome the "will not." 2 Cor. iv. 3, 4, reads, "But if our Gospel be hid, it is hid to them that are lost; in whom the God of this world has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine unto them." This accords with the parable. The God of this world overcoming the Word by blinding the minds, and leads them captive at his will, "The Spirit working in the children of disobedience." Hence the necessity that we should pray for divine help even when we preach the Word, that "the Word of the Lord may have free course and be glorified." Here the Word and prayer and divine help equal free course, and this is sufficient to overcome both depravity and the devil. But take out the divine help, and the Gospel preached will not profit, not being mixed with faith in them that hear. Here faith is a gift of God bestowed upon the hearer, so that the faith and the hearing are mixed together, and it is the hearing after the mixture that profits. Hence Paul correctly says (1 Cor. iii. 6), "I have planted, Apollos watered, but God

gave the increase. So that neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." Here Paul considers himself and Apollos as two nothings, that the excellencies of the power may be of God and not of them. Don't you see enabling power in every step?

Time expired.

J. A. Harding's Second Reply.

Ladies and Gentlemen:

When a man stands before an audience to advocate a cause which cannot be maintained, one of two courses is opened to him: he can either frankly acknowledge the truth and surrender, or he can fill up his time by talking about things in general, taking care to say very little about the question in dispute. The latter course is the one adopted by my opponent in his present predicament. Of course he cannot show the immediate operation of the Spirit on the sinner's heart, simply because no such operation ever takes place; hence he talks about the Spirit's dwelling in, strengthening and helping Christians; about miracle-working power; about the possibility of apostasy; and, indeed, about any thing nearly—election, predestination, foreknowledge—any thing that will pass away the time and seem to have some bearing on the Spirit's work. He seems especially desirous of continuing the discussion of the design of baptism, which we professed to close on last Saturday night. In his last speech on that proposition he intimates that perhaps he has not conducted it in a way to suit all of his friends, acknowledges that he could improve upon his work, and that if he had it to do over again he would do it differently. So he is still trying to patch up that bad job. Ah, my friend, you had better let it alone, for the more you tinker at it the worse it will be for you.

The gentleman is very anxious to know whether it is a child of Satan or a child of God that I baptize. Well, beloved, let me explain that matter again, so that you can easily understand, though I am sure he will not; not because he needs the direct operation of the Spirit to enable him to, but simply because *he will not*. A subject of Great Britain comes to this country; he is delighted with our land, its laws and institutions, its extent and wealth, its civil and religious liberty, and with its glorious prospects for usefulness as a factor in molding the world's history in the years that are to come. He desires to become a citizen, and thus he can become one: First. He shall declare on oath, before a court hav-

ing jurisdiction in the case, two years at least prior to his admission, that it is *bona fide* his intention to become a citizen of the United States, and to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, and particularly to Great Britain.

Second. He shall at the time of his application to be admitted declare on oath, before a court having jurisdiction in the case, that he will support the Constitution of the United States, and that he absolutely and entirely abjures all allegiance and fidelity to every foreign prince, potentate, state or sovereignty, and particularly to Great Britain; which proceedings shall be recorded by the clerk of the court.

Third. It shall be made to appear to the satisfaction of the court that the applicant has resided in the United States five years at least, and within the state or territory where the court is then in session one year at least; and that during that time he has behaved as a man of good moral character, attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same.

Fourth. If the applicant for citizenship has borne any hereditary title, or belonged to any of the orders of nobility in Great Britain, he shall make an express renunciation of his title or order of nobility before the court, and his renunciation shall be recorded.

After complying with these conditions the man becomes a citizen. You see he becomes attached to our country and desires to become a citizen of it, and takes every step he can in that direction two years before he does, as a matter of fact, become a citizen. Then at the end of the two years he takes the oath of allegiance, the proper records are made by the clerk of the court, and he is then, and not till then, a citizen. Before that he is a subject, though an unwilling one, of Great Britain.

Now hear the testimony of Dr. Lofton, my opponent's moderator. He says: "Baptism is the oath of allegiance to the kingdom of Christ, having been made a true subject beforehand. It is the celebration of the marriage bans between you and the bridegroom, your hearts, hands and lives having been plighted by faith beforehand."—*Essentials to Cross-bearing*, page 8. (Ah, doctor, I am glad you wrote that tract.) The girl is not a wife till the celebration of the marriage bans, the man is not a citizen of our country till he takes the oath of allegiance, and just so the candidate for citizenship in the kingdom of God must be baptized, or he cannot

enter in. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The believer is begotten of God; but every one knows that the begetting occurs before the birth, and that both occur before entrance into this world. I don't object to the gentleman's saying that the sinner in baptism passes out of the kingdom of Satan into the kingdom of Christ, for that is what I believe exactly; but I object to his making the impression that baptism alone, without the proper faith and repentance, is sufficient to transfer from the one kingdom to the other.

Now I will ask the gentleman some questions: Does a man believe before he is saved; or is he saved before he believes? If faith comes before salvation, you have a child of the devil who believes in God, a lost believer; if salvation comes before faith, you have a saved unbeliever.

Must we love God before we are saved, or does love spring up in our hearts after we are saved? If love comes first, then we have a child of the devil loving God; if salvation precedes love, then we have a saved soul that does not love God. When the gentleman answers these questions, doubtless he can answer his own question about baptizing a child of Satan to make him a child of God. The fact is, as you know, my friends, a man believes before he is a son, for Christ gives to believers power to become sons. John i. 12. It is also true that he loves and obeys before God and Christ come to him and abide with him. For the Savior says: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23.

The gentleman has some hope concerning me yet. He thinks possibly I am one of the elect, that perhaps my name is written in the Lamb's Book of Life, and that if so I will certainly be saved. That does not follow by any means. My opponent is mistaken about that, for names are sometimes blotted out of that book. Listen:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. iii. 5.

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 19. Or, as the Revision has it: "God

shall take away his part from the tree of life, and out of the holy city, which are written in this book."

David prays concerning the persecutors of Jesus: "Let them be blotted out of the book of life, and not be written with the righteous." Ps. lxxix. 28, R. V.

And Moses prayed thus: "O this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Exodus xxxii. 31-33.

And what becomes of those who are blotted out of the book? Listen: "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 15.

So you see a man may have his name blotted out of the Book of Life, and his part taken from the tree of life and out of the holy city. So Brother Moody's Calvinism is wrong in another place. If God were to put forth an irresistible power to make a man a Christian, it would follow logically that he would put forth the same mighty power to keep him one. And hence, as I have shown clearly that a man's name may be blotted out of the book, and his part taken from the tree and out of the city, it follows that God does not put forth irresistible power to convert.

In one of his paroxysms the poor gentleman cries out: "What a mother and what a god and savior is this water!" If he had been in Israel when Naaman started to the Jordan to be cured, he would have cried out perhaps, "What a doctor and what a god and savior is this river!" Had he been in the camp when Moses put up that brazen serpent, and had he seen a bitten Israelite wearily journeying from the outermost parts of the great camp to look at it that he might live, he would have cried doubtless, "What a doctor and what a god and savior is this serpent!" I say I suppose he would have so cried out, for now that Jesus has said, "He that believeth and is baptized shall be saved," when he thinks of one going to the water that he may be saved, he bawls out, "What a mother and what a god and savior is this water!" I presume he would have treated the Lord's commandment, the Lord's authority, with the same contempt then that he does now.

The gentleman quotes, "If God were your Father ye would love me," and he concludes that all who love God are therefore his children; and in so doing he perpetrates the same logical fallacy

of which he accuses me. I make no claims to faultlessness in logic, but I would feel greatly humiliated to learn that I had made such a blunder even in my school-boy days. In syllogistic form the argument stands thus:

God's children love him.

A loves God.

Therefore A is one of God's children.

The folly of the argument will appear from this:

John Smith's children love him.

Nancy Jones loves John Smith.

Therefore Nancy is one of John's children.

Cannot any one else love a man except his children? Cannot any one else love God except his children? Is the fact that his children love him proof that all who love him are his children? Ah, Brother Moody, you ought not to handle what you know so little about. You will hurt yourself if you are not careful. All who truly love God become his children, but the love comes before the sonship, otherwise you would have a child of God that hates him—or, at least, that does not love him. As you yourself teach, when a thing is affirmed of a class, it does not follow that it is denied to all other classes.

Perhaps some one then is ready to inquire, Is the fact that God sends his Spirit into the hearts of his children proof that he does not send him into the hearts of sinners? I reply, Paul plainly says: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. Now it is certain you cannot enter into a place twice without going out once. If therefore the Spirit enters the sinner's heart, he must go out again before he becomes a son of God; for, immediately upon his becoming a son, God sends him into the man's heart because he is a son. The Lord could not send him into that heart if he were already in it. Besides, I showed you that Jesus said the world cannot receive the Spirit (John xiv. 17); that he promised the Spirit to those who would love and obey him (John xiv. 15-17); that Peter told convicted sinners to repent and be baptized in the name of Jesus Christ, and that they should receive the gift of the Holy Spirit (Acts ii. 38); that this gift of the Spirit which Peter promised to baptized penitents was the ordinary gift—the gift bestowed upon all Christians, for in the very next verse he said that the promise of it was to them, and to their children, and to all that are afar off, even to as many as the Lord our God shall

call. I showed that Jesus promised the Spirit to believers (John vii. 39); that he meant obedient believers, because when the Spirit came he came to that class, as Peter plainly shows when he speaks of him as one "whom God hath given to them that obey him." Acts v. 32. That when the word *believer* is used in this connection, the baptized believer is meant, appears also from these two facts: (1) Paul told the Ephesians that they were sealed with the Holy Spirit after they believed (Eph. i. 13); and (2) when we turn back to the time of their conversion and baptism, we find that they received the Spirit after their baptism. (See Acts xix. 1-7.) So in this case clearly, "after that ye believed" meant "after that ye were baptized."

The gentleman is disposed to charge me with running greedily after the errors of translators, because I quoted from the Common Version thus: "In whom also after that ye believed, ye were sealed with the Holy Spirit of promise;" whereas the Revised Version gives it thus: "In whom, having also believed, ye were sealed with the Holy Spirit of promise." What is the difference, my friend, in so far as your point is concerned? According to both versions, faith is represented as preceding the reception of the Spirit; and, when we turn back to the record of the conversion of these people, according to both versions they had not only believed, but they had also perfected their faith by being baptized before they received the Spirit.

But the gentleman tries his hand again: I quoted from the Common Version Paul's question, "Have ye received the Holy Ghost since ye believed?" while the Revision gives it thus: "Did ye receive the Holy Ghost when ye believed?" Here again the Spirit is clearly represented as coming after faith. "But," says my erring brother, "if they received the Spirit *when* they believed, then down goes 'the Gospel in the water.'" Is it not strange that the poor man will say such things as that, in this land of light, where every body nearly can read? Why, in that very connection, as he knows as well as any of us, it is shown that these people heard the truth, believed the truth, and were baptized, and then received the Spirit. Read the passage, my friends (Acts xix. 1-7), and see for yourselves. By the way, I quoted both versions on this point, and his charge that I was running after the errors of the Common Version was without any foundation whatever. The gentleman would like to make a case of misrepresentation against me if he could. You can see how utterly he failed. Suppose I

try my hand with him. You remember he quoted from some articles in the secular papers about the Pikeville debate, that were very complimentary to him and very uncomplimentary to me. He said that the reporter who wrote the matter up for the papers came to him for some facts, which were given to him. I dared him to give me the name and address of the reporter. (See page 336 of this book.) He replied: "Mr. Harding knows the Pikeville reporter as well as I do, and he knows he was a non-professor." (See page 351.) I affirmed that I had not the slightest idea as to who the reporter was. (Page 356.) Mr. Moody replies that Mr. Harding "knows his name as well as I do, for I do not remember it." (Page 405.) Astonishing man! Certainly if he is ever saved, it will be without any "foresight of faith or good works"—*or veracity*; unless, indeed, he repent, which I believe is not possible in his case.

Says Brother Moody: "This perverse will must be overcome, and a man must will to do God's will." And he refers to the fact that Paul said to the Philippians, "It is God which worketh in you both to will and to do of his good pleasure." Phil. ii. 13. Well now, how did God work in these Philippians to come to Christ? Did he not send Paul and Silas down there to preach to them? And was not that the way in which he opened their hearts and drew them to Christ? Jesus, you know, said, "No man can come to me, except the Father which hath sent me draw him." And in the next verse explains: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." John vi. 44, 45. That is the way the Lord worked in them—that is how he opened their hearts. Listen! "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. i. 21. So God saves people by preaching, if they will believe the preaching; and we have seen that the Spirit is never received, since Christ ascended to heaven, till the recipient is a believer. He don't therefore open the heart to receive the truth by sending the Spirit into it, for the truth must get in and produce faith before the Spirit can go in. "Faith cometh by hearing, and hearing by the word of God," says Paul (Rom. x. 17); and the connection clearly shows that the passage means, faith comes by hearing the preaching of the Word of God. John wrote his Gospel (preached the Gospel with his pen), to make people believe in Christ. He says: "Many other signs

truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." John xx. 30, 31. So faith, saving faith, comes from the preaching of the Gospel. Hence Paul says: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. i. 16. The Gospel is God's saving power; "*the power of God*," not a power. No wonder the Savior, talking about God drawing people to him—about God's drawing power—said: "They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

How beautifully the cases of conversion, as recorded by inspiration, illustrate and enforce this glorious doctrine. In every case of conversion that has taken place under the reign of Christ, that is, since the ascension of Christ, where the records show the time when the Spirit is received, it is after earnest trusting faith has been wrought in the heart. This is true whether the Spirit comes, as he does to all Christians, in the ordinary way, or whether it be the miraculous outpouring—it is in every case to the believer that he comes. At the conclusion of the first sermon, as we have seen, the man to whom Jesus had given the keys of the kingdom of heaven told convicted sinners to repent and be baptized trusting in Jesus for the remission of sins, and that they should receive the gift of the Holy Ghost. Observe the order: convicted sinners, pricked in their heart by what they had heard, are crying out for salvation; then come (1) repentance, (2) baptism, (3) remission, and (4) gift of the Holy Ghost. Preaching, hearing, conviction, crying out, repentance, baptism while trusting in Jesus, remission, and, last of all, the gift of the Spirit. Whereas Brother Moody claims there can be no hearing, nor conviction, nor crying out, nor repentance, nor baptism, nor remission till the Spirit enters the sinner to enable him to do these things. He twists the whole matter all out of shape: he puts the last first; the Spirit is given before the man can hear, the sinner repents of killing Christ before he believes in Christ, cries out inquiring what to do before he believes, and gets remission before he is baptized.

The same man (the apostle Peter) in his second sermon said to sinners, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Acts iii. 19, R. V. Here the people

were already hearing, though as yet they were impenitent; and Peter tells them to repent and turn, that their sins may be blotted out, *so that they may receive the Holy Spirit* (the seasons of refreshing from the presence of the Lord). Exactly; hence the same Peter a little further on (Acts v. 32) says that God has given the Holy Ghost to them that obey him.

In the seventh chapter we have a case of people resisting the Spirit. Stephen, "a man full of faith and of the Holy Spirit," preached to the people; they hardened their hearts, and stiffened their necks, and would not heed; whereupon the preacher cried out, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye. Which of the prophets did not your fathers persecute?" And with other such words did he teach and reprove and exhort. But they would not be persuaded; they cried out with a loud voice, and stopped their ears, and ran upon him and stoned him to death. Thus they resisted the Spirit even as their fathers had done before them. Nehemiah says (ix. 30) God testified against the people by his Spirit through his prophets. To resist these teachings and to kill the prophets was to resist the Spirit. Thus the people did with Stephen.

The next conversion is found in the eighth chapter of Acts. Philip went down to Samaria; he preached Christ to the people and worked miracles before them. Then it is said: "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." (Verse 6.) "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." (Verse 12.) Then Peter and John came down, and "prayed for them that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." (Verses 15, 16.) This was evidently the miraculous outpouring, just as that in Acts ii. 38 is evidently the ordinary gift. In both cases the recipients are baptized believers. Under the Messianic reign, in every case of receiving the Spirit the receivers are believers; and in every case but one (the unique, miraculous outpouring at the house of Cornelius), the receivers were baptized believers.

To prove his doctrine of the necessity of immediate spiritual operation, of man's inability without it, Brother Moody refers to Jer. xii. 23: "Can the Ethiopian change his skin, or the leopard his

spots? then may ye also do good, that are accustomed to do evil." But these people were not born thus, nor did God give them the Spirit to enable them to do good. He destroyed them utterly. Listen to the next verse: "Therefore will I scatter them as the stubble that passeth away by wind of the wilderness." And in the next he gives the reason, "Because thou hast forgotten me, and trusted in falsehood." In the next chapter (xiv. 12) he says of them, "I will consume them by the sword, and by the famine, and by the pestilence." That is how God treats people when they become so bad that they cannot do good. If my friend had shown that God gave them the Spirit to enable them to do good, the passage would have been to the point; but, as it is, it is clearly against him.

The gentleman refers to the parable of the sower without the slightest reference to my argument on that subject. He says some of the ground did not bear fruit because it was not prepared by the Spirit beforehand. Then he adds: "Men know better than to sow seed on such and expect fruit." Why then, I ask, did Jesus sow on such ground, and weep when it did not bear fruit? Was he guilty of folly? Why then was the devil in such a hurry to catch the seed away? The Master explains: "Lest they should believe and be saved."

Time expired.

J. B. Moody's Third Speech.

Gentlemen Moderators :

I will notice the Scriptures the gentleman brought into his first speech. I introduced John vi. 44, 45, to prove that no man can come to Christ except the Father draw him. Mr. Harding says the next verse shows how the drawing is done. "As it is written, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Who is this "all?" Not all the world; not all who heard, for there were those in the crowd who heard and saw, yet died in their sins. Were not all these taught of God? Did they not hear? But did they come to Christ? Then if not all the world, nor all who heard, then who is the "all" that should come to Christ? The context and the reference to the prophets clearly show. Isa. liii. 8: "For the transgression of *my people* was he stricken." Verse 10: "He shall see his *seed*." Verse 11: "Shall justify *many*, for he shall bear *their* iniquities." Verse 12: "He bore the sin of *many*." Chapter liv. 1 mentions both classes. "More are the children of the desolate than the children of the married wife." Paul, in Gal. iv. 27-31, shows the true interpretation of this passage, making the class I am trying to identify "the children of promise as Isaac was," the children of the covenant of grace, in contradistinction to the other class. With this doctrine the prophet proceeds to the fifteenth verse—the one quoted by Christ: "And all *thy children* shall be taught of the Lord." Verse 17: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." How sure is the salvation of this class, the children of promise, given to Christ in the covenant of redemption, which seed he saw when he made his soul an offering for sin, and which satisfied him in his awful agonies. "As thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me." (John xvii. 2.) "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word." (Verse 6.) Now read John x. 8: "All that came before me

were thieves and robbers; *but the sheep did not hear them.*" (11) "The good shepherd giveth his life for *the sheep.*" (14) "I know my sheep and am known of mine." (15) "I lay down my life for *the sheep.*" (16) "And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold." (25) "I told you, and ye believed not." (Word not sufficient.) (27) "But ye believed not, because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hand. My Father who gave them me is greater than all, and no one is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones to stone him." Don't you think, my friends, that Mr. Harding would have done the same thing if he had been there? This was consoling to Christ, and caused him to rejoice in Spirit. (See Luke x. 21, 22.) Now come back to John vi. Christ had said in the previous chapter, "The Son quickeneth whom he will." In verse 29 he said to believe on him was the work of God. Verse 36: "Ye also have seen me and believe not." Now comes the "all." "All that the Father giveth me shall come to me." "This is the Father's will, that all which he hath given me I should lose nothing, but should raise it up again at the last day." Verse 44: "No man can come to me except the Father draw him, and I will raise him up at the last day. And they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father cometh to me." (See also 1 John ii. 20, 27; John x. 4, 5; chapter xiv. 26; xvi. 13.) Chapter viii. 43: "Why do ye not understand my speech? because ye cannot hear my voice." (47) "He that is of God heareth my word. Ye therefore hear them not because ye are not of God." Here is Christ's own explanation of Christ's own words. Now turn to the repetition in John vi. 63, 64, 65: "The words that I speak unto you are spirit, and are life." (But not to all.) There were some there that believed not. "For Jesus knew from the beginning who believed not, and who should betray him." Therefore said he: "No man can come unto me except it were given him of my Father." This is the way Jesus talked. Now hear Mr. Harding: "I don't have the Savior and Spirit sowing seed on ground they knew would not bring fruit. According to our doctrine a man can believe," said my offended opponent. "Therefore they could not believe," says John xii. 39. A man can hear, says

the worldly-wise. "Ye cannot hear" (John viii. 43), says One wiser than he. A man can come, says the unwise. "No man can come," says the Allwise. A man can obey, says the foolish ones. "Not subject to his law, neither indeed can be subjected," says One who knows. A man can know spiritual things, says the unlearned. "Neither can he know them," says One who needs no teaching. (1 Cor. ii. 14.) A rich man cannot enter the kingdom of God; a certain class cannot be renewed to repentance; a good tree cannot bring forth evil fruit; a corrupt tree cannot bring forth good fruit. And how many more of these cannots that my friend will not. He cannot understand because he will not, and will not because he refuses that divine help which makes the things that are impossible with men possible with God. Thus man's inability stands, and the divine help is a necessity that is plainly provided and promised in the Word of Truth.

Talk about self-sufficiency and self-righteousness, here it is: "According to our doctrine a man can believe, love, repent, confess, be baptized and continue to the end of life in the service of the Lord. . . . The fact is, the hearts of men do not need any such preparation as the gentleman's theory contemplates; men can understand and obey the truth, if they will." The gentleman is a chosen representative of his people. He and they think he knows what they believe, and he says the above is "according to our doctrine." That a man is not dependent on God for help, not even the Christian, to continue faithful unto the end of life. The Scriptures, he says, are sufficient for quickening, for conversion, for the new birth, for passing out of death into life, for salvation, for sanctification. "And then, after all this, the wise (?) Moody stands up here and talks about the insufficiency of the Scriptures. The insufficiency of the Scriptures, indeed! We are represented as being quickened, begotten, born again, converted, sanctified, saved by the Scriptures, and yet our friend talks about their insufficiency." Mark the issue. I say the Scriptures are insufficient without extra divine help, and it is on this Mr. Harding puts exclamation points. This is genuine Campbellism. Listen: "The necessity does not exist for any influence except such as is exerted through divine truth." "But what do we mean when we say the Spirit operates through the truth? We mean that it operates *by* the truth, that is, that divine truth is itself the vital power by which in all cases the Spirit effects conversion."—*Lard's Review of Jeter*, page 83. Mr. Harding does not mean that the Spirit does this by or

through the truth. There is no Spirit about it. It is the Word only. "Truth alone," apart from the Spirit's influence, for he quotes time and again, "Whom the world cannot receive," yet the world can receive the Word with sufficient power in it to quicken, beget, born, sanctify, save; but can't receive the Spirit. Hence the Word is sufficient apart from the Spirit. Well, I commend him for speaking out, but I warn him and his against further efforts to make the simple-hearted believe that they teach the operation of the Spirit in conversion. It is not the Father drawing, nor the Spirit, for the Word must enter the heart to draw and quicken and sanctify and save, but must not have any Spirit in it, for "*there is no need*," he says. If the Word must enter, and the Spirit is in the Word, he must get out when the Word goes into the sinner's heart to convert it. The pure Spirit cannot enter the impure heart, he says, yet the Word can and is sufficient!

The word translated *draw* occurs in five other places, John xii. 32; xviii. 10; xxii. 6, 11, and Acts xvi. 19. Will the gentleman try his hand in wresting the drawing power in these cases away from the subjects of the verb? But I have no doubt but Satan would have many zealously at it, if he saw that he could thereby destroy men's souls. "And many shall follow their pernicious ways." Every man whose judgment is not biased by religious fanaticism, and who has heard and read the Word of God, knows that all who heard Christ, or hears Mr. Harding, are not drawn of the Father, for that "draw" is tantamount to ultimate salvation—"will raise him up at the last day." Then if all who heard are not drawn of the Father, it follows that the drawing is something in addition to the hearing, and is necessitated by man's inability. "No man can come except the Father draw." This is the testimony of Christ on my proposition. Could he have spoken plainer?

The gentleman finds where the Psalmist said in the discouragements of his affliction, "thy word hath quickened me," and, therefore, he says "the Word is sufficient to quicken a dead sinner." Did you ever! Now that word in that Psalm occurs in nine other places: "Quicken *thou* me according to thy Word;" "Quicken *thou* me in thy way;" "Quicken me in thy righteousness;" "Quicken me after thy loving kindness;" "With them *thou* hast quickened me;" "Quicken me, O Lord;" "O Lord, quicken me;" "O Lord, quicken me;" "Quicken me, O Lord." If the Word is sufficient, there it is. Why call on the Lord? The Lord is the

agent; the Word, or any thing else he may choose, is the instrument, and the gentleman to get rid of the Lord, and to refuse his help, says the Word is enough. Now, if he can find where the Word quickens through the Lord, then the Word will become the agent and the Lord the instrument. And so of sanctification and the other things he claims the Word sufficient for, and which will be noticed. "God spoke by or through the prophet." Was the prophet sufficient?

I now advance my affirmative argument.

Having shown, last, the insufficiency of the Scriptures to produce the great renovation and transformation in man included in the general term conversion, I next prove that the Scriptures were not designed to do this part of the work. They must be used in the work, but only as a means, through which God himself accomplishes the great work. John xx. 31: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Here the design of Scripture is to bring us to the recognition of Jesus. These Scriptures and facts must be believed, but the faith that appropriates life is through his name, not through the Scriptures.

John v. 39: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye might have life." Here we see where the life comes in. The Scriptures guide the faith to Christ, and then believing in Christ, or going to Christ, we get life. In other words, we go to the Scriptures to get *light*, and they send us to Christ to get *life*. The impartation of life is from Christ, and not from the Scriptures.

John viii. 30: "As he spake these words, many believed on him." Here is the distinction I wish to note. A man may believe the Scriptures, yet not believe on Christ; but he gets no life until he rests on Christ, and the design of Scripture is to teach him this. This is confirmed by the prayer of Christ (John xvii. 17): "Sanctify them through thy truth; thy word is truth." Here truth is the means, and the sanctifying power is in God, which he exerts through the truth, and prayer recognizes this, and goes to God for sanctification, and not to the truth. "Neither pray I for these alone, but for them also which shall believe on me through their word." This Scripture exactly expresses my doctrine. The faith rests on Christ as a personal Savior, and this is done through the

Word, the Word leading them to Christ, and revealing him as an all-sufficient Savior.

A thousand quotations might be made from the literature of my friend's people showing that their faith is in the Word, and whenever they express Jesus Christ as the object of their faith they almost invariably explain it thus: "Believe on Christ *as* the son of God." This is all-sufficient faith with them, but such a faith never reaches to salvation. From a child I believed on Christ as the Son of God, but when saving faith came, in the moment of my deep and dark distress, it was faith in Christ as *my* Savior, there and then, for all and forever, without doubt or dispute; and peace, like a river, came as a message from him that he accepted my confiding trust, and would be faithful to that which I had committed to him against that day. I learned this from the Scriptures. The Scriptures never told me to calculate the distance to the pond, or the time required to get there. When I believed to the saving of my soul, there was neither time nor space between me and my Savior, but he came into me, and I went into him, and thus formed a double unity, which men nor devils shall ever break. Christ was not in the pond, but in my heart, and I in him, before I reached the water. This is faith in Christ, in contra-distinction to faith in the Scriptures, faith in the ordinances, or faith in Jesus Christ *as* the Son of God. Of course I must believe the Scriptures, and believe *about* Christ and his ordinances; but my faith that saved was *in* Christ, and *about* the other things.

Acts xx. 32 clearly shows the design of Scripture: "And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance." There is a great difference between edifying a Christian, or building him up, and making a Christian. The Word of God can do the one; but the other requires a creative power, which was never lodged in the Word. Col. i. 6 states that the Word brought forth fruit in them "since the day ye heard and knew the grace of God in truth." Here the design of Scripture is to bring forth fruit from the day of conversion. It then becomes a lamp to the feet and a light to the pathway.

1 Thess. ii. 13, it is said that "the Word of God effectually worketh in them that *believe*," and leaves the doctrine, as we have stated, that the effectual power that works in the *unbeliever* is a divine power, not residing in the Word. 2 Tim. iii. 15-17 gives another clear statement: "From a child thou hast known the Holy

Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Or, as expressed in 1 John v. 13: "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." Here the design of the Scriptures is to tell us that by faith in Christ we may know we have salvation. The Scriptures give us knowledge of this, time and again, so plainly that none ought to deny that "whosoever believeth in him has everlasting life."

Again: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that *the man of God* may be perfect, thoroughly furnished unto all good works." Design of Scripture cannot be more plainly stated, or comprehensively; yet it leaves as usual the great question of regeneration or recreation of the sinner to the exertion of divine power.

1 Peter ii. 2: "As new-born babes desire the sincere milk of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious." This Scripture seems to have been constructed for my special purpose. It don't tell how they became new-born babes, or how they came to taste that the Lord is gracious; that is left to other Scriptures, which predicate it of divine power. But this teaches that the new-born babe should *grow* on the milk of the Word; in other words, the design of Scripture is to build up saints.

Rom. i. 16 shows that the Gospel is the power of God unto salvation to every one that believeth; or, as expressed in 1 Cor. i. 18: "But unto us who are saved it is the power of God." This leaves the other question untouched. James i. 21 furnishes this peculiar expression: "Receive with meekness the engrafted (or the implanted, or the inwrought) Word, which is able to save your soul." This is in line with the new covenant: "I will put my laws into their minds, and write them in their hearts" (Heb. viii. 10). Or, as stated in Heb. x. 16: "I will put my laws in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more." See also 2 Cor. iii. 3, and Rom. ii. 15. These correspond to the seed falling in good ground, and implies a divine power in implanting, or in grafting. I deny that the word written in the book is able to save the soul, but written in the mind or heart, by God himself, becomes able as an instrument, like a sword is instrumentally able to conquer; but it must be

wielded by a power outside of the sword, in connection with the power that is in the sword, and exerted through the sword.

Now the question arises, What is the design of Scripture as regards the unconverted? We learn this in Rom. iii. 20: "By the law is the knowledge of sin;" and vii. 7: "I had not known sin but by the law." And Hebrews iv. 12: "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." But this sword of the Spirit, which is the Word of God, must be wielded by the Spirit, who through it as an instrument convicts the world of sin, because they believe not on Christ, and when they thus come to know sin, and the sinfulness of sin, and the condemnation of sin, and the punishment for sin, they are pierced to the heart, and being convicted of all, and the secrets of the heart being made manifest, he will fall on his face with weeping and mourning and agony, crying out, What must I do to be saved? Then the Scriptures point him to Jesus, saying, Whosoever believeth on him shall not perish, but have everlasting life. Then by a power working in him mightily, he believes in Jesus Christ to the saving of his soul, and realizes there and then that he is a new-born babe and he will endeavor to continue in the Word that he may grow thereby; that he may be instructed in righteousness and thoroughly furnished unto all good works. So that we see, while the Scripture has power to tear down a sinner by revealing to him the secret sins of his heart, and while it has power to build up a Christian, the great question of regeneration, translation or transformation is still left to those Scriptures which predicate them of divine power.

Hence, I close this part of my argument by reaffirming that the Scriptures are insufficient to do that work in man which enables him to obey the Word. But the enabling power is a divine power, exerted at the time that it is made effectual. Our God is neither asleep nor gone on a journey, but he is ever present, ever vigilant and ever active.

I next proceed to prove that the Scriptures recognize an active power of God, distinct from the Scriptures. Mark xii. 24: "Do ye not therefore err because ye know not the Scriptures, *neither the power of God?*" This is a very pertinent question in this debate. Many of the contrary part claim to know the Scriptures, but deny that power of God, made distinct and separate by the

adverb neither, which implies a power distinct from the Scriptures. It is a great error, and fatal, not to know this distinct power.

Mark xvi. 20, which my friend holds to be good, says: "And they went forth and preached everywhere, the Lord working with them." This was said after Christ's ascension, and he can work as well with us now as he could the day he got to Heaven. Here are, first, the apostles, who preached the Word everywhere, but added to this, or outside of this, extra of this, the Lord worked with them. The Lord did not preach, the Lord was not the Word, and the Lord did not do what the apostles did; yet he did something necessary to be done, and for him to do, because he only could do it.

Acts xiv. 27: Paul and Barnabas returned from their first missionary tour, having fulfilled their work, and when they gathered the Church together they "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Here is a recognition of divine help, "God working with them." Acts xviii. 9: "Then spake the Lord to Paul: Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." In calling out a people from the Gentiles for his name, he sends men with his Word; but he goes with them, with his restraining power on men, devils, beasts, elements and all enemies, and also a constraining power on all who are ordained unto everlasting life.

2 Cor. vi. 4-7 gives a marked recognition of this divine power, as distinct from the Word of truth. Paul says: "But in all things approving ourselves as the ministers of God, in much patience, in affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God." Here "the power of God" is distinct from "the word of truth," and is separated from it; and by one as much as the other was Paul approved as a minister of God. Rom. xv. 18, 19:—"For I will not dare to speak of any of those things, which Christ hath not wrought through me to make the Gentiles obedient in word and deed; through mighty signs and wonders (as in the case of the jailer), by the power of the Spirit of God; so that from Jerusalem and round about, even unto Illyricum, I have fully preached the Gospel of Christ." Here Christ wrought through Paul and his preaching, so as to make the Gentiles obedient, and he did this through mighty signs and wonders and by the power of the Spirit of God.

That states my doctrine and confirms my proposition as strongly as Holy Writ can do. This power distinct from the Word is also seen in Heb. vi. 4, 5: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and made partakers of the Holy Ghost, and have tasted the Word of God, and the powers of the world to come, to renew them again to repentance." Here we have "partaking of the Holy Ghost" and "tasting the good word of God" as distinct, and this is in harmony with 2 Thess. ii. 13: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Mr. Harding cannot harmonize these with his doctrine. He claims to be sanctified through the truth, that is by the truth, and to have tasted the good word of God; but a previous sanctification of the Spirit, or a previous partaking of the Holy Ghost, or previously becoming a new-born babe, he claims to know nothing about; and in this there is a gulf between him and Christians which cannot be passed except by divine power distinct from the Word, and this he repudiates and will have none of it.

Thus we have shown the distinct power in providence, in prayer, in promise, in inspiration, in the lives of Christians, and in the plain teaching of God's Word. We also showed the necessity for such a power as seen, first, in man's helpless condition; secondly, in the work to be done in man; and then in the insufficiency of the Scriptures to do that work, and also that the Scriptures were not designed for such work. I next proceed to show this extra divine power, clearly traceable in the records of the examples of conversion given us in the Scriptures.

Time expired.

J. A. Harding's Third Reply.

Ladies and Gentlemen :

Christ says, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Brother Moody says they cannot come. Christ says, "Take heed, therefore, how ye hear." Friend Moody says they cannot hear, cannot want to hear, cannot take heed, until they are recreated, and then they cannot *but* do these things. Jesus said, "Ye will not come to me, that ye might have life." (John v. 40.) Brother Moody says they could not come and Jesus knew it. Isaiah says, "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. . . . Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 3-7.) Brother Moody says the wicked cannot incline his ear, cannot hear, cannot come, cannot forsake his ways nor his thoughts, nor can he return unto the Lord until the Lord *has had* mercy upon him by regenerating him. The Scriptures say, "Choose you this day whom ye will serve." While Brother Moody says they cannot choose, they cannot but do evil; he claims that the Lord chooses some and leaves the others, who, according to his decree, cannot but do evil, to be damned "to the praise of his glorious justice." It is true there are some who cannot do good, but it is because they have sinned away their day of grace, have gone from bad to worse, till "God gave them over to a reprobate mind" to their utter destruction.

My friend is, I admit, at times a very ingenious sophist. And one of his most skillful tricks is, while affirming and trying to prove the direct operation of the Spirit on the *sinner's* heart in order to his conversion, to weave into his argument a large number of passages which speak about his dwelling in, working in, strengthening and helping *Christians*. Of course the ingenuity consists in so introducing these passages as to lead the unsuspect-

ing hearer or reader to suppose that they apply to the sinner. That the Spirit dwells in the Christian, helps his infirmities, and makes intercessions for him with unutterable groanings, the Scriptures clearly teach, and I believe as firmly as I believe any thing. Paul says, In Christ "we are builded together for an habitation of God through the Spirit." (Eph. ii. 22.) To the Corinthians he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii. 16, 17.) You see, my friends, the temple must be holy before the Spirit will move in, and if it then be defiled he will move out. I repeat, no one is a stronger believer in the indwelling of the Spirit in the hearts of God's children than I am; the faith fills me with joy; I believe he helps, guards, guides and strengthens me. He came to the earth nearly two thousand years ago to remain here till the end of time, and he is not here as an idler; he is the life (the sap) of the vine, the spirit of the body, the dweller in the temple. He does for us just what he did for the Christians in the apostolic age—that is, he helps our infirmities. Their infirmities were not the same as ours; they needed inspiration, hence, the apostles were inspired; we do not, for we have in the Bible a perfect revelation. All that man needs in that way is given to us in the Holy Book. They needed miracle-working power for the establishment of the kingdom of heaven; for this, like every other creature of God, began in miracle, but, like every other creature, is continued by natural law, hence we do not need the miracle now. But we have many infirmities: we need to be guided in our work, to be directed into the fields in which we can do the most good, to be strengthened for the duties and trials that come upon us, to be delivered from temptations, to be prayed for, for we know not how to pray as we ought, and in all of these wants we have the blessed assurance "he helpeth our infirmities." God is no respecter of persons; he will do as much for you, my brother, as he ever did for anybody in proportion to your faithfulness to him. Every passage, therefore, that speaks of the Spirit as thus working in the Christian, that my opponent introduces, is irrelevant to his proposition, and the introduction of such passages is calculated to deceive. What he wants is a passage teaching that the Spirit enters into the sinner before he has repented, before he has believed, before he has prayed, before he is capable of doing any of these things, while he is totally depraved, being full of all

hatred towards God. He teaches that the sinner cannot hear acceptably, nor believe, nor repent, nor pray, nor can he even want to do any of these things till he receives the immediate operation of the Spirit to enable him to do them. Keep the issue in your minds, my friends, and consider his proof texts in the light of it, and you will see how far he falls short of maintaining his proposition. For, as certain as God's Word is true, the Spirit never enters into the sinner; and it is equally certain that he never fails to enter into the Christian.

That you may see clearly how deceptive is the gentleman's way of handling Scripture, I will call attention to a number of passages which he quoted, or referred to, in his second speech (this proposition) concerning the Spirit working in Paul and in the Christians to whom he was writing. Notice them carefully:

"I also labor, striving according to his working, which worketh in me mightily." (Col. i. 29.)

"I can do all things through Christ which strengtheneth me." (Phil. iv. 13.)

"Whereof [the Gospel] I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." (Eph. iii. 7.)

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." (Eph. iii. 16.) (By the way, this quotation continued says: "That Christ may dwell in your hearts *by faith*." There is here no promise of him to the unbeliever to enable him to believe.)

"For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." (Gal. ii. 8.)

Now, beloved, at the very time the gentleman was quoting these passages, while endeavoring to prove his doctrine of the direct operation on the sinner's heart, on the impenitent unbeliever's heart, he must have known that Paul, the writer of them, was an earnest, honest, praying, sorrowing, penitent believer when he received the Spirit. Read the account of his conversion (Acts ix. 1-19) and you will see clearly the following facts: (1) Saul, breathing out threatening and slaughter against the disciples of the Lord, started to Damascus, having letters of authority to bind them, both men and women, and bring them unto Jerusalem. (2) As he drew near to Damascus, suddenly there shined round about him a light from heaven, and he fell

on the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" He answered, "Who art thou, Lord?" And the voice replied, "I am Jesus whom thou persecutest." Then Saul, trembling and astonished, said, "Lord, what wilt thou have me to do?" Jesus replied, "Arise, and go into the city, and it shall be told thee what thou must do." (3) When Saul arose, he found that he was blind, but being led by the hand he came into the city into the house of one Judas, where he remained for three days and nights, blind, and without eating or drinking, praying. (4) He had a vision, and in that vision he saw a man named Ananias coming in, and putting his hand on him, that he might receive his sight. (5) And sure enough, a man named Ananias came in to him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (6) Ananias put his hands upon him as he said this, and immediately he received his sight. And Ananias said, "Now why tarest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (See Acts xxii. 16.) (7) And at once he arose and was baptized, and then received meat, and was strengthened.

Now, it appears to me the most careless observer is bound to see that from what Saul *saw* and *heard* he became a sorrowing, praying, penitent believer, and that after these changes were wrought in him, through his eyes and ears, he received the Spirit. Nothing can be plainer, or more certain.

But did he receive the Spirit before baptism or after? I reply, it matters not in so far as Brother Moody's proposition is concerned, for he is here to show that the Spirit is received before faith, repentance, prayer, or any other acceptable service. He holds that the believer, in the act of believing, passes into Christ; and he is here to show that the sinner receives the Spirit to enable him to enter Christ. I am under obligation, at present, merely to show that his proposition is not true. But I am willing to do more than that. Did Saul receive the Spirit before or after baptism? Let us consider the case. Ananias came to him that he might receive two things—namely, his sight and the Holy Ghost. Ananias did two things to him—namely, he put his hands on him, and he baptized him. We know—the Lord himself tells us—that he put his hands on him that he might receive his sight; and, upon the hands being laid upon him, he received sight immediately. Then he arose at once and was baptized. Ananias came to give

to him two things; he did to him two things: when he laid his hands on him his sight came; when he baptized him—what then? Well, I know that to Jews who were murderers, just as he was, who had persecuted Jesus, just as he had, who were pricked in their hearts with sorrow and dismay, just as he was, I know that to them Peter said, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, *and you shall receive the gift of the Holy Ghost,*” and that makes the matter plain. Is there one here so blind that he cannot see? But sometimes men affirm that Ananias laid his hands on him that he might receive the Holy Ghost. He who so affirms both changes and adds to the word of God.

Both Jesus and Paul quote these words of Isaiah: “This people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.” (Matt. xiii. 15, R. V.) Turning (or conversion), you see, is brought about by seeing with the eyes, hearing with the ears and understanding with the heart; these things Paul did, and then his sins were blotted out, and the Holy Spirit was given unto him. He saw, heard, understood, believed, turned to the Lord in humble obedience, and was then forgiven and blest with the Holy Spirit. Hence the Master saith, “Take heed therefore, how ye hear.”

Brother Moody also refers to the parable of the shepherd and the sheep. Jesus is the Good Shepherd, and he says, “My sheep hear my voice.” Upon which friend Moody comments thus, he says: “It is the nature of the sheep to hear the voice of the shepherd, and to follow him.” To which I reply, nothing can be farther from the truth in the case. It is the nature of the sheep to run away from the shepherd until, by patience and tenderness, by gentle feeding and tender care, he has won the affection and confidence of the sheep. Then they hear his voice and follow him. And so it was with Jesus: he won confidence and admiration by his miracles, and love by his goodness and compassion; and then, and not till then, did his disciples lovingly hear his voice and follow him.

Brother Moody continues to quote concerning the sheep, “They shall never perish, neither shall any man pluck them out of my Father’s hand.” Certainly; who ever thought one of Christ’s flock

could perish? Those who follow Christ constitute his flock, while those who follow Satan constitute his flock. The one flock will be saved, the other lost, in the final winding up of affairs. When a man forsakes Satan, and gives himself to Christ, he ceases to be one of Satan's flock; and, *vice versa*, when one forsakes Christ and gives himself to Satan, he ceases to be one of Christ's. Hence the Master says: "Be thou faithful unto death, and I will give thee a crown of life."

"Neither shall any man pluck them out of my Father's hand." . . . "No man is able to pluck them out of my Father's hand." Certainly not; God would not allow Satan to touch one of his loving, obedient children to pluck him away. Satan did not touch Eve. Strong as he was, she was perfectly safe in his presence, *till, influenced by his words, she forsook God and became obedient unto Satan*. Then the trouble began, but it began with Satan's servant, not with God's. And so it always is. Ye child of God, there is no being in the universe who can pluck you out of the Father's hand, but ye can forsake the Father and yield yourself to the service of Satan, if ye will. Eve did, Adam did, and very many have followed their pernicious examples. Can a man decide whose servant he will be, do you ask? Yes, beyond a doubt. Listen: "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16, R. V.) Beloved, see to it that you present yourselves as servants unto Christ; that you heed his exhortation to "be faithful unto death;" that you listen when he says, "Abide in me." Of course he would not have said it had it been impossible for you to fall away from him.

By the way, I call attention again to the fact that Satan did not have to enter into Eve to seduce her from God; he entered the serpent and *talked to her* through the serpent; he did not enter into Adam to seduce him; he *talked to him* through Eve. *He led them out of God's service, or kingdom, into his own by words*. But Brother Moody is here affirming that God's word is insufficient, is unable, to lead one from Satan's service into his own. Strange affirmation! I believe that God is stronger than Satan; that God's word is stronger than Satan's. And sure enough, as we have seen, when God's Spirit came into the world to lead men back to God, he entered into the disciples and through them talked to the world, and thus led men to Christ; then he entered into those who thus

came to the Lord, and through them as *media* led others into the divine service. (See Acts ii.)

Brother Moody quotes: "I have planted, Apollos watered; but God gave the increase." (1 Cor. iii. 6.) That is, Paul planted the Church at Corinth, Apollos watered it—refreshed it by his teaching and exhortations; but, after all, the credit was not due to the men but to God; it was God in Paul, and God in Apollos, who did the work—who gave the increase. As saith the Scripture, "What then is Apollos? and what is Paul? Ministers (that is, servants), through whom ye believed; and each as the Lord gave to him." (1 Cor. iii. 5, R. V.) How plain is the matter in the light of the Apostle's explanation! Whatever gifts Paul had, whatever Apollos had, God had given them; hence whatever these men did by these gifts God did through them. So when we turn back to the conversion of these Corinthians we find it recorded in these words: "Many of the Corinthians hearing believed, and were baptized." (Acts xviii. 8.) How did their faith come? Was it by a direct operation of the Spirit? Let this same Paul answer: "So then faith cometh by hearing, and hearing by the word of God." (Rom. x. 17.)

But, quotes my friend, "As many as were ordained to eternal life believed." Precisely; and it was "ordained" that the word should be sufficient to produce the faith in their hearts. It was "ordained" that the world should not receive the Spirit—that he should be sent into Christians because they are Christians. Jesus says the world "cannot receive" him. The word "ordain" is used to translate quite a number of Greek and Hebrew words. Here (Acts xiii. 48) it means *to dispose for*. "As many as were disposed for eternal life believed." That is, as many as were determined upon eternal life perfected their faith by obeying the Gospel, and thus became believers indeed. Faith in the heart is faith unborn; it needs to be brought forth. Thomas Sheldon Green so defines the word *tassō* (ordain) in his New Testament Lexicon, and refers to this very passage. It wont do to say that God foreordained some to everlasting destruction; for he says himself, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. xxxiii. 11.) Brother Moody teaches that they could not turn, that the Lord made them as they were, to be damned "to the praise of his glorious justice." Jeremiah says: "He doth not ✓

afflict willingly nor grieve the children of men." (Lam. iii. 33.) Brother Moody's doctrine is, if I understand it, that it was God's will, long before the first man was made, that some men should be kept to eternal life, and that other men should be left to the torments of a never-ending hell, *and that they were made with those ends in view*. I would like to hear him explain the passages I have just quoted so as to make them harmonize with that view!

The gentleman quotes, "No man can come to me except the Father which hath sent me draw him." I reply, the next verse shows how the Father draws: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." He then inquires, "Who is the 'all' that should come to Christ?" "Not all that heard," says he, "for there were those in the crowd who heard and saw, yet died in their sins. Were not all of these taught of God?" Why will the gentleman ask such foolish questions—foolish because the answer lies right before his eyes? Listen: "Every man therefore *that hath heard, and hath learned of the Father*, cometh unto me." Not every man that heard came, but every one that both heard and learned. Hence Jesus says, "Take heed therefore how ye hear." 'Tis in the same connection that Jesus tells about the people whose hearts had grown gross, whose ears were dull of hearing, who had closed their eyes; therefore, he explains, they hear and do not understand: they see and do not perceive; and therefore, he adds, they are not converted and healed. But Brother Moody's doctrine is that they were born with a gross heart, born with dull ears. born with closed eyes (in so far as all spiritual truth and light are concerned), and hence they cannot turn and be healed. Whose fault is it, then, that they are not converted? It is not theirs; for they can no more come to Christ (according to that theory) than they can fly to the moon. They are not guilty in sinning, for they cannot, neither could they ever, do otherwise than to sin. Yet, forsooth, God is gloriously just in casting them into the awful lake! Away with such folly! with such blasphemous talk about the infinitely Just One! He is infinite, too, in love and mercy; he wills not the suffering of any of his creatures, but would have every one of them turn and live. He wants them to turn; he begs them to turn; he warns them tenderly, pleadingly, with tears, not to go to perdition. And such warnings, instead of being the yearning cries of a loving heart, would be the meanest, the most bitter mockery, if the Master had

made those creatures unable to come, if he had made them doomed to hell. No, no, beloved, the God that we love and adore is infinite in love and mercy, as well as in justice; he speaks to you through his holy word; take heed how you hear.

The gentleman reminds us that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that *the man of God* may be perfect, thoroughly furnished unto all good works." He puts the stress on the phrase "man of God," and evidently intends to teach the old Calvinistic doctrine that the Scriptures can only be understood by the regenerated. Beloved, the phrase "man of God," in the Bible, always means a religious teacher. It is applied to prophets in the Old Testament, to Timothy and to others like him in the New. And the meaning of the passage is that with the Bible the religious teacher is fully equipped for his duties—"thoroughly furnished unto all good works." Hence he is told to "preach the word," to be "instant in season, out of season," to "reprove, rebuke, exhort, with all long-suffering and doctrine." Instead of teaching the need of an additional power, it clearly shows the sufficiency of the Word for the conversion of sinners. It is a wonder that my opponent belongs to the Missionary Baptists; he appears rather to belong to those who pride themselves in "feeding the sheep," and who decline to teach the Bible to sinners on the ground that it is not for them—that they cannot understand it.

The gentleman however switches right around in his last speech, and, after telling us that the sinner cannot even desire to do right without this direct enabling power, tells us the Scripture is designed and is able to convict the sinner so that he will be pricked in the heart, and cry out in agony, "What must I do to be saved?" Then, he says, the Scriptures point him to Jesus, and then comes the immediate operation of the Spirit to enable him to believe, and thus to become a child of God. Why in the world cannot the man follow the Scriptures? Did not the apostles preach God's word to vast multitudes? (Acts ii.) Were not the people pricked in their heart? Did they not cry out, Men and brethren, what shall we do? Now when was the Spirit given to them? You know well it was, according to Peter's words, after they repented, after they were baptized trusting in Christ, and after their sins were forgiven. (See Acts ii. 38.) Well, why can't the gentleman tell it that way?

But, the gentleman tells us, in his conversion, he did not have to go into the pond to get into Christ. "Christ," he says, "was not in the pond." Let us illustrate from the case of Naaman again. If friend Moody had been there such a conversation as this might have occurred. *Moody*—"Where are you going?" *Naaman*—"I am going to Jordan to bathe therein that the God of Israel may take away my leprosy." *Moody*—"Is the God of Israel in the river Jordan? Are you so silly as to think he lives in the river?" *Naaman*—"No; but the prophet of the Lord told me to wash seven times in Jordan, and he says I shall be clean." *Moody*—"Why sir, I see you are culpably ignorant of figurative language. You are to pray till you are cured, and then wash to declare the fact. Do you suppose water can really wash away leprosy?"

But, fortunately for Naaman, Moody was not there; so the poor man did as God told him to do, and was cured.

But Brother Moody did not go into the water to get into Christ. No, no, *he went there to get into the Baptist Church*. The fact is, the kind of conversion he experienced I don't want, if it is the thing that influences him now. You remember how he mutilated Brother Lipscomb's words (pp. 321, 322, this debate) so as to make his statements contradictory, presenting him to the readers of *The Baptist* as a willful falsifier? (Let the reader turn back and refresh his memory.) Well, I have just discovered a similar mutilation which he has made in quoting from another one of my brethren—a mutilation made for the same purpose, too—namely, to make my brother appear to be willfully false. I have not time to develop the case now. I expect to do it in my next speech. The matter occurred in this debate. Who wants such a conversion?

Time expired..

J. B. Moody's Fourth Speech.

Respected Audience:

There are some things noted in the gentleman's first reply that I must notice. He said: "I hold that none is prepared to be born of water till he has experienced the great inward change; that is, till he has been begotten by the Spirit. My brethren all so teach, and have ever taught without the exception of a single man. . . . If there be a man among them all who thinks baptism, without a heart-felt faith, will save I have never heard of him," etc. This is a remarkable utterance in many respects. It is sound and orthodox to the core. Would to God there were in it more than sound. The idea of J. A. Harding and all his people, without an exception from the first, contending for the *experience of the great inward change!* Change in what, and from what, to what? Listen: "Heart-felt faith." Heart-felt faith! "The great inward change!" Experience the great inward change! "All so taught!" "Without a single exception!" Who said this? J. A. Harding. Is he converted? I fear not. I have often prayed for him, and I know nothing is impossible with God, yet I fear it is *sound* from the tongue only. I will venture to say that from the days of Alex. Campbell until now "every one of them, without exception," has time and again ridiculed the "experience of the great inward change," and J. A. Harding has perhaps excelled them all. Who has not heard them confess that they know no such experience? But notice, the great preparation to be experienced is for the birth of water. What a great event that must be! Said one of his sort once to me, "*There* is where I was born of water, the sweetest place to me on earth." O those who have indeed experienced the "great inward change" remember a sweeter place and time than when and where they were baptized. But notice again that this experience is the "begetting of the Spirit." Now see if he does not mean the *word* and water every time any thing is predicated of the Father, Son, or Spirit, that disagrees with his plea. They say the power is always in the word, without increase or diminution; that this is the power of God, of the Son, of the

Spirit; that the word is the Spirit's sword, but is to be wielded only by man. The Father *draws* to Christ (by the word), the Son *reveals* the Father to whom he will (by the word), and the Spirit *convicts* (by the word). But when the Father draws by the word, and when the Son reveals by the word, and when the Spirit convicts by the word, it must be by "word only." There must be no divine power in the word but such as resides there, and is of the word. For if an extra divine power is in the word, then an extra divine power is exerted in conversion, and this would argue the necessity for such, and away would go "our plea." The "plea" is that the Spirit resides in the word, always there, and can't go elsewhere to exert himself with men. But when this word is hid or written, or implanted in the heart, there must be no Holy Spirit in it, for if so, the Spirit of truth is received into the heart, and that spoils "our plea." Let him reside in the word until the Father, Son and Spirit use it on the sinner to draw, reveal, and convict, then let him get out awhile, for the word "is sufficient," and the world cannot receive the Spirit of truth. Hence the world should try the spirits, but be careful not to receive the Spirit of truth, for that would lead them to blood instead of water, to Christ instead of the Church. The world can't receive the Spirit of truth, he says, yet he must receive the word, and of course the word, then, can't be the Spirit of truth. A man, he says, must be begotten of the Spirit before he is fit for the birth of water. Whosoever believeth that Jesus is the Christ is begotten of the Spirit, and can't sin, and the wicked one touches him not, and he overcomes the world, and has experienced the great inward change, and his heart is purified by faith, but God can't do any thing for him, nor the Son, nor the Spirit; and if he fails to find water, and a waterman, he is damned to all eternity in the lake that burneth with fire and brimstone. And this will be the condition of more than nine-tenths of the Christian world if my friend is right. The sinner can't receive the Spirit, yet the Spirit convicts him, and begets him, so he experiences the great inward change of a heart purified by a "heart-felt" faith. God saves, Christ saves, the Spirit saves, the word saves, faith saves, confession saves, the water saves, but not one or all can save unless the dipper dips the dip that passes him out of death into life. The salvation of all the others is not worth a copper unless the dipper dips! The Holy Spirit is in the word, and in the preacher, and in the water, but he, with the Father and Son, are entirely dependent

on the dipper. The Father may draw by the word, the Son may quicken by the word, the Spirit may convict and beget by the word, and the sinner may be willing and anxious, but if the preacher is out of place, or out of humor, the begotten of God, with his great experience of an inward change from a heart-felt and heart-purifying faith, must sin on and let the world overcome him, and the wicked one touch him with the fires of Gehenna. Poor dupe, to run after such a monstrous "plea." Well, I reckon if I were to believe that the Godhead were dependent on me, and that the issues of everlasting life hung on the motion of my hand, I might entertain thoughts of infallibility too. But the gentleman complains that I keep on the other subject. Well, well; am I not on the work of the Spirit in conversion? And pray, is not baptism the converting act? Will the gentleman tell me how I can treat of conversion and leave baptism out? Let him instruct me, then, as to what is conversion. The difference in the two propositions is about this: the other was about the *time* of receiving the blessings of salvation; this about the *divine help* in reaching those blessings, leaving baptism in the same relation and order as before. I beg the gentleman to see that I was then on *the when*; now, necessarily, on the *how* and when both.

I would say here to the reader that I sent my third speech to Mr. Harding two days before I saw his second reply. I did this to hurry the publication of the work. Hence my third speech has no reference to the preceding reply; and it is so with this. I am writing my fourth before Mr. Harding writes his third. But I promise to catch up what he says of importance and reply to it somewhere.

The gentleman is badly off on the water and the serpent. If God had put the case of leprosy in the Jordan, or in the water, and all were lepers, and no one could be cured unless he was dipped into the water, and that dip were tantamount to forgiveness and regeneration, justification and everlasting life, I would say about what the gentleman supposes. Or, if God had suspended all these things on a material substance like a serpent, I would no doubt come to regard that as he supposes. (See 2 Kings xviii. 4.) So, if God has put all of these infinite and eternal interests in the water, and nowhere else, and made man an indispensable mediator and dispenser, then I say again, My God, what a mother is this water, and what a savior is the indispensable dispenser! Let that stand.

I commend the gentleman for making no claim to "faultlessness in logic." But he ought to be ashamed, for he blundered worse than a school-boy. I affirmed nothing of an hypothecated case. If the Bible said that all God's children love God, then that would be true of all in that class, but it would not deny that some other classes, as angels, also love him. But if the Bible said that all who love him are his children, then that too would be true, and would take in the angels, but it would not deny childship to other classes, such as infants and idiots who are incapable of loving him. I suggest that my opponent give a little more attention to the things of which he writes, especially logic and Scripture. He may theorize as he will about the order of sonship and love, but Omniscience put an end to all honorable discussion when it said, Whosoever loves *has been* begotten of God, and whosoever believes *has been* begotten of God, and whosoever does righteousness *has been* begotten of God. The gentleman dodging between the ordinary and the extraordinary gifts of the Holy Spirit is palpable evidence of his inability or insincerity in discussing the subject. If it is before baptism, as in the case of Cornelius, he says *that* is the miraculous outpouring of the Spirit. But if after baptism and prayer, and in the laying on of hands, although the same miraculous display, yet *that* is the receiving of the Spirit in person, equivalent to the ordinary operation. The rules of debate forbid my dealing with this as it deserves. It is so manifestly so that I need not. I don't believe there is a man living who will endorse his caveling on this. I trust when the heat of debate has passed, that he will repent and pray God if perchance this sin may be forgiven him. His naturalizing process is drawn out to lengths that indicate exhaustion of matter. I want to say that the oath of allegiance never did and never can make a loyal citizen of an alien rebel. It is as impossible as for the marriage ceremony to make a loving man and wife of two who were by nature, birth, and practice at enmity against each other. Nor does the putting on of uniform make a good soldier of an implacable enemy. These are ceremonies instituted for the purpose of *declaring* the "experience of the great inward change," this heart-felt and heart-purifying faith. Thanks; let that stand.

The gentleman need not expect to elicit sympathy by saying my Scriptures and arguments are inappropriate. Any reader with intelligence enough to learn can decide this. The first time I debated this question with Mr. Harding he was in the affirmative.

"The Scriptures are sufficient to produce the faith of the Gospel." He quoted only the Scriptures he has introduced in this debate—"because ye are sons," and "to them that obey him," etc.—and I told him that not a single Scripture referred to had reference to the unbeliever. He never denied my charge, and he can't deny it now. But whether my Scriptures bear on the sinner in the converting process is easy to see. The gentleman knows that my arguments and Scriptures are used with reference to my subject, and if he can't show they do not, he should be ashamed to say it. I am sure his friends who read the debate will be ashamed of him. But I must advance my affirmative argument.

Having proved man's disability, and having proved that this grows out of his depravity, and having discussed some of the necessities for divine help other than the word, I now proceed to show that such divine help is plainly discoverable in the examples of conversion furnished us in the New Scriptures. Some of these records are very brief, merely stating a result, while in others some features in conversion are mentioned for our instruction, but in no one case will we find all the features of conversion recorded. Some records mention one feature, other records other features, so that we must study these records as a whole. If it is simply stated in one that many believed, and in another that many believed and turned to the Lord, and another many believed and were baptized, we must consider any one of these statements as belonging to the others. And so in regard to any statement. Concerning this divine help, it cannot be argued from its absence in the statements that no divine help was imparted; but if in other statements the divine help is mentioned, then divine help belongs to the statements where it was omitted. This position I am sure my opponent will concur in. Beginning with the Pentecostians, we find that the very men who had heard and watched Christ through his ministry, and who had failed to be moved by his heavenly pathos, faithful rebukes, earnest exhortation, confirmed by works which alone should have overcome their opposition; men who had witnessed the awful scenes of the crucifixion day, and felt the awful trouble concerning his resurrection; having passed over all this, with fifty days for deliberation, all at once, under the faithful charge of Peter and the unvarnished statement of facts, a power came upon them which they had never felt before; they were "pierced in their hearts," and made to cry out, "Men and brethren, what shall we do?" It is a clear case of con-

viction of sin, and it is clear that they did not believe on Christ. And what is it but a fulfillment of the promise that when the Holy Spirit should come he should convict the world of sin, of righteousness, and of judgment? They there felt a power that they never felt before; a power that does not reside in words, for all manner and measure of words had previously failed, even when spoken by Christ himself. All of this goes to show that Christ had a set time to favor Zion, and that he would have a willing people in the day of his power. If all the power that is exerted resides in the word and in the preacher, and since by nature there is no difference in men, why is it that a uniform result does not follow the preaching of the Gospel? Why did the Lord turn the missionaries from one country to another? How could he say that he had much people in one city and none in another? That some would not receive the testimony and others would? Is men's readiness to accept the Gospel attributable to their moral or intellectual training? Historical facts are all against such a position. There is a power accompanying the truth, blessing the truth, and making the truth effectual in this place or that, by one man or another, so that men believe as the Lord gives to each one; so that while one plants and another waters, God gives the increase. On Pentecost, as on every other occasion, the promise was to as many as the Lord our God should call, and all such, by this power working in them, should call on the name of the Lord; for although he will bring them into his new covenant, yet he will be inquired of to do this for them. There was a power exerted on Pentecost that brought about this result in some, but not in all; for while all were pierced to the heart and cried out, yet all did not gladly receive the word, although Peter "testified and exhorted with many other words." Those who gladly received the word and were baptized continued steadfastly in the apostle's doctrine and fellowship and breaking of bread and prayers; and they continued daily, joyfully eating their bread, praising God, and having favor with all the people; while of the others it is said *fear* came upon every soul.

Judging their condition by the accompaniments of this *phobos* (fear) in other places, we find Matt. xiv. 26, "They *cried out* for fear;" xxviii. 4, "For fear the keepers did *shake*;" Luke ii. 21, 26, "Their heart *failed them* for fear;" 1 John iv. 18, "Fear hath *torment*;" Rev., "*Weeping and wailing* for fear." Judging by these concomitants, as well as in the force of the expression "pierced to the heart," there certainly was an unusual power exerted not

seen in meetings where the "word only" is preached. We venture the assertion that my friend nor his brethren ever held a "word-only" meeting where such results as these were produced. And since he claims to preach the true Gospel with all the power there is in it, and since the results of his meetings fall short of Pentecost, therefore a power was exerted on Pentecost that is not exerted in their meetings. But such results are often found where the "Gospel is preached with the Holy Ghost sent down from heaven;" there it is preached "not in word only, but also in power and in the Holy Ghost." My friend's doctrine forbids any influence of the Holy Spirit, other than the power of the word, to be exerted on the sinner, hence no such power is exerted, and hence no such results are produced.

In Acts xi. 20 we find that the "scattered disciples who went everywhere preaching the word, and spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord." Here the result, believing and turning unto the Lord, is ascribed to the hand of the Lord. To know what this expression means, we must search for it in other Scriptures, and in no case will it be found that it is equivalent to the word of the Lord. The expressions "finger of God," "hand of the Lord," "arm of God," are expressions signifying divine power, and by putting two of the Evangelists together, Matt. xii. 28 and Luke xi. 20, we find that in one the statement is that Christ cast out devils by the finger of God, and in the other he did it by the Spirit of God.

When the magicians saw a power they could not imitate they exclaimed, "This is the finger of God," meaning by that *divine power*, which ended the contest with them. When it speaks of the Lord making bare his arm the meaning is that he exerts his mighty power. A few Scriptures here will be in point. Prov. xxi. 1, 2, "The king's heart is in the hand of the Lord as the rivers of water; he turneth it whithersoever he will." For a verification of this read the second chapter of Nehemiah, where the king granted unto the prophet "according as the good hand of the Lord was upon him." Jer. xxiv. 7, "I will give them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." This, God did not do through his word. He don't give them a heart *through* knowing him, but *in order that* they may know him. This is certainly an enabling power that precedes their sonship, or re-

turn to God. Ezek. xi. 19, 20: "And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them a heart of flesh, *that they may* walk in my statutes and keep mine ordinances, and do them; and they shall be my people, and I will be their God." Here is a power exerted on the heart, preparing them to believe and obey. If taking away the heart of stone and giving them a heart of flesh is not direct operation on the heart, then I would like to know how such an idea could be expressed in words. Will my friend say they got this change of heart by walking in his statutes and by keeping his ordinances? That is his theory, but as usual it is anti-scriptural. Moreover, this is the new covenant, under which my friend must be saved, if saved he ever is. If God saves him he must save him despite his doctrine, by working in him to will and to do of his good pleasure, which he says is found only in his word.

Take another statement of this new covenant: Jer. xxxii. 39, 40, "And I will give them one heart and one way, that they may fear me forever, for the good of them and of their children after them, and I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, and they shall not depart from me." If fear is the beginning of wisdom, and God gives them one heart that they may fear, then truly is there divine power exerted in the very beginning of conversion. God certainly begins the work and carries it on, and those under this covenant, like the Galatians, begin in the spirit, and are never perfected by the flesh.

Take another statement of it: Ezek. xxxvi. 26, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you, and *cause you* to walk in my statutes, and ye shall keep my judgments and do them." Here is not only divine power exerted in giving a new heart, but also the Holy Spirit is put within us to *cause us* to walk in his statutes. So we see that the conversions in Acts xi. 21 were according to the new covenant, and divine power was exerted, called the hand of the Lord, and the result was a great number believed and turned unto the Lord. No man ever believed without repentance, and no man ever repented without conviction, and no man was ever convicted except by the Holy Spirit; hence there must be this divine power exerted in every case, or the conversion

will be nothing more than a reformation. As the apostles worked on the sinners with the instrumentality of the word, and the hand of the Lord was with them, therefore the Lord worked with them, and assisted them according to his promise in the commission. He did not help produce faith and conversion in the apostles, but he helped the apostles to produce faith and conversion in the Grecians; and if all others were converted like the Grecians, then in all other cases conversion must be attributed to the hand of the Lord, as well as to the preaching of the Gospel.

Time expired.

J. A. Harding's Fourth Reply.

Ladies and Gentlemen:

My opponent seems greatly amazed that I should teach the necessity of "the great inward change," of heart-felt faith, of being begotten by the Spirit, before baptism. I do not know why he should be so astonished. In the first speech that I made in this debate among the first words of it I said: "I hold that when a man believes lovingly, trustingly, penitently, and is baptized upon a confession of this faith, he is forgiven." . . . "I understand baptism to be an external sign of the internal faith—faith embodied, faith expressed, 'faith made perfect.' And unless it is this it is nothing. To be of any avail it must flow out of a heart that has been surrendered in faith to God." I so taught in my first speech; this is my twenty-sixth, and I have so taught, I presume, in almost every one of them. Then this is my fourth debate with the gentleman; and I have taught thus in every one of them; then neither Alexander Campbell nor any of my brethren ever taught differently on this point. And yet the gentleman is amazed! It seems as hard for him to become accustomed to our teaching this doctrine as it is for me to get used to his unaccountable misrepresentations. I promised to give you a fresh specimen of his work in this line. On page 159 of this debate (first proposition), in a letter to me, Dr. Baker, of Watertown, says: "Nearly all our additions have been made since the Moody-Lipscomb debate." Mr. Moody, on page 327 (second proposition), quotes him thus: "Nearly all are additions that have been made since the Moody-Lipscomb debate." You see he changes the word "our" to "are," and inserts the word "that," thereby changing the meaning. In Dr. Baker's letter the word "additions" refers to the sixty-four people who have been added to the Church since its organization, May 20, 1882, but in the connection in which Moody quotes it, together with the changes that he makes in quoting, the same word is made to refer to the twenty-one people in that Church who were formerly Baptists. That is, by changing the words of the quotation and by putting it in a different connection, Dr. Baker is made to appear to tell a falsehood. What do you

think of a man, my friends, who will thus deliberately change a man's words while professing to quote from him? Is he worthy of your confidence and support? Do you believe he is under the influence of the pure religion of Jesus Christ? Do you suppose the Holy Spirit of the God of truth dwells in his heart and moves him in his work? Is he the man to pray that sinners may "experience the great inward change?" He says he has often prayed for me. Do you suppose that God listens to his prayers? I know his ears are always open to those who worship him in sincerity and in truth, but who believes he will listen to prayers from such a heart? In a recent letter to me Dr. Baker says: "He has treated my letter to you just as he treated those clippings from Brother Lipscomb." What will the gentleman say about changing those words of Dr. Baker while giving them in quotation marks as his very words? We shall see.

But to return to the argument. The gentleman is not consistent in his teachings. Sometimes he claims that the Spirit must go before the word to prepare the ground for it, that it may prosper and yield fruit. Then at times he seems to argue that God, when he sees fit, puts an extra divine power into the word, thus enabling it to convert. Both of these positions, to my mind, are clearly incorrect—are palpably at war with the plain and uniform teaching of the Scriptures. The word must go before the Spirit to prepare the soul to receive the Spirit, and God never puts an extra divine power into the word to make it "quick and powerful," to make it "spirit;" it is always "quick and powerful," always "spirit." The Spirit says: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) Mark you, he says "the word of God *is* quick and powerful," etc., not that it *is sometimes* so. Then Jesus says: "The words that I speak unto you, they are spirit, and they are life." (John vi. 63.) They are always so, not sometimes "spirit" and "life," and sometimes dead, as the gentleman seems to suppose. And at the very time that Jesus says this he is showing how men are quickened by the Spirit. His words are these: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life." Just before saying this, in the same chapter, he had explained that God drew people to him by teaching them. (Verses 44, 45). Evidently, if God were to put an extra

power into the word at some times for the benefit of some people, and were to leave it out in the cases of other people, he would be a respecter of persons, which the Bible plainly says, time and again, he is not. Notice how uniform the teaching is: if God begets, it is explained, "Of his own will begat he us with the word of truth." (James i. 18.) If it is said, "It is the Spirit that quickeneth," it is immediately added, "The words that I speak unto you, they are spirit and they are life." If conversion is the theme, we read: "The law of the Lord is perfect, converting the soul." (Ps. xix. 7.) If faith is the theme, then Jesus cries: "Neither pray I for these alone, but for them also which shall believe on me through their word." (John xvii. 20.) Notice: "Which shall believe on me *through their word*." That shows how the faith comes, and perfectly harmonizes with Paul's statement, "So then faith cometh by hearing, and hearing by the word of God." (Rom. x. 17.) Now if Christ had said, "I pray for them which shall believe on me by an immediate operation of the Holy Spirit on their hearts," if Paul had said, "So then faith cometh by an immediate influence of the Spirit upon the sinner's heart," would not that have settled it? Certainly. Well, when the Bible attributes the quickening, the begetting, the conversion, the faith and the salvation to the word of truth, does not that settle the question? It does with me.

As is a man, so is his word; as is God, so is his word. Men differ in wisdom, power and goodness, and their words differ just as they do. Behold the differences that exist between the books that are written by men: some of them are so strong and wise, so powerful in moving to action; others are so weak and foolish, so impotent to stir the soul! A speech has inflamed a nation; a book has freed a million slaves. How mighty are words! It used to be a question debatable as to which of the twain is the stronger, the pen or the sword. But the question has been settled, and where is the man who does not know that the pen is by far the stronger? We put forth intellectual and spiritual power by means of words. And the power corresponds to the intellect and spirit that puts it forth. What a difference there is in men! Between a Cæsar and the man that grooms his horse; a Clay and the boy that blacks his boots; a Blaine and the page that brings his mail. These may weigh the same on the scales; the groom, indeed, may outweigh and be far stronger physically than the Cæsar, but it is not the body that makes the man. Who can estimate the influence of "Uncle Tom's Cabin," or of the little woman that wrote it? Ah,

well might the wisest of the wise say, "A word fitly spoken is like apples of gold in baskets of silver."

But the strongest and wisest of us all are but men, and our words partake of our nature; they, too, are human. There is in them the ignorance, the weakness, the folly of humanity. But God is not human, he is Spirit, and his words partake of his nature, they are spirit, they are living and active, as infinitely above the words of the mightiest man in wisdom, goodness and power as the Infinite One is superior to his creature. Hence, because they are so mighty, because they are so "living and active," because they are spirit, they are able to quicken, to beget, to sanctify, to save.

When we say that God's words are spirit we do not mean that they are the Holy Spirit, for they are not, any more than a man's words are the man; we are human, and our words partake of our nature, they are human; God is spirit, and his words partake of his nature, they are spirit. When we say the spirit is in the word, we do not mean that the Holy Spirit is literally in the word, any more than we mean the spirit of man is literally in his word; the words of the Holy Spirit partake of his nature, they are spirit, and the wisdom, goodness and power of the Spirit are in them. If the Spirit were inclosed within the word as a kernel is inclosed within its shell, then, of course, in receiving the word we would receive the Spirit. But such is not the case. To receive of the Spirit is one thing, but to receive the Holy Spirit to dwell in the heart is another. After people had heard the word, had been pricked in their hearts by it, and, being deeply convicted of sin, had cried out to know what to do, they were told what to do that they might receive the Spirit. They had received the word, had understood and believed the word, had been so convicted by it as to cry out, yet they had not received the Spirit; they had yet to repent and be baptized, trusting in Jesus; they had yet to be justified, sanctified (that is, made clean, holy), before he would enter into them. A saint, you know, is a pardoned sinner; to sanctify is to make holy; when a man is baptized into Christ he thus becomes a saint, and into this holy temple the Holy Spirit moves.

But, inquires Brother Moody, suppose a man is begotten by the Spirit, has faith, loves God and Christ, but fails to find the water, what then? I reply, if a man fails to find the water he cannot enter into the Church of God, which is also called the kingdom of God, for Jesus says, "Except a man be born of water and of the

Spirit he cannot enter into the kingdom of God." Christ's "cannot" is strong enough to settle it; no man will ever enter this kingdom unless he find the water. But can he find the water and learn his duty? Listen: "As many as received him to them gave he power to become the sons of God, even to them that believe on his name." And that settles it again; to the believer that wants to do his duty God will give him power to do it; he will give him power to become a son. But suppose a man cannot find out his duty? Ah, but he can find it out. Listen again: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." (John vii. 17, R. V.) So if a man desires to do his will he can find it out, and if a man believes as he should God will give him power to become a son. There will be no failure unless it be on the part of the man. God desires his salvation, and will make everything work together to that end if the man will but faithfully do his part. He will find the "dipper" to "dip him." Cornelius was honest and earnest in his worship and service, and did not Christ give him power to become a son of God? Was not the same power given to Lydia and the eunuch? And did not God send to each one of these an immerser, or, as my friend prefers to put it, "a water-man?" Did he not send such a man to the heathen jailer? And, as he is not a respecter of persons, he will give to every man power to become a son of God who is as honest and earnest as they were. You need have no fears, my friends, about the man whose all-absorbing purpose is to serve the Lord. The Master will see to it that he comes out all right. It is the man who allows himself to be diverted from this high pursuit who is in danger.

But what does the gentleman mean by bewailing the pious unimmersed? Let him pour out his tears rather for the unfortunate non-elect. For according to his doctrine, "although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, therefore cannot be saved." (Philadelphia Confession, x. 4.) Does not the gentleman's doctrine necessarily put the pedobaptists among the non-elect? He claims that God works in the elect to will and to do of his good pleasure. Is the sprinkling of babies of his good pleasure? Did you not, my dear sir, say in a public discourse that the pedobaptists had the mark of the beast on their foreheads and in their hands? I have pretty good authority for say-

ing that you did utter words to that effect. Are they not then non-elect?

The gentleman charges me with inconsistency in speaking of the ordinary and extraordinary gifts of the Spirit. He says, in referring to the case of Cornelius, where the Spirit was given before baptism, and where they spake with tongues and magnified God, I call it the miraculous outpouring; and so I do. Then the gentleman adds: "But if after baptism and prayer, and in the laying on of hands, although the same miraculous display, yet *that* is the receiving of the Spirit in person, equivalent to the ordinary operation." The statement is utterly incorrect; I never so affirmed. I do not believe that the laying on of hands was ever practiced to confer the ordinary gift. On the contrary, I hold that wherever the Spirit was given as a result of prayer and the laying on of apostolic hands, it was the miraculous gift. But I did affirm, and do yet, *that the Spirit has never been given, either in the ordinary or in the miraculous way, since Christ ascended to heaven, except to earnest, honest believers; and never, but on one occasion, to any except baptized believers.* I hold that always, under the Messianic reign, when a true believer is baptized he receives the ordinary gift of the Spirit at once. (See Acts ii. 38, 39.) Then, in some cases, the miraculous outpouring was received afterward. To this order there is but one exception—namely, the household of Cornelius. Before the ascension of the Master this miracle-working power of the Spirit was sometimes conferred upon bad men, as in the cases of Balaam and Caiaphas (see Numbers, chapters xxii.-xxiv., and John xi. 49-51); but, so far as the records show, such a thing has never happened since. The gentleman cannot find a single case in which the Spirit was given before faith to enable a man to hear properly and believe. And that is what he must find, or his cause is lost. I challenge him to try it. Let him name his case. The case of Cornelius does not suit him, for he was an honest, earnest, pious, praying believer before he received the miraculous outpouring; and even if people received those miracle-working powers now, in this case they came too late for my erring brother's theory. Cornelius was a praying believer whose prayers God had heard, and whose alms had come up for a memorial before him. He is represented as being "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." (See Acts x. 2.) He was not saved yet, for the angel told him to send for Peter, "who," said he, "shall tell

thee words whereby thou and all thy house shall be saved." (See Acts xi. 14.) He heard Peter preach the Gospel, and believed every word of it most heartily before the gift came. Now hear J. B. Moody: "My people believe that 'the word only' has no more power on the sinner than on a devil. It may convict either of sin, but the conviction produces in both exasperation and revived enmity." (See his first speech, this proposition.) Cornelius' case won't suit you, my friend; see if you can find one that will; something had produced in him a spirit of prayer and devotion, instead of exasperation and enmity, before that descent of the Spirit that you love so well to talk about. What was it?

When the gentleman charges me with being unfair and deceptive in my teaching concerning these gifts, he is treating me just like he did brethren Lipscomb and Baker, and just as he treated his own brother Judson Taylor. When he intimates that I teach the gift of the Spirit conferred by the laying on of hands is "equivalent to the ordinary operation," he makes a statement that is utterly false, that is exactly the reverse of the truth, and for which he had no foundation whatever, as no doubt he knew very well at the time that he made it. He beats any other man I ever knew to make false statements for present effect, when he must know they will be exposed within the next half hour.

His next argument in support of his proposition is drawn, he tells us, from the records of conversions found in the New Testament. And, strange to say, he begins with the conversion of the three thousand. This is strange, because the exact time of their receiving the Spirit is given in the very plainest of plain speech. The Spirit came from heaven on that day for his long sojourn on the earth. He fell upon and entered into the disciples of the Lord, as the Master had foretold he would do. A vast multitude congregated about the disciples, and the twelve stood up and (being full of the Holy Spirit) spake as they were moved by the Holy Ghost. Peter became the chief speaker. When they heard his wonderful sermon they were pricked in their hearts, and cried out, "Men and brethren, what shall we do?" The Father is drawing them. How? He is teaching them. How? By his Holy Spirit, through his holy apostles. Jesus had said to the twelve, "It is not ye that speak, but the Spirit of your Father which speaketh in you." What did Peter reply to them? He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then he exhorted them, saying, "Save yourselves from this untoward generation." It is added, "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (The word "gladly" is an interpolation, and is not found in the Revised Version, from which the last verse is quoted.) So, you see, these people heard, were convicted, cried out, were told what to do, did it, and thus saved themselves, before they received the Spirit. They were quickened, begotten, born again, converted, saved, sanctified, and then the Spirit moved into their pure hearts.

Now, in this connection, listen to Paul tell how men are saved: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" . . . "So then faith cometh by hearing, and hearing by the word of God." (Rom. x. 13-17.) Now see how this was fulfilled on Pentecost: God, by his Holy Spirit, sent the preachers; the preachers preached as they were moved by the Spirit; the people heard; they believed what they heard; they cried out to know what they must do; they were told what to do, and three thousand of them did it; thus they saved themselves; and then they received the Spirit. Sure enough their faith came by hearing—by hearing the preaching of the word of God. With James they could say, He begat us with the word of truth; with the Psalmist, "Thy word hath quickened me;" and, "The law of the Lord is perfect, converting the soul." But why were not these people converted under the personal ministry of Jesus? Surely not because the Spirit would not co-operate with Jesus as readily as with the apostles. That seems to be the gentleman's idea. No, but this is the reason: The demonstration of the sonship of Jesus was completed by the resurrection and ascension of Jesus. Hence after that for the first time could the Gospel be preached *in fact* and in the fullness of its power. Hence we would naturally expect great things to occur then. This was a reaping from the sowing that had been done by Jesus, John, and their disciples.

As to the argument from the saying, "The hand of the Lord was with them," I have only space to say the hand of the Lord was

with the disciples, blessing them, strengthening them, enabling them to work miracles, and so on. It does not say the Spirit of the Lord was in the sinner. For the Master has said the world "cannot receive" him. Read the eighth chapter of Acts and see how the hand of the Lord was with Philip, and how the people obtained faith.

Time expired.

J. B. Moody's Fifth Speech.

Ladies and Gentlemen:

Mr. Harding's third reply is before me, and to which I now reply. I never said that one "heavy laden" (under conscious guilt) could not come to Christ and find rest to his soul; but I do say that one not thus quickened cannot come to Christ for rest, for he does not feel his need of Christ, or rest. I never said that a sinner could not hear, or that he ought not, or could not take heed how he hears; but I do say that when he has spiritual discernment enough to perceive that a particular kind of hearing is required, then he will see his inability. If *any* man can hear, then let him take heed to hear, and let the how go. God must circumcise the ear that he may hear. Is this not enabling power on the sinner before faith? Christ told the truth when he said ye *will not* come to me, and also when he said ye *cannot* come. Can those come who *will not*? Does God work in Christians only to will and to do his good pleasure? Is not "the working out of salvation" the *effect* of God working in? I never said a man cannot choose whom to serve. He does choose, in every case, both to serve and whom to serve. I spoke of the superinducing cause. If one man, of himself, chooses to serve God, and another, of himself, chooses to serve Satan, then there is a great difference in men. Does not the Spirit work in the children of disobedience to walk according to the prince of the power of the air, and are they not led captive by Satan at his will? And when one walks in obedience, is it not the result of God working in him both to will and to do? Yet in both cases is there not the choosing (from superinducing causes) of both the master and the service? Did I not choose my business relations in life? And yet I might not have chosen either the service or the associates if they had not worked in me both to will and to do. I never said that God or Satan works in a man to do, but to *will and to do*. I know that God does not accept an unwilling service.

My cannots are in my speech, and they are not my sayings, but the sayings of One who knows more and is more careful of his

sayings than my "ninety per cent" opponent. I ask again, who makes the temple (our body) holy, that the Spirit may "move in?" And how much sin does it take to defile it, so he will "move out?" And how is it cleansed the next time, and by whom, so he can move back? Paul said in his flesh there dwelt no good thing, and that sin dwelt in him, and was present with him, and that with his flesh he served the law of sin in his members. Did the Spirit move out of Paul every time he found sin in him? Will Mr. Harding answer? No. Again, how is it that the saint has infirmities, and has the need of the help of the Spirit, but the sinner has not? Will he answer? No. Again, who built the spiritual house (out of spiritual stones) for a habitation of God through the Spirit, in Eph. ii. 22? Does not the 18th verse spoil our "plea?" "For *through* him we both have access *by* one Spirit *unto* the Father." Is the Spirit a person when it suits "our plea," but when he gives access unto the Father through the Son, is he then the *word*, just to suit "our plea?" How does the Spirit help our infirmities, and how can he help the infirmities of saints and not of sinners if both have infirmities and need help, and yet be no respecter of persons? See how carefully Mr. Harding puts these clauses together. How does the Spirit "guide," "direct," "deliver," "help" the *Christian* by personal agency, and yet he convicts, quickens, sanctifies, saves, etc., the sinner, not by personal agency, but by the word, and that after he moves out of the word; for if he is in the word, and the sinner can receive the word, then "our plea" is gone again. You say the Spirit never enters a sinner, and never fails to enter the Christian, and yet the same language is used of his operations in both. The Spirit quickens the sinner, you say, by the word; then why not help the saint by the word? If he begets the sinner by the word, why not "direct" the saint by the word? If he sanctifies the sinner by the word, why not "deliver" the saint by the word? If he saves the sinner by the word, why not "guide" the saint by the word? How does he know when it is mediate and immediate, except as judged by his "plea?" We both put the Spirit for "divine power," as in my proposition, for it is always by the Spirit, through the Son, unto the Father. My quotations show divine power on the ear to hear, on the heart to love, on the understanding to perceive, and in all the steps the like language is used, predicating results of divine power. And the word, they say, is divine power, except when it operates on the sinner, then it is "word only," minus the Holy Spirit. I labor this point, not

for others, but for my dazed opponent, if by any means the Holy Spirit will use the words to enlighten his understanding, though he seeks not after such knowledge and help. Blessed be the grace that says: "I was found of them that sought me not; I was made manifest unto them that asked not after me." (Rom. x. 21.) The gentleman persists in his efforts to draw me into the doctrine of election, predestination, and preservation of the saints. I will say that it would afford me pleasure to discuss these questions with one who I thought had given respectable and respectful attention to them, but the weakest blows I have ever known to fall on these doctrines of God have fallen from the wrathful attempts of my impotent opponent. His utterances bespeak both weakness and wickedness. Divest them of the furiousness of utterance, and exorcise them of the evil spirit there is in them, and they appear too attenuated and feeble for an attack. Every time Mr. Harding says that I "teach that the Lord made them as they are to be damned to the praise of his glorious justice," he says that that betrays the kind of evil spirit that is in his charges. But I suppose it is from habit rather than premeditation that he thus falsely accuses me. His third reply seems to be fuller than usual of this. His reply on John vi. 44, he *must* know, is a failure. He says not all who hear, but all who "*hear and learn,*" come to Christ. That reply, as usual, was accompanied by heavy but harmless fulminations. When I hear so much noise I don't expect much else; when there is so much wind I don't expect much else. Of course it is all who hear and learn that come to Christ, but who does the *drawing*? The sinner hears, and the sinner learns, and the sinner comes, but God draws, therefore the drawing is something outside of the sinner, and extra of his performances. The hearing and learning are before coming, and so is the drawing before coming. If the drawing is by hearing and learning, then the sinner draws himself. But the Scriptures say the *Father* draws, and if the drawing is done by the sinner, then the sinner and the Father must be one. He makes the preacher divine power, and the word divine power, when his plea requires; now will he make the sinner divine power also? The hearing and learning are by the sinner, and so is the coming; but the drawing is not by the sinner, but on or in the sinner, and Jesus says it is by the Father; so the divine power to help the infirmities ("cannot come") of the sinner stands, and will stand when the rage of the mad opposers has hushed into eternal silence. I now repeat, and by it prove my proposition, if the testi-

mony of Christ can settle any thing: "No man can come to me except the Father draw him;" "therefore I said unto you, No man can come to me except it were given to him of my Father;" "no man knows the Son save the Father, and no man knows the Father save the Son, and he to whom the Son will reveal him;" "flesh and blood hath not revealed it (divinity of Christ) to thee, but my Father who is in heaven." These, with many other Scriptures, taken in their connection and simple interpretation, infallibly and invulnerably prove my proposition, and I need not urge more; but having a superabundance of argument and Scripture, and seeing my friend has need of "line upon line and precept upon precept," I will proceed to give him "here a little and there a little," and thus "in meekness instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will."

Mr. Harding, like other teachers of error, when bent on making a position strong, will substitute strong assertions for argument. You remember he said, "I know Jesus said he that believeth and is baptized shall be saved." Of course he knew no such thing. He said, "I know I believed and was baptized," but nine-tenths of the professing Christian world, who have had as fine opportunities of knowing as he, say he has not believed and been baptized. I and my brethren, together with all of these pedobaptists, believe that he has neither Gospel repentance, Gospel faith, nor Gospel baptism; and so to make a weak point strong he must strongly *assert* it. And so on this proposition. He is bent on separating the Spirit and the sinner, hence he strongly asserts that he knows the Savior said that the world cannot receive him, and hence he knows the Spirit himself cannot convict the world of sin. Now, to decide this question for all and forever, just let him turn and read John xiv. 16, 17, and the parallel verse, 23, and chapter xvi. 10-14, and tell us how it is that the Spirit *himself* (immediately) operates on the Christian, and yet, not himself, but mediately operates on the world in conviction of sin, righteousness, and judgment. See the close connection, "I will send *him* unto you, and when *he* is come *he* will convict the world of sin," etc. "Howbeit when the Spirit of truth is come *he* will guide you into all truth." It is evident that he did not guide them into truth *by* the truth, or through the truth, or with the truth, *or in* the truth, or in addition to the truth, but the guiding begun outside the limits

of the object, and was toward, and to in, into the truth. Like, I will guide you into the house. The guiding begins outside the house, is toward—to, and to in. It was not by, through, or with the house as an instrument that he was guided into it, but by immediate operation. And so of the truth into which they were to be guided. Now it is the same personal Spirit *himself*, in the same immediate connection, that is to convict. *He* will convict, *he* will guide, etc. But Mr. Harding has a “plea” that compels him to do violence to the connection and the doctrine, and to say that the Spirit himself immediately operates in one verse, and not himself but mediately through Peter and the truth operates on the world; and while his brethren, following their father and founder, say the Spirit is in the word always, and not otherwise, for either saint or sinner, yet Mr. Harding thinks he is in the word, and in addition to the word, for the saint, who has infirmities and needs help, but neither personally, nor in the word for sinners, but that all sinners have access unto the Father by Peter, through the truth—the truth sufficient, the truth only, the truth minus the Spirit. If Mr. Harding can’t see this then he is not responsible. Of course the unconverted world can’t *receive* the “*Comforter*,” for they have no godly sorrow, nor can they receive the Spirit of truth while they love and prefer a lie. But being born again, or being quickened while dead, or created in Christ Jesus unto good works, they receive instead of resist the Holy Spirit. This is one of the cannots that shows the sinner’s inability. The criminal may truly say to the officer who knocks at his door to prosecute and convict him, “I cannot receive you,” and yet the officer may operate upon him in convicting and condemning him. Then if the officer should grant a free and full pardon, the criminal could ever after receive him, and welcome him to an “abode” with him. Mr. Harding knew he was trifling with the subject.

But to the dialogue:

Moody—Where are you going, Naaman?

Naaman—I am going to the Jordan to be cured of my leprosy.

Moody—Who said you could be cured of leprosy by dipping in the Jordan?

Naaman—The prophet of God.

Moody—Very well; you go and do what God bade the prophet, and you will be clean.

Another dialogue:

Moody—Where are you going with that sinner, Mr. Harding?

Harding—I am going to the river.

Moody—What are you going to do with him?

Harding—I am going to dip him into Jesus Christ.

Moody—Harding, you ought to be ashamed of yourself to trifle with that poor, deluded soul. You know Jesus Christ is not in that water.

Harding—Well, I can dip him into the death of Christ, can't I?

Moody—Harding, you have got better sense than that. You know the death of Christ is not in that water. You know the motion of that verb is not toward, to, and to in, either Christ or his death. You dip toward, to, and to in the water—a physical action, which can only enter a physical object.

Harding—I believe I can take a sinner, a child of the devil, and make him a son by dipping him into the Father, Son, and Holy Spirit; into the death of Christ, into repentance, into pardon, into the kingdom, into the Church, into salvation, into justification, etc., all at one dip.

Moody—Yes, I know you say and think you can dip that mighty dip, but if you would only get from under that awful spell of blinding zeal from religious fanaticism, and just come to yourself for one moment, you would see how utterly senseless that vain imagination is.

Harding—Didn't Naaman dip seven times and was healed?

Moody—Yes, and if God has told you to dip that sinner into him and his Son and Spirit, and into all the blessings of the Gospel, then go on with your dipping and you will get him in. If God were to tell me to dip a sinner into a stone wall I would try it. But, my poor deluded friend (?), let me tell you, God never told you to attempt such foolishness. You say God don't tell us to do impossible things, then you quit trying by physical motion to dip men into Jesus Christ, for he is in "heaven itself," and not in the water. The disciples saw him going to heaven, and I am looking for him from heaven, and not from a pond.

Harding—It seems you will never understand us. We dip a sinner not into the death of Christ, but into the *benefits* of his death.

Moody—Then you dip him not into Christ, but into the benefits of Christ; not into repentance, but into the benefits of repentance; not into pardon, but into the benefits of pardon; not into the Church, but into the benefits of the Church, for in each case it is *eis* the object, and your plea must not play thus at your pleasure.

Harding—It seems people never will understand us. We believe that as dipping in water was the law of healing to the leper, so dipping is now the law of pardon to the anti-typical leper.

Moody—Well, let me, if possible, convert you from this error. Turn to Mark ii. 40-45. A leper came to Jesus for healing. He said: If *thou wilt thou* canst make me clean. Jesus said: I will, be thou clean. “And *as soon as he had spoken immediately* the leprosy departed from him, and *he was clean.*” Then Jesus told him to offer for his cleansing those things commanded by Moses for a testimony unto them. Now, turn to Lev. xiv. 2-20 and see what those things were. They were for a cleansing; that is, a testimonial cleansing. He must first be really cleansed by divine power exerted upon him, and being thus really cleansed he must be outwardly cleansed, and of course this is also a cleansing. If you are not blind from legalism and literalism you can see it. It is just so with the sinner (anti-typical leper) and baptism. He must first go to Christ and say, If *thou wilt thou* canst make me clean. And he, of himself, and by his Spirit, must do the work, or it will not be done. Then he says: Go offer for thy cleansing those things which I, the second Moses, commanded for a testimony. If this be not done, the society of the clean may have doubts, and may be shy of association. Now, for another dialogue:

Harding—Leper, what are you washing and shaving your head for?

Leper—That I may be clean.

Harding—Is that the law by which leprosy is healed?

Leper—Yes, this is the ceremonial law for a ceremonial cleansing. But a man must first be cleansed by divine power immediately applied, extra of means. Then, in the day of his cleansing, he must be brought to the priest, and the priest must go forth out of the camp and closely inspect and scrutinize (examine the candidate), to see if the plague be healed “*in*” the leper (Lev. xiv. 2); and if so, the priest proceeds with the ceremonial cleansing for a testimony (of being already healed) unto the congregation. This gives assurance to all, and he is at once admitted to the fellowship of society.

Harding—But does not Lev. xiv. 8 say that he is to be cleansed, and that this is done that he may be cleansed?

Leper—Certainly it does, and to one who knows both literal and figurative language there is no trouble. Verse 2 tells what God had done *in* him, and the rest tells what was to be done on the

outside for a testimony to others. It is like this: A man and woman must *really* unite in heart, and then they must *formally* unite for a testimony unto others. A man is really a soldier when he agrees to enter the army. The putting on of uniform is a testimony unto others. So of naturalization. These outward forms have no power to make these changes, nor are these changes made in them. They are only testimonial or declarative. And so the sign is often spoken of as the thing signified.

Harding—Well, I see you have been brought up under Baptist influence. You believe the leper must first experience a cure. Then he must come to the priest, and the priest must, after examination had, assure himself that he is really healed, and then you say he washes that he may be healed. He is healed, and then he washes that he may be healed. I confess it is the foolishness of mysticism to me.

Leper—Certainly, but if you should ever be healed of your leprosy you would know it, and you would know you got the healing before you washed. These things may be "hid" and "foolishness to them that perish," but to us who are saved they are the power of God and the wisdom of God. I am sorry you have eyes but see not. If you had ears to hear you could hear. May God give you understanding in all things. Farewell.

Harding (soliloquizing)—I thought he was an ignorant Baptist. The idea of the Lord giving me understanding in all things, as though the Scriptures are not sufficient. I have a perfect revelation, and I can understand it and hold out to the end. These Baptists are always talking about the help of the Lord, as though without him they could do nothing. This old foggy notion of internal ailment, and internal cleansing, and internal faith, and internal consciousness, it's all bosh. I know nothing about it, and I don't believe they do. The Bible says he that is to be cleansed shall wash his clothes and shave off all his hair, and wash himself in water, that he may be clean, and I have done what he told me, and I must believe that he has healed me. It is true I don't feel any change, but I know he said, Wash and be clean, and I washed, and if I am not clean it is his fault, and not mine.

But I now advance my argument—the cases of conversion recorded in the Scriptures. We next take the case of Lydia. There were certain women there. Paul spoke to them all the things that required their attention. Of course they all heard, as sinners ordinarily hear, without profit. Only one had ears to hear (aright).

Of the others it may be said: "Behold, their ear is uncircumcised, and they cannot hearken; behold, the word of the Lord is to them a reproach, they have no delight in it." (Jer. vi. 10.) The Lord did not give them a heart to perceive, and eyes to see, and ears to hear unto that day. (Deut. xxix. 4.) But in one the Lord began the good work. He not only opened her understanding that she might understand the Scriptures, but the "preparation of the heart is also of the Lord," hence he opened Lydia's heart; not *by* her attending to the things, nor *through*, nor as the result of such attendance, but the enabling power *went before*. The Lord opened her heart *that she might* attend. Attention is necessary to understanding, and understanding is necessary to obedience. The inability of all these women was in their indisposition. Hence the Lord searches out the infirmity and applies the remedy there. Webster says attend means "to apply the mind, or pay attention with a view to perceive, understand or comply." So the Lord opens her heart *that she might* pay attention with a view to understand or comply. Is this before faith? Divine power did not operate on her heart through the truth. The divine power opened her heart that she might apply the mind or give attention to the truth. So the Gospel went to her, as to all others, not in word only, but also in power and in the Holy Ghost. Christ cast out devils, but he did it by the Holy Spirit. "If I by the Spirit of God cast out devils." So the Lord opened Lydia's heart by the Holy Spirit, not through the truth, but *for* the truth. Here is another case where the Holy Spirit operates on the heart before faith and baptism, and that "since the Lord went up on high." Will he surrender? Pshaw! He may do it while his *name* is James A. Harding, but not while he *is* James A. Harding.

Before leaving this case I want to ask a few questions. Mr. Harding and his people labor zealously to prove that the mind and heart are one. As a fair sample I open "Acts of Apostles," by E. G. Sewell, pp. 52 and 53, and quote a few sentences: "Hence, in these passages the word heart means the mind. . . . What power or faculty is it in men with which they understand and believe the facts of the Gospel? The only answer is, with the mind, the understanding. In these passages again the word heart means the mind, not some passion or emotion of the mind, but the mind itself. . . . In the matter of conversion the word heart in Scripture means the mind, the understanding. . . . Hence, when the word of the Lord says of Lydia that her heart was

opened, it means her *mind*, her *understanding*." Mr. Harding and all his people that I know endorse the above. Now the question: Do your people believe that man has any heart other than the mind and the physical organ that beats in his bosom? Don't dodge. Again, it is the custom of your people uniformly and persistently, after open rebuke, to use the neuter pronoun "it" in speaking of the Holy Spirit. As a sample see "Plan of Salvation," by T. W. Brents, pp. 636 and 637, where he quotes John xiv. 16, 17, in which the masculine pronoun is used in every case, yet on those two pages Dr. Brents uses "it" twenty-one times, and on page 642 he puts part of the passage in quotation and purposely changes the pronoun to it. Mr. Lard uses it perhaps without variation, except in quoting the Scripture. So I think all your writers, except Mr. Harding, and I trust I have him broken. Now, I ask, Do your people who do this, believe in the personality of the Holy Spirit? and if so, why do they so stubbornly use the neuter it? Speak plainly, for we want to understand your people. Please don't dodge. Again, when your people, like Mr. Lard, for example, insist on the power *only* that resides in the word, and is of the word, yet talk about the Spirit operating through the word, do they mean that the Spirit is now in his personality operating in the conversion of sinners? and if not, why do they say they believe in the operation of the Spirit in conversion?

With blustering bravado he tells what he is going to do in his next speech with a personal matter. Look out for wind only and sound only. He is going to accuse for the purpose of covering, and charge to make a retreat. Wait and see.

Time expired.

J. A. Harding's Fifth Reply.

Dear Friends :

In my judgment the speech to which you have just listened is the weakest one, in the way of argument, which our erring brother has presented to us, and that is saying not a little for it in that line. He says one must be quickened to be "heavy laden;" God must circumcise his ears, or he cannot hear; God must draw him, or he cannot come; God must work in him to will and to do, or he can neither obey nor will to obey; and then he assumes the very point in dispute by claiming, without proof, that God thus quickens, circumcises, draws, and works in the sinner by the immediate operation of the Spirit upon his heart. When he proves that God quickens sinners that they may come to Christ, he proves what the Bible clearly teaches, and what I most heartily believe. When he shows that no man can come to Christ except the Father draw him, we can all say Amen, amen. When he says that God works in the sinner to will and to do of his good pleasure, we are not disposed to call it in question, although the passage referred to (Phil. ii. 12, 13) is addressed to saints in Christ. But when he says these results are brought about by an immediate operation—by the Spirit entering the sinner's heart—we take issue; the Spirit never enters the sinner's heart, never performs an *immediate* operation upon it.

How does the Spirit quicken the sinner, then? Let the Bible answer: "Thy word hath quickened me." (Ps. cxix. 50.) "I will never forget thy precepts: for with them thou hast quickened me." (Ps. cxix. 93.) Would you like New Testament proof? Well, here it is. Paul says to the Ephesians, "And you hath he quickened, who were dead in trespasses and sins." (Eph. ii. 1.) How did he quicken those people? We will see in a moment; but let us first read a verse, which the apostle had written to them just a moment or two before (chapter i. 13). He says: "In whom [Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Ah, although God

quickened them, they heard the word of truth, the gospel of their salvation, before they trusted; they believed before they were sealed with the Holy Spirit of promise. Now let us go back to the day when the Church was planted at Ephesus, and see how these people were quickened, and when they received the Spirit. Turn to Acts xix. 1-7, and read. Paul inquires of some disciples, "Did ye receive the Holy Ghost when ye believed?" (R. V.) They had not received him—had not heard that he was given. Paul then preached Jesus unto them. "And when they heard this they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Notice: with Paul "when ye believed" meant when they were baptized believers, for he asked them, "Did ye receive the Holy Ghost when ye believed?" And then under his ministry, they believed and were baptized, and then received the Spirit. Evidently the faith he was talking about was faith perfected by works, and not faith only. We see, too, these Ephesians were quickened by what they heard, and hence they could exclaim with the Psalmist, "Thy word hath quickened me."

This is not strange either, when you remember that the word is "quick and powerful" ("living and active," R. V.), and that Jesus says: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John vi. 63.) In the conversion of those Ephesians the Spirit was there in Paul. Through Paul he spake to the people. His words partook of his nature, they were *spirit* and *life*. When the people heard the word they were quickened, begotten, and hence were ready to be baptized. "Of his own will begat he us with the word of truth." (James i. 18.) Then, after they were baptized (after their faith had been perfected by obedience) they received the Spirit; and then Peter's words were fulfilled when, referring to the Spirit, he said, "Whom God hath given to them that obey him." (Acts v. 32.)

So much for the way in which the Spirit quickens; now let us see about the drawing. Jesus says: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John vi. 44, 45.) The passage is plain enough; it shows that the drawing is

done by teaching. But listen to my astonishing opponent. He shouts, "Who does the drawing?" He tells us the sinner hears, and learns, and comes; these are *his* acts; hence they cannot be the drawing, for God draws. What is the drawing? Why, bless your wise (?), logical (?), philosophical (?) soul, the *teaching* is the drawing. God, not the sinner, does the teaching. God teaches by his Spirit in his prophets. "Many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets," says Nehemiah (chapter ix. 30). How did God draw those Ephesians to Christ? Did he not send Paul down to them? Did not Paul preach Christ unto them? Did they not hear and trust, believe and be baptized, and then, after all this, receive the Spirit? Evidently he drew them to Christ by teaching them; and he taught them by his Spirit through his apostle.

Let us see how the Spirit drew the Samaritans to Christ. "Philip went down to Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." . . . "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." . . . "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." (See Acts viii. 5-16.) So, you see, they were drawn just like the Ephesians. They heard, saw, believed, were baptized, and then received the Holy Ghost.

The conversion of the Corinthians is recorded thus: "Many of the Corinthians hearing believed, and were baptized." (Acts xviii. 8.) And Paul, who planted the Church in Corinth, afterwards wrote to them, saying, "In Christ Jesus I have begotten you through the Gospel." (1 Cor. iv. 15.) As we have seen, James says of God, "Of his own will begat he us with the word of truth." So God begat these Corinthians by his Spirit; but as the Spirit was in Paul, and spake through Paul, God begat them by his Spirit through his apostle with the word of truth.

Jesus says, "No man can come unto me, except it were given unto him of my Father;" and Brother Moody thinks this proves

clearly an immediate operation of the Spirit—that God could not give to a sinner the power to come in any other way. At least he seems to reason as though he so thought. In reply to this idea let me give you an argument from analogy. Can any man get his daily bread except God give it to him? No, certainly not. Does God put it in his stomach by a direct operation of his Spirit. O no. How does God give to us our daily bread? He gives us the seed, the soil, the sunshine, the rain, the seasons, and the intellectual and physical powers necessary to use these means; and thus we obtain our daily bread. In like manner God gives us faith and repentance. He gives us minds and hearts that are able to hear and believe; he sent his Holy Spirit into the world to preach the Gospel; he gave us apostles, prophets, and inspired evangelists, through whom the Spirit speaks to us; and, back of all this, he gave us his Son to live, suffer, die, be buried and raised again that we might be saved. Well may we sing, “What could your Redeemer do more than he has done for you?” Does God give us our daily bread? Yes; but nevertheless he makes it our duty to “labor, working with our own hands,” that we may eat. Does he give us faith? Yes, but he commands us to believe; and hence we are to use the means that he gives us to secure faith, just as we do in securing our bread. He commands us also to repent, and hence this, too, is something that we do, although a gift of God.

Faith comes by hearing, and, says Brother Moody, “God must circumcise the ear that he may hear.” Then he inquires, “Is this not enabling power on the sinner before faith?” I reply, circumcision is a “cutting around;” when in the flesh it is performed with a knife of steel, or some such substance; but when it is a spiritual circumcision it is performed with that spiritual knife, the sword of the Spirit, which is the word of God. I would like to know what instrument the gentleman imagines is used in the spiritual circumcision? What other instrument would he expect the Spirit to use except his sword in this spiritual cutting? Or does he expect him to cut immediately, without any knife at all? A strange cutting that would be!

Hear my opponent again. He inquires, “Does not the Spirit work in the children of disobedience to walk according to the prince of the power of the air? Are they not led captive by Satan at his will? And, when one walks in obedience, is it not the result of God working in him to will and to do?” In reply I ask, Did Satan enter into Eve to lead her astray? Did he not enter

into the serpent, and through the serpent *talk* to her, and thus by *words* seduce her from her allegiance to God? Did he enter into Adam to lead him astray? Did he not use Eve, after she had sinned, as his agent, and thus seduce Adam? Ah, beloved, the gentleman's argument is clearly and strongly against him. And so is the illustration with which he immediately follows this argument. He says: "Did I not choose my business relations in life? And yet I might not have chosen either the service or the associates if they had not worked in me both to will and to do. I never said that God or Satan works in a man to do, but to *will and to do*." I reply, Did your business associates enter into you to induce you to go into business with them? Did they not, through words, offer arguments, inducements, persuasions to induce you "to will and to do" in the matter of going into business with them? Did they exert an immediate operation of their spirits upon your spirit to prepare you for the reception of their words? If not, why did you make such an illustration?

When Peter confessed Christ, saying, "Thou art the Christ, the Son of the living God," did not Jesus bless him, and say, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven?" Yes; but my opponent has no authority for saying that God made this revelation to Peter by an immediate operation of his Spirit, for there is not a hint of such a thing in all the Bible. But did not God make this revelation in words? Yes, when Jesus was baptized, just as the heavenly dove lighted upon him, a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased." Let us keep within the record, then, and say that God made this glorious revelation in words. He who affirms that he did it otherwise, affirms without a shadow of proof.

The gentleman wants to know if the Spirit moves out of the word when the sinner receives the word. The Spirit never moves out of the word. The divine person, the Holy Spirit, is never literally in the word. He is in the word in his wisdom, goodness, and power; the word partakes of his nature, and is spirit and life always. Friend Moody is the man to tell us about the Spirit moving in and out of the word, for, you know, he and his clan are the people who pray to the Lord to *make* his word quick and powerful, to *make* it spirit and life, to *energize* it so that it will open the blind eyes, unstop the deaf ears, give vigor to dull understandings that men may be converted. With him, I suppose, God's word is sometimes dead and sometimes alive, sometimes spirit and some-

times dead letter. The Bible teaches that it is always quick and powerful, always spirit and life. With us the word is always divine power; not, however, an irresistible power, else God's people would not be a willing people. If you capture and by an irresistible power drag into your service an enemy, he is not a willing servant. But if by kindness and love, if by deeds and words, you appeal to his understanding and heart, and thus win his confidence and love, if he then voluntarily comes to you and enlists in your service, you have indeed a willing servant. This is exactly what God and the Savior have done. God gave his Son to suffer and die for us, and the Son gave his life; they offer us freely eternal life—a mansion through the never-ending ages in the wonderful celestial city; they appeal to us with more tenderness and love than any mother ever showed to her child; they offer us for this life, as well as for the life to come, more than any earthly father was ever able to give to his child. The Holy Spirit has also made a great sacrifice; he came to earth and has been with us nearly two thousand years (and who can estimate how great a sacrifice that is?); he dwells in the spiritual temple which is made up of God's children; and through them he is constantly working for the salvation of sinners. Thus God appeals to the understandings and hearts of men and draws them to himself.

Brother Moody wants to know why my brethren use the neuter pronoun "it" in referring to the Spirit, and he talks as though he thinks we have some dreadful reason for it. My brethren, like others, sometimes use the neuter "it" in referring to the Spirit because they are accustomed to that phraseology in the Common Version. (See, for example, Acts ii. 3; Rom. viii. 16; John i. 32.) I ask him if he meant to convey the idea that my brethren Brents and Lard do not consider the Spirit to be a divine person—a divine intelligence that thinks, speaks, and acts? If he intended to convey such an idea, then he did it knowing it to be false at the time, as I will show, if he so answers my question. If he did not intend to convey that idea, then why did he mention the matter at all? I ask the gentleman if he has any regard for his own character? Remember his false statement about the Alexandria Church. (See pages 124 and 160 of this book.) Remember how he mutilated a quotation from Brother Lipscomb in order to ruin his character. (See pages 321 and 322 of this debate.) Remember how he mutilated a quotation from Dr. Baker in order to make him tell a falsehood. (See my last speech.) And now he intimates that

my brethren Lard and Brents do not believe in the personality of the Holy Spirit. Listen to Brother Lard. I quote from one of his books, from which Moody frequently quotes. He says:

"First, then, in regard to the Spirit itself, we wish to state distinctly that we conceive it to be a *person*, in the sublimest sense of the word. We do not conceive it to be a mere influence or impersonal emanation from the Father, or the Son, or from both; but, in the strictest sense of the term, a *person*. As to its nature, it is *Spirit*; personally, it is *the Spirit*; officially, the *Holy Spirit*. Personally considered, these expressions may be said to exhaust the sum of human knowledge respecting the Spirit. Assuming these views to be correct, no effort is here made to defend them."—*Lard's Review of Campbellism Examined*, pp. 76, 77.

What do you think now of Moody's intimation that Lard does not believe in the personality of the Spirit? He appears to have no scruples whatever about misrepresenting the Bible or any uninspired writer. Perhaps he thinks he is one of the elect, and will be saved no matter how much he may misrepresent. But as sure as you live God's elect have more regard for the truth than he has. Dr. Brents, in the very chapter to which my opponent refers, affirms, in the most positive way, "that the Spirit of God—the Holy Spirit—dwells *literally and really* in every Christian, and by it God will re-animate his body in the great day." ("The Gospel Plan of Salvation," p. 640.) On pages 641 and 642 the doctor, in a strong, clear way, shows that the Spirit is not the word, but that we must receive, believe, and obey the word before we can receive the Spirit. Remember, one of the commandments of God is, "Thou shalt not bear false witness against thy neighbor." The man who habitually does it, as does our poor, erring, fallen brother, has not the Spirit of Christ. As I have said before, I say again, it will not do to trust any thing he says about our teaching, for he seems to have no scruples whatever about adding to, taking from, or changing quotations from my brethren in order to make them appear hideous and false.

But let us turn from the poor soul to a more interesting subject, the conversion of Lydia. This case has always furnished a favorite argument for the Churches that hold to the doctrine of the immediate operation of the Spirit upon the sinner's heart in his conversion, though some individuals among them have never regarded it as satisfactory. It is said of Lydia, "Whose heart the Lord opened, that she attended unto the things which were spoken of

Paul." (Acts xvi. 14.) The heart is the "inward man" of Paul, the "ego" of the metaphysicians; it is the real man, the spiritual existence that dwells within us. It will profit anyone who has not done so to take his Bible and concordance and examine every passage in which the word occurs in the Bible. In so doing he will see that the heart is represented as performing all of the functions of the intellect, the affections and the will. The heart thinks (Matt. ix. 4); understands (Matt. xiii. 15); reasons (Mark ii. 8); doubts (Mark xi. 23); believes (Rom. x. 10); ponders (Luke ii. 19); loves (Matt. xxii. 37); desires (Rom. x. 1); decrees (1 Cor. vii. 37); purposes (2 Cor. ix. 7); men's hearts may be deceived (Rom. xvi. 18); and from the heart they obey (Rom. vi. 17). That is, the heart performs all of the functions of the three great divisions of the inward man, the intellect, the affections and the will. Hence, to open the heart is to enlighten the intellect, to arouse the affections and to change the will. In opening Lydia's heart the Lord enlightened her *intellect* till she was fully assured that Jesus had come up from the grave by the power of God—that he was the Son of God; he so aroused her *affections* that she loved Jesus as her Savior; and so moved upon her *will* as to determine her to follow Christ regardless of what others might do. These three changes constitute the change of heart which men must experience before they are fit to be baptized.

Brother Sewell called the heart "the mind," and my opponent seems to be horrified. Had he consulted his dictionary perhaps he would not have been. In his first definition of mind Webster gives this: "The entire spiritual nature." I don't know, as I have not his book at hand, but I suppose that is what Brother Sewell meant when he called "the heart" "the mind." Does Brother Moody think it includes more than "the entire spiritual nature?" I would like for him to tell us what he understands the heart to be.

Now, to return to the conversion of Lydia. The Lord "opened" her heart, but how did he do it? By a direct operation of his Spirit? The Bible does not say so, nor does it hint at such an idea. God opened her heart by his Spirit, we all agree; the Spirit was present in Paul, we all affirm; when Paul preached to her it was the Spirit speaking, Jesus plainly teaches (Matt. x. 20), and the apostle himself strongly affirms (1 Cor. ii. 13). Could not the Holy Spirit of God speak with sufficient clearness and power, with sufficient persuasiveness and pathos to enlighten her intellect, arouse

her affections and change her will so that she would attend unto "the things spoken of Paul?" Who will dare to say that the Spirit could not have spoken with that much power? Why, then, not be content with what the Bible says? Why contend for an immediate, mysterious operation, for which there is no need and about which the divine record of the conversion says not one word? Was not Lydia converted like other people? "Many of the Corinthians hearing, believed and were baptized." Was not Lydia converted in the same way? Could not Paul have said to her, as he did to the Ephesians, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with the Holy Spirit of promise?" Could she not have exclaimed with the Psalmist, "Thy word hath quickened me," and "With thy precepts thou hast quickened me?" And with James could she not have said, "Of his own will begat he us with the word of truth?" Was she not one whom the Lord "called?" And did not Peter say to people who had just heard his sermon and who were pricked in their hearts by what they heard, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost?" Did he not immediately add, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call?" Did not that include Lydia? In writing to the Thessalonians Paul says of God, "He called you by our Gospel." Did he not call Lydia in the same way? To my mind the case is as clear as light can make it.

But let me give you some good Baptist authority on this point. In *The Baptist* of June 26, 1869, Dr. J. R. Graves says the Lord opens the heart "by bringing facts, truths before the mind and heart. He opens the heart by the instrumentality of his word, the sword of the Spirit. Baptists have been represented as teaching that the Spirit acts on the heart without means—without the word—it is a misrepresentation. . . . Hence, a change of heart is opening it, so as to fix its attention on divine things, to the Gospel of Christ." Then, referring to a sermon which had been preached by his brother Dr. Ford, on the preceding Lord's day, Dr. Graves added: "He then showed that on hearing the heart of Lydia was blessed, opened as the rose-bud by the dew and the sunlight, that fragrance and holy perfume might be exhaled therefrom." "He closed by an earnest exhortation to all to hear God's truth and to attend to the things spoken." (See *The Gospel Advocate* of 1872,

p. 1078.) That is pretty good doctrine. What do you think of it, Brother Moody?

Brother Moody quotes, "Behold, their ear is uncircumcised and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it." (Jer. vi. 10.) Yes, here were people who could not hear. What became of them? The Lord says (verse 15): "Therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord." Verse 21: "Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish." So, you see, when people get so hardened that they cannot hear, instead of sending a direct operation of the Spirit to make them hear and obey, God destroys them. Did not my opponent know when he was quoting that passage that he was wresting the Scriptures?

But, he inquires, if the saint needs the Spirit, does not the sinner need him even more? I ask in reply, Is it easier to join the army, or to make a good soldier? to enter a school, or to be a faithful pupil? to go into a vineyard, or to do good work therein? to become a Christian, or to live faithfully the Christian's life?

Concerning the leper I have only time to say that the gentleman wrested and perverted the Scripture in his usual manner. I hope to be able in my next speech to attend to that matter. I thank you for your patient attention.

Time expired.

J. B. Moody's Sixth Speech.

Ladies and Gentlemen :

In all my oral debates I have steadfastly adhered to the rule of not replying to personal matters. One evening at Pikeville, after he had insinuated and insinuated that he could tell something that would cool the ardor of my friends, being a stranger in those parts, I made him divulge. After the congregation was dismissed I called the house to order, and said that as the debate for the day was over, and I was no longer under its rules, that they would please hear the things that had been insinuated so much ; and walking to where Mr. Harding was, I took him by the arm and led him to the stand and told him to open his mouth and let his dark sayings roll out. Under the confusion of sudden astonishment he resorted to threatening bluster and cried out, "Must I? Must I?" I said, You *shall*. I made not a word of reply, but as soon as he finished the crowd (not Baptists) hissed him to scorn (see page 329). While I haven't varied from this in my oral debates, yet some of my friends suggest that as the book is to be read by so many strangers to both of us, that perhaps it will be well to vary the rule somewhat. Some wish that I had not replied at all, and some wish that I had replied more. In his last speech he brings his brother Baker again to his help. This Dr. Baker that tried to steer his brothers Lipscomb and Brents through the debates I held with them, and who in the intermediate time tried to write me down in Mr. Lipscomb's paper, and who tried every device, private and public, to injure my character, has showed himself again the willing cat's paw of his brother Harding, who has freely used him to get his chestnuts out of the fire, with this result—no chestnuts, but a terribly burnt cat's paw. That 159th page cooks the Baker. It has cost him his reputation, his practice, and he is now seeking another country. I was told by a prominent lawyer, not a Baptist, and have had it confirmed by several others, that a recent suit was compromised because the witnesses were there to impeach his testimony. I know not how that was, but I know the witnesses are ready to do that thing if occasion should require. My opinion is

that Dr. Baker wrote to his brother Harding that the connection in which he used his letter on page 159 makes a palpable falsehood, and that his brother Harding must get him out; and so his brother Harding, with the olfactory powers of a bloodhound, noses around until he sees where, in an off-hand quotation, I said, "Nearly all are additions that have been made," instead of "nearly all our additions have been made," etc. He says this changes the reference from the number 64 to 21, and he claims that therein I have purposely misrepresented Dr. Baker. *Mirabile dictu!* This reminds me of the coon hunt one windy night when the coons were not out. The boys were exceeding anxious for a coon, and so they urged and hissed the old dog on until he could stand it no longer, and so he *treed anyhow*. And, as if to prevent suspicion, he barked more than usual. I think Mr. Harding *had* to tree, and to avoid suspicion he adds unusual noise. On page 199 Dr. Baker is made to say that he did not know a certain man had ever been a Baptist, and that his name is not one of the 21, when Dr. Baker knows, and will not deny, that that name was given in his office as one of the 21, and I have the list so written there. The facts are, pages 159 and 199 of this book cooks the cat's paw and leaves the chestnuts in the fire, and the Baker is responsible for the baking. Poor Baker! For four long years his wrath has been kindled not a little. He urged on the Lipscomb and Brents debates, and the result is, his cause is dead at those two places, and everybody in those parts know it, and these false representations in this book are working in those neighborhoods as I thought. Although I varied the *words* a little in an off-hand quotation, yet not the semblance of the shade of the shadow of a change is in the *sense*. If it changes the reference from 64 to 21, it helps Dr. Baker and his brother Harding that much. If he had kept himself out of the papers and out of this book I should not have noticed him.

Another matter in his fourth reply (I have not yet seen his fifth). He says that what he said about experience is what Campbell and all his brethren have taught. This brings it to zero. I supposed there was nothing in it when I read it. You can't tell from a certain track whether the motion was forward or back. "All sorts of twisting and turning done here." This people are proverbial for opposing a doctrine until it is set forth invulnerably, and then they fall in and say, "that is what we have always believed." The man does not and has not lived, inside or outside their ranks, that can tell what they do believe. But our brethren will have a little

chance at Mr. Harding in the future. I have succeeded in drawing him out on some points. He may mean nothing by his words, but they will get his words, and the Master says it is by these a man shall be justified and condemned.

Another matter. He says "no one ever failed to find water if he wanted to; the Lord will provide," etc. But, as usual, the facts are against his statement. A lady joined his Church and made "the good confession." She wanted to be baptized, but the weather was cold and the preacher was sick, and it was postponed for a month. She died without baptism, and Mr. Harding says she was lost. Thousands have died who wanted to be baptized but could not be. Yes, the Lord will provide for all such, and will see that they "come out all right," but he does not always provide water. This is fact, and "facts talk." It is just like Mr. Harding to say that the Lord furnished Cornelius, Phillip and some others with water, and therefore he will furnish all with water. But the facts are, he does not furnish all with water. I heard once of a man who wanted Christ and baptism, but the sexton was gone with the key, and Christ was locked up in the pool, and the poor man died, and Mr. Harding believes he was lost, not because he didn't want to be "saved on the Lord's plan," but because the sexton was gone with the key. I would be ashamed of such a gospel as that.

I must expose the gentlemau on another point. To show the sufficiency of the word alone, or word only, and Mr. Campbell says that means *always*, he finds where we are *quickened* by the word. The following Scriptures predicate quickening of divine power: Ps. lxxx. 18, 19; Ps. cxix. 25, 37, 40, 88, 93, 107, 149, 156, 159; Ps. cxliii. 9-11; John v. 21; vi. 63; Rom. viii. 7-11; 1 Cor. vi. 14; xv. 36, 45; 2 Cor. iii. 6; Eph. ii. 1-17; Col. ii. 13; 1 Tim. vi. 13; 1 Peter iii. 18. I don't ask you what you think of Mr. Harding, but what do you think of that way of doing? I now ask him, Is all the quickening in the above Scriptures done by the word?

Again, he finds where it says, "Sanctify them through thy truth, thy word is truth," and then claims that all the sanctification a sinner gets, the word is sufficient. Will he turn to John xvii., from which he quoted, and read verses 8-19, and say if that is about the sanctification of sinners? *Will he reply?* Will he consult the following Scriptures and then say that the word only is sufficient for sanctification: Acts xxvi. 20; Rom. xv. 15-19; 1 Cor. i. 2, 30; vi. 9-11; Eph. v. 26; 1 Thes. v. 23; 2 Thes. ii. 13; Heb. ii. 11; x. 10; 1 Peter

i. 2; Jude 1. He says the word is sufficient to *turn*, although the following predicate turning of divine power: Ps. lxxx. 3, 7, 19; Jer. xxxi. 18; Lam. v. 21; Acts iii. 26. He also refers to James i. 18 to prove that sinners are begotten by the word, and hence the word is sufficient. He reads this like he does John xvii. 17, "sanctify them through thy truth." It is clear to anybody else that it is God that sanctifies in that case, through the truth, and not the truth that sanctifies. God carries on the sanctification of the saint through the truth, but 2 Thes. ii. 13 has the sanctification of the Spirit before the belief of the truth. So James i. 18 does not say that the word of truth begets. It says, *Of his own will* begat *he* us with a word of truth. It ascribes the begetting power, not to the truth, but to God. It is the very opposite, as usual, of what Mr. Harding stubbornly teaches. I say stubbornly because I have taught him better time and again. Hear Meyer, his "greatest living exegete," "The verse emphatically begins with *bouletheis*. It is designed prominently to bring forward the thought that the new birth rests on the divine *will*. The work is that which God has peculiarly willed." See also John i. 13. Poor fellow? He don't quote authors now, nor misquote. He can't find any thing that he can even twist in support of his doctrine. Who believes it besides "us four and no more?" He says "something had produced in Cornelius a spirit of prayer and devotion instead of exasperation, before that descent of the Spirit that you love so well to talk about. What was it?" I answer, The *ordinary* gift of the Holy Ghost. Now, reader, what do you think of that severe language beginning in five lines (of manuscript) after the above concerning his dodging from the ordinary to the extraordinary gifts of the Holy Spirit? I leave that with the reader, begging, as I did the reporter at Pikeville, to spare the exasperated man. My friend, I would not have you ignorant concerning spiritual gifts. When Christ breathed on the disciples they received the Holy Spirit, but they did not receive his gifts, especially the one of tongues, which was intended only as a sign to the unbelievers. This they received on Pentecost, and that gift, especially needed there as a sign to unbelievers, was the one promised in Acts ii. 38, and fulfilled also to the Samaritans, house of Cornelius, Ephesians, and to Saul, for he could speak with tongues more than they all, and thus his faith was attested by God. I pray continually for the Holy Spirit, as Christ has taught me, and in addition I pray for his ordinary gifts, love, joy, peace, faith, self-control, etc., but never for his extra-

ordinary gifts, for I have learned to covet the best gifts which have been perpetuated.

Darkness was upon the great deep, and the Spirit of God moved upon the face of the waters, and God said, "Let there be light, and there was light." Here is the order both of the old and the new creation. The Spirit moves upon the darkness, and then the word or command of God is executed by the Spirit, and light springs up out of darkness and life out of death, provided the Spirit moves upon them. Paul uses this thus, "God who commanded the light to shine out of darkness hath shined into our hearts (the Spirit moving upon the darkness) to give the light of the knowledge of the glory of God in the face of Jesus Christ." That Spirit that garnished the heavens with his generating power also brings order out of the great deep of our moral chaos by his regenerating power. This Spirit strove with the Antedeluvians in their deepest depravity, before Noah preached. It is said of Bezaleel, the son of Ur, in Ex. xxxv. 31-35: "And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." "All of these worked that one and the self-same Spirit." This Spirit came upon Saul, and the messengers, and upon Baalam, and caused them to prophesy and bless. The Spirit of God made man (Job xxxiii. 4), and all the inhabitants of earth, men, beast, birds, and insects. (Ps. civ. 30.) The Spirit bloweth upon the grass and flowers and they wither and fade. (Isa. xl. 7.) The Spirit moved upon the prophets to speak and to write. He moved upon the womb of Elizabeth, and Mary, and Sarah, and Io, and the infant Baptist, and the infant Savior, and the infant Isaac were born. So he moves upon the heart of the natural man with his convicting, sanctifying, cleansing, regenerating power, and then impregnates it with the new covenant, the engrafted or implanted word, which is able to save and build him up, and give him the light of life. While in conviction the sinner has sorrow,

contrition, trembling, piercing or cutting of the heart, often falling down and crying out; this is followed by hatred of, penitence for, and a turning from sin. As in the cases of the publican, the thief, Cornelius, Saul, this state necessitates prayer. Repentance and prayer have been joined together by God, and let no man put them asunder. God pours out on the penitent the spirit of prayer and supplication, and also the Holy Spirit. But knowing not what to pray for as he ought, the Spirit helps his infirmities, and maketh intercession within him with groanings that cannot be uttered. This goodly-begun work is carried on by divine power within him until faith comes, comes to his prayer. Hence repentance ends in life since the prayer of the penitent ends in faith. Now the Spirit seals the heart with assurance by giving a foretaste, an earnest, or first installment of that joy that is inexpressible and full of glory. Having come in all these other offices, he then comes as a comforter, and bestows love, joy, peace, gentleness, meekness, etc., against which there is no law (but a good deal of ridicule). Here is the Spirit of adoption.

Now for such other gifts as are necessary for the life-work to which God has called him. If extraordinary times and extraordinary work, then extraordinary gifts, and my friend being ignorant of spiritual gifts, and especially of their great diversity, his mind is in utter confusion, and his light is darkness on this subject. He denies that the Spirit either begins or carries on the work. The Bible affirms both. But God has not left himself without witnesses among his own people. "Scheme of Redemption," page 406, reads: "Without the regenerating influence of the Holy Spirit, producing in our hearts faith, hope, love, and repentance, baptism is but an abortion. There must of necessity be a renewing influence of the Holy Spirit before there can be a normal birth of water." Elder A. B. Jones, in "Symposium," page 16, says: "Can the word-alone theory explain all these Scriptures? We cannot believe it. . . . We call this other influence *immediate* to differentiate it from that which comes through the word, and because we believe it is immediate." Elder T. Munnell, "Symposium," page 93: "Is it all done by the *word alone* is the question. If so, the language of the New Testament would seem rather misleading." It is true Mr. Harding has switched off so far as the saint is concerned, and in this he is half converted. I don't want to cease my efforts until I "get him through." He is more inconsistent than the others. He believes the Christian has infirmities and needs an extra divine power, but

that to the sinner the word is sufficient. Then Christianity exerts a disabling power. Besides, he is so inconsistent as to predicate certain things of the Spirit when reference is had to the saint, but when like language is used of the sinner he denies the honor to the Spirit.

Now let me advance my argument. What Paul said *to* the Corinthians about conversion he said *of* them, as there was but one way. Then how were the Corinthians converted? Certainly not by word only. Results are often briefly stated, as, "Many of the Corinthians hearing, believed and were baptized." But what *caused* the many to hear, believe, and obey must be learned where something besides results are stated. Acts xviii. 4, 5 tells how Paul "reasoned every Sabbath day," and "persuaded," and "being pressed in the spirit, testified that Jesus was Christ;" but the result was "they opposed themselves and blasphemed." But Christ had "much people in that city," and according to the commission he was with him to help in the work of conversion. So Paul continued there eighteen months, teaching the word of God among them. This resulted in an insurrection as well as revival, which showed that the gospel to them that perish was "hid," and "foolishness," and a "stumbling block;" for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. Hence Paul's bodily presence was weak, and his speech contemptible. Why was it that some were exasperated and some converted? The answer is given. Since the promise is to as many as the Lord our God shall call, chapter i. 24, 25 tells the tale, "But we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are *called*, both Jews and Greeks, Christ the power of God, and the wisdom of God." Verse 9: "God is faithful by whom ye were *called* into the fellowship of his son." Some Jews and Greeks who *heard the gospel* pronounced it foolishness, but to others, even as many as the Lord our God called, the preaching was in "demonstration of the Spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God." (Chapter ii. 4, 5.) The human call was to all alike, "every creature," the wise, the mighty, and the noble, but the divine call was not to many of the distinguished classes. (i. 26.) God chose some fornicators, some idolaters, some adulterers, some thieves, some covetous, some drunkards, some revilers, some extortioners, and to the praise of his glorious grace he

washed, sanctified, and justified them in the name of the Lord Jesus, and in the Spirit of our God. (vi. 9-11.) This constituted a new creation. "Created in Christ Jesus unto good works, which God had before ordained that they should walk in them." Hence "old things passed away, and behold all things became new, and all things were of God, who reconciled them to himself through Christ. For God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." (2 Cor. v. 17-19.) This treasure was in earthen vessels, that the excellency of the power might be of God and not of man. (2 Cor. iv. 7.) Mr. Harding would have the excellency of the power in the word and not of God. "The weapons of Paul's warfare were mighty to the pulling down of strong holds, and the casting down imaginations, and every high thing that exalted itself against the knowledge of God." But mark, it was "*through* God" they were mighty. (2 Cor. x. 4.) Paul begot them through the Gospel, but mark, he did it "*in Christ Jesus.*" (1 Cor. iv. 15.) He was made all things to all men that he might by all means save some; but while he planted (the seed) and Apollos watered God gave the increase, so that they were only ministers through whom the Corinthians believed even as the Lord gave to each one. This made them God's husbandry, God's building. The measure of faith that God gives to every man (Rom. xii. 3) had been *inwrought* by the Holy Spirit. (1 Cor. xii. 11.) Their faith stood in demonstration of the Spirit and of power. (ii. 4, 5.) It was by the Holy Spirit they had recognized Jesus as Lord. (xii. 3.) It was in the Spirit of God they had been washed, sanctified, and justified. (vi. 9-11.) It was by the Spirit they received wisdom, knowledge, and faith, as well as the extraordinary gifts. (xii. 8-11.) It was the Spirit that convicted them because they believed not (John xvi. 8), and made manifest the secret of their heart, so that they fell down on their faces and worshiped God, and reported that God was in them of a truth. (xiv. 25.) They were in that Spirit that brought every thought in subjection to the obedience of Christ, "for in one Spirit they were all baptized unto one body" (xii. 13), and they were not in the flesh but in the Spirit, if so be the Spirit of God dwelt in them. (Rom. viii. 9.) Where the Spirit of the Lord is there is liberty. (2 Cor. iii. 17.) With open face (the Lord having taken away the veil) they looked into the Bible looking glass, and saw the glory of the Lord, and were changed into the same image *by the Spirit of the Lord.* (2 Cor. iii. 18.) Christ, through Paul as a pen, wrote, not with ink, but with the

Spirit of the living God, not on tables of stone, but on fleshy tables of the heart. (2 Cor. iii. 3.) This was according to the new covenant, with its life-giving Spirit. "I will put my laws in their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people." (Heb. viii. 10; x. xvi.) God says *he* will do this, but he does it by his Spirit. Here is divine power operating on the sinner's heart, the Spirit being the ink and the heart the paper, so that there is both contact and impact, and none will deny it but those whose sectarian profit is promoted by pleading their plea at any price. Mr. Harding will venture to assert that Paul planted the Church, and the Church was Paul's epistle, and that the natural man that can't discern spiritual things is the uninspired man (like himself). And what will he not say, and what will he not do to push the point he has been employed to preach? (2 Peter ii. 1-3.) Of course everybody except the Mormons and Sandemanians are against him, but I will introduce but one or two authorities. Take his "greatest exegete since Paul," Dr. Meyer, and let us hear him on 2 Cor. iii. 2: "Paul presents *himself* and *Timothy* as the writers of the epistle of Christ, the Holy Spirit as the means of writing in lieu of ink, and human hearts, *i. e.*, according to the context, the hearts of the Corinthians, as the material which is written upon. For Christ was the author of their Christian condition, Paul and Timothy were his instruments for their conversion, and by their ministry the Holy Spirit became operative in the hearts of the readers. In so far the Corinthians, in their Christian character, are as it were a letter which Christ has caused to be written through Paul and Timothy by means of the Holy Spirit in their hearts." Once more; let us hear from Jamison, Fawcett, and Brown. "All the best MSS. read, On (your) hearts (which are) tables of flesh. . . . As ye are our epistles, written in our hearts, so Christ has, in the first instance, made you *his* epistles, written with the Spirit in (on) *your hearts*. I bear on my heart, as a testimony to all men, that which Christ has by his Spirit written in your heart. (Alford.) Cf. Proverbs iii. 3; vii. 3; Jer. xxxi. 31-34." Now, in the face of all this, and enough more to fill volumes, I ask Mr. Harding this solemn question: Do you really think that the Corinthians were converted by the word alone, with no extra divine power enabling them? Be careful lest you destroy our credulity in your sincerity as a natural man. To those who heard the gospel it appeared foolishness, because they could not understand, and could not *receive*. If the things of the Spirit,

which certainly included the inspired word, could not be received, and the Spirit himself cannot be received by the world, or natural men, or uninspired men, then indeed are they in a helpless condition, and my proposition is made out, and they must have enabling power.

How were the *Gallatians* converted? Like all others, they were convicted by the Holy Spirit before they believed. Like Cornelius, they received the Spirit by the hearing of faith. (Gal. iii. 2.) "They begun in the Spirit." (iii. 3.) Mr. Harding has insisted that baptism is the *last*, culminating, perfecting act of faith, or conversion. Attention to hear, or attention in hearing, with a view to understand, is certainly the beginning. So, like Lydia, the Lord by his Spirit opened their hearts, that they attended unto the things spoken. Like Isaac, they were born, not of means only, but also of a divine creative power. They begun in the Spirit. (iii. 3.) They walked in the Spirit. (iv. 16.) Are repentance, faith, confession, etc., steps? The Spirit lusted against the flesh and the flesh against the Spirit, so they "could not do." But the Spirit led them and gave them love, joy, peace, faith, etc. See chapter v. 17-25.

Time expired.

J. A. Harding's Sixth Reply.

Ladies and Gentlemen:

Much of the speech to which you have just listened has no bearing whatever on the question under discussion. About one-fourth of his time the gentleman devoted to personalities and the design of baptism. But as he is in the lead it behooves me to follow.

Certainly one of the meanest, most unmanly, and most unchristian things that even J. B. Moody was ever guilty of is his attack upon Dr. Baker. The misquotation he acknowledges, but says it was "off-hand." Let the reader turn back to it (p. 327) and he will see that it was not; for, first, he directs us to the place where the Doctor's letter can be found; then, he calls attention to and comments upon my introductory paragraph; then, he misquotes from Dr. Baker, changing one word and inserting another, thus making the Doctor say of the twenty-one members who were formerly Baptists that nearly all of them had come in since the Moody-Lipscomb debate; then, he calls attention to the manner in which the sentences are connected; and now, he says his quotation was "off-hand." Who is there so credulous as to believe it? (I would remark in passing that what Dr. Baker did say was that nearly all of the additions that have been made to the Church since its organization came in since the debate. Those from the Baptists were mostly charter members.) I have here a communication from Dr. Baker that I would like to give in full, but my limited space forbids. I give a few extracts:

"Because I dared to denounce his slanders," says the Doctor, "and to vindicate the characters of innocent women who were subjects of his evil tongue, I may have lost the patronage of some of his partisans. If they are satisfied I am. I will say to them, though, once for all, I am not now nor have I ever been for sale. I am ready to spend and be spent for the right—would rather be right than to have all the patronage of the world. Though I should lose all, even my life, it would be nothing more than thousands of others, more worthy than myself, have done for truth and right."

The lawsuit to which Mr. Moody referred in his attack upon Dr. Baker was the damage suit of Hearn vs. The Lebanon and Sparta Turnpike Co. It was compromised nine months after Dr. Baker had given his testimony. The Doctor says:

"The President (who is also owner of a majority of the stock) of the turnpike company, whom Mr. Moody knows, and whose hospitality he has often enjoyed, says the imputation is slanderous, and that he will make affidavit that my testimony had nothing to do with the compromise. I challenge Mr. Moody and his witnesses to meet me on this point before an impartial tribunal. I have no unkind thing to say of Mr. Moody or his friends on account of their doctrinal views, for I know there are many good and worthy people among the Baptists, quite a number of whom I count among my best friends. Our differences are of a personal character, involving individual honor."

Dr. Baker denies ever having tried to write Mr. Moody down; says he wrote two articles in reply to one of his sermons, but that they were "fair criticisms and respectful to Mr. Moody." You see, friends, our erring brother keeps at his old tricks. You know his brother, Judson Taylor, in his own paper, charged him with "unaccountable misrepresentations," with "cruel injustice," with misrepresenting him "beyond any kind of moral endurance," and now he is treating Dr. Baker in the same way.

By the way, since our debate in Nashville closed, which was over seven months ago, friend Moody has sold out his interest in his paper and has moved away from Nashville. (Perhaps that caused him to think of Dr. Baker's moving.) I did not think that as noble a body of people as I have always believed the Baptists to be would tolerate such a man as a preacher and editor when once they had a chance to find him out. And it seems I was correct.

The gentleman tells how dead our cause is at Watertown on account of his debates there. Very dead indeed! We have increased more than one hundred fold since his debate there with Brother Lipscomb. Dead like we are here in Nashville! Last year, the year of this debate which we are now reporting, was the most prosperous year our people in Nashville ever enjoyed. More than four hundred were added to our congregations. We completed one nice, substantial church edifice, and another very good one is nearly completed; one was built about two years ago, and we will build another, I presume, this year. During the debate we had

twenty additions, and immediately after it closed we began meetings and ceased not till about one hundred and seventy-five more were secured. Just before the debate we secured in South Nashville one hundred and seventeen additions. It is a very common thing for people to come forward at the different meeting places in the city, even at the prayer-meetings, demanding baptism. *The Baptists tried to hold a tent meeting in South Nashville just after the debate, and failed utterly.* They made not a single convert at that meeting, in so far as I could learn, and their audiences were small. In that same locality, shortly afterward, I secured about forty. The truth will prevail. Yes, he killed us in Nashville just as he did in Watertown—just as he did at White Mills. We would like to be killed in every community in just the same way.

The gentleman reports the Pikeville affair with his usual accuracy (?). That is to say, he tells it to suit himself, without any regard whatever to the facts in the case. As I recollect the matter, he did not call the house to order, did not walk over to where I was, did not take me by the arm and lead me to the stand; but when I gave an account of one of his tremendous fabrications, the crowd did hiss and jeer, and he did stick his fingers in his ears, saying he would talk with me no more, and did leave the house. As he went out I reminded him, "Thus did the people when Stephen preached the truth unto them."

He tells us (I wonder how much truth there is in it?) he heard of a lady who postponed her baptism for a month and died in the meantime. I wonder if she would have postponed the matter if she had been sure that she would, upon being baptized, receive a hundred thousand dollars? Do you not think she would have sought another preacher? Ought we to be more anxious to get money than to serve God? If one is more prompt and eager in seeking money than in obeying God, do you believe he will be saved? Then he tells an improbable yarn about a man trying to get to the baptistery, but the sexton was gone with the key, he could not get in, and he died unbaptized. Hence Jesus made a mistake in saying, "He that believeth and is baptized shall be saved." He was wrong in saying, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." And Peter ought not to have told those convicted sinners to repent and be baptized "for the remission of sins." If an hundred thousand dollars had been the thing to be secured think you not that man would have found another key, or the sexton, or another baptistery,

or sufficient water in some pool, lake, or stream? These miserable, puny objections strengthen rather than weaken the faith of people of sense; for men who are resolute and deeply in earnest allow not such trifles to stand in their way, even in the affairs of this life. And if those are the best objections that can be offered, then indeed is the doctrine strongly grounded.

And now we have come to the point in the gentleman's speech where he reaches the subject under discussion, namely, the work of the Spirit in conversion. How are we quickened? He claims that God quickens by sending his Spirit into the sinner's heart. I reply, not so; God quickens us, true enough, but it is with the truth. And in proof I quote, "Thy word hath quickened me." He replies, "The Scriptures predicate quickening of divine power." Well, is not the word of God, preached by the Spirit of God, "divine power?" Is there not power in the Bible? If not divine power, what kind of power is it? The gentleman then refers to a number of passages which he does not quote; had he quoted them, no reply would have been necessary. I quote several of them: "Quicken us, and we will call upon thy name." (Ps. lxxx. 18.) Was not Paul quickened so as to call upon the name of the Lord, by what he saw and heard, before he received the Spirit? (Acts ix.) Were not the Samaritans? (Acts viii.) Were not the three thousand? (Acts ii.) I now read another one of the gentleman's references, which clearly shows how the quickening was done: "I will never forget thy precepts, for with them thou hast quickened me." (Ps. cxix. 93.) Here is another of them, "Quicken thou me according to thy word." (Ps. cxix. 25.) And another, "O Lord, quicken me according to thy judgment." (Ps. cxix. 149.) And another, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John vi. 63.) What did Mr. Moody refer to these passages for? Do they not show that what I claim is true? He wants a passage to say, "O Lord, by sending thy Holy Spirit into my sinful heart thou didst quicken me;" but that is the passage that he cannot find.

If the idea of death is in the mind, the process of producing trusting faith in the soul is called *a quickening*, and, as you have seen, we are represented as quickened by the word; if, instead of death, the idea is that of birth, the same process is called *a begetting*, and we read "Of his own will begat he us with the word of truth;" but life springs from the implanting of what is called *seed*,

hence Jesus says "the seed is the word of God." Now, as the gentleman wants me to quote authors, let me read from the distinguished Baptist, Dr. Carson. Speaking of Christ's conversation with Nicodemus, he says: "This birth, in the course of the conversation, he informed him, is a spiritual birth—'born of water and the Spirit'—importing, as I apprehend, a being changed, through the means of the truth represented in baptism, by the efficacy of the Holy Spirit. That this change is really produced by the belief of the truth is clear from 1 Peter i. 23, where it is called 'a being born again, not of corruptible seed, but of incorruptible, by the word of God;' 'and this is the word which, by the gospel, is preached unto you.' This great change, then, is produced on the mind by the Eternal Spirit, through the Gospel." (Life and Writings of Carson, vol. vi., pp. 173, 174.)

Notice especially the last sentence quoted from the great doctor, "This great change, then, is produced on the mind *by the Eternal Spirit, through the Gospel.*" He says it is "through the means of the truth;" "that this change is *really produced by the belief of the truth.*" This is quite different from my opponent's idea that God sanctifies by the direct operation of the Spirit, before the individual believes the truth. In proof of this astounding position (namely, that sanctification, *i. e.*, holiness, freedom from sin, comes before the belief of the truth) he refers to 2 Thes. ii. 13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: *whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.*" This last part the gentleman does not refer to. It shows that the divine Spirit puts forth his sanctifying influence through the preaching of the Gospel; faith is thus wrought in the soul; exercising his faith the sinner comes to Christ, and is glorified in being forgiven, adopted into the family of God, and made a recipient of the Holy Spirit. A modern Baptist, Dr. Winkler, commenting on James i. 18, says, "The means employed in regeneration is the truth, the pure and blessed Gospel, revealing God's nature and will, and the way of salvation." Very good, Dr. Winkler.

Another Baptist, Dr. N. M. Williams, on 1 Peter i. 23, says, "They were begotten *of God*, 'of' indicating *the source* of their new life; but were begotten *by* (by means of) the *word* of God, the truths of the Bible, the gospel." Of the phrase, "which liveth and abideth forever," he says, "More literally, *by God's living and abiding word.*"

He translates Acts vii. 38, like Hackett, "Life-giving oracles." Friends, get the ideas into your minds that are expressed in these two phrases, "God's living and abiding word," and God's "life-giving oracles." God's word is always living, always life-giving; like God himself, it is spirit.

Another Baptist, Dr. E. P. Gould, commenting on Paul's saying, "In Christ Jesus I have begotten you, through the gospel," says, "The gospel is the means of their conversion." Friend Moody wanted me to give him authorities on this subject as on the former ones. I wonder if he is satisfied now. Of the great Dr. Carson I need not speak a word. Drs. Winkler, Williams, and Gould are workers on the "American Commentary," which is being edited by Dr. Hovey, and from which so many quotations were made on the former questions.

Now hear some other scholars on this point. Albert Barnes (Presbyterian) says, "It is the uniform doctrine of the Scriptures that divine *truth* is made the instrument of quickening the soul into spiritual life." (Barnes' Notes, 1 Peter i. 23.)

Speaking of the fact that God's word liveth and abideth forever, John Wesley says, "Which liveth—is full of divine virtue, and abideth the same forever." (Wesley's Notes, 1 Peter i. 23.)

What can be clearer than that God's truth is the means through which God quickens, begets, saves us, and that it is ever living, spiritual, full of virtue and power? With it therefore the man of God (the teacher of the truth) is thoroughly furnished for his work of leading people to Christ.

The gentleman's quotation from President Milligan I most heartily endorse, every word of it. But he did not read far enough. Let me read it. "Without the regenerating influence of the Holy Spirit producing in our hearts faith, hope, love, and repentance, baptism is but an abortion, and can, of course, be of no benefit to any one. There must of necessity be a renewing influence of the Holy Spirit before there can be a normal birth of water. But the man who *has been begotten* by the Spirit of God is, according to the divine arrangement, introduced by his baptism into the kingdom of Christ, made partaker of the Holy Spirit, and constituted an heir of eternal inheritance."

The learned President is right in contending for "the regenerating influence of the Spirit, producing faith," etc., but how does the Spirit put forth this regenerating influence? Let him answer. He says: "The Holy Spirit operates on the minds and hearts of

men in order to their conversion through the word of God." (Scheme of Redemption, p. 273.) Precisely; that is what all of us believe. We are begotten by the Spirit; he begets us by implanting the good seed, the word of God, in our hearts; then, when we are immersed, we are born of water—born again—and because we are sons God sends the Spirit of his Son into our hearts—we are sealed with the Holy Spirit of promise.

The gentleman refers to the fact that Isaac was miraculously born, and so he was; *but the miracle was not wrought on him that was to be born*, but on his parents, God's servants, Abraham and Sarah. God energized them and *then* the child was born in the natural way. And just so the new birth: God put supernatural, spiritual power upon his holy apostles and prophets, and thus the good seed, the living and abiding word, the life-giving oracles, were given to us; and hence now by the use of this spiritual seed faith can be wrought in the heart, and the new birth can be brought about; moreover, let us never forget that God's Spirit dwells on earth, in his children, blessing and helping them in using this seed. The quotations from brethren Jones and Munnell are not at all objectionable to me in so far as I understand the drift of them. The "word-alone theory" cannot explain all the Scriptures; but the theory of the entrance of the Spirit into the sinner's heart flatly contradicts the Scriptures. The Spirit *teaches* the sinner, and thus leads him to Christ, and then he enters his heart and abides with him. To my mind not another doctrine of God is more clearly taught than this.

Before I forget it I will notice what the gentleman said about the leprosy in his fifth speech—at least I will notice one point, the only one that needs attention. Jesus cured a leper, and then said unto him, "Go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them." (See Luke v. 12-14.) After a Jew had been cured of his leprosy he was to make offerings *for* his cleansing; so, argues my opponent, after a man has been freed from sin he is to be baptized *for* remission. I reply, the two "fors" represent two very different Greek words—namely, *peri* and *eis*; the leper was to offer *peri* his cleansing, while the sinner is baptized *eis* remission. The one preposition means *concerning*, and may be retrospective; the other means *into, in order to*, and is always prospective. Jesus evidently had different ideas to express, and hence used different words to express them.

But Naaman was not a Jew, nor was he cleansed according to the Mosaic law. The prophet said unto him, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." He obeyed, and after the seventh dip the leprosy disappeared. So Jesus says, "He that believeth and is baptized shall be saved." Notice the expressions, "shalt be clean," and "shall be saved." As in the former case, Jesus used different words because he had two distinctly different ideas to express; here in both promises he uses the same "shall be"—"shall be clean," "shall be saved." But, says our poor, erring brother, if you have to be baptized to get into Christ that puts Christ in the water, and you have him locked up in the baptistery. Ah, is that so? Do you not have to be baptized to get into the Baptist Church? Is the Baptist Church in the water, locked up in the baptistery? What a wise (?) man J. B. Moody is!

The gentleman is mistaken in saying that when Christ breathed on his disciples they received the Holy Spirit. That breathing was doubtless to prepare them to receive him, and, in accordance with his word, they did receive him, but not immediately. John says, referring to Christ's promise of the Spirit, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John vii. 39.) So Jesus had to be glorified before the Spirit could be given. Hence the Master says, "If I go not away the Comforter will not come unto you; but if I depart I will send him unto you." (John xvi. 7.) When Mr. Moody says Cornelius received the ordinary gift of the Spirit (meaning thereby the Spirit as a gift) before he believed in Christ, and while he was hating and hateful toward God, and that thus the Spirit of prayer and devotion was wrought in him, he speaks without a shadow of proof; worse than that, he plainly contradicts Jesus, who says the world cannot receive the Spirit; and Peter, who says God hath given the Holy Ghost to them that obey him; and Paul, who says, "Because ye are sons God hath sent forth the Spirit of his Son into your hearts."

Moreover, when he represents the sinner as praying for faith, when he affirms that "the prayer of the penitent ends in faith"—that faith "comes to his prayer"—he is also both out of and contradictory to the record. James, the apostle, says: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not

that man think that he shall receive anything of the Lord." (James i. 6, 7.) Hear the Baptist Carson on this point. He says: "The Scriptures teach that believers pray out of faith, and not that sinners are to pray to obtain faith." . . . "You tell men to pray for salvation; the gospel tells men to believe the gospel for salvation. If, then; the gospel be true, your scheme of religion is not true. There is much seeming piety in directing sinners to pray for salvation, and there would be much impiety in directing them to curse for salvation, but the former is as truly unscriptural as the latter." . . . "Faith is the first step; and we are not warranted, if this is not complied with, to pass on to other things. If faith is necessary to acceptable prayer is it not absurd to direct sinners to pray for acceptable faith?" (Life and Writings of Carson, vol. vi., pp. 168-170.)

The great Baptist is certainly right on this point, and his unfortunate brother, Moody, as usual, is wrong. Just here I would like to ask, Is there any one thing that the Baptists do agree about? What a divided set they are! I have just finished reading a splendid article from the *National Baptist*, by one Dr. J. M. Stifer, on baptism. He says: "Since the New Testament writers thought of baptism as a necessary embodiment or symbol of faith, and since faith saves, we find the ordinance spoken of as the turning point in men's lives. Saul of Tarsus could not be considered a disciple until he arose and was baptized. That act made him a disciple. Until the Galatians were baptized they could not be said to have put Christ on. Since men were united to Christ by the likeness to his death in baptism, they could not be said to be in vital connection with him before baptism. The New Testament inseparably links together faith and baptism. What God hath joined why should man put asunder?"

Is not that fine for a Baptist? Are they not coming rapidly into the light? Have you not noticed the fact that the use of the "mourner's bench" in their revivals is rarely ever seen now in enlightened communities? Why not? They are learning that faith comes by hearing, and hearing by the preaching of the word of God, and that it is worse than useless for one without faith to pray for faith, or for any thing else. In the primitive Church, when a Christian wanted faith wrought in the heart of the sinner, he preached Christ to him; and when the sinner believed he commanded him to repent and be baptized for remission that he might receive the Holy Spirit. No mourner's bench in those days. Men

must have incorrect ideas about the work of the Spirit before they can use them.

Paul preached, but all did not believe; and Mr. Moody asks, "Why was it that some were exasperated and some converted?" He replies, God did not call them all—did not send the Spirit to regenerate some—hence some could not believe. And therefore they will be damned! They could not obey, but will be damned for disobedience! No wonder there are so many infidels in the world! Such doctrine is enough to make infidels of people who think the Bible teaches it. But why do some disbelieve? Paul says their hearts had grown gross, their ears were dull of hearing, *and their eyes they had closed.* (Acts xxviii. 27.) They did not take heed how they heard. They resisted the Spirit as he spake to them through the holy men of God. They exercised the liberty that God has given to men to choose the evil. Hence they were guilty, and deserve the condemnation that will come upon them; but had they been unable to hear and obey they would not have been guilty, nor would God punish them.

In the closing of his speech the gentleman introduces these verses:

"Ye are our epistle written in our hearts, known and read of all men: for as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." (2 Cor. iii. 2, 3.)

Notice, *the letter is written not in the hearts of the Corinthians, but in the hearts of Paul, Timothy, etc.* Paul is saying that he needed no letter of commendation to them. They themselves were his letter. That is, as he and his fellow-workers had come to Corinth, and had labored without earthly reward, sustaining themselves by their own manual labor until the Church was planted, that Church was a living monument to the fact that the love of God was shed abroad in the hearts of Paul and his fellow-workers; it was a living epistle, known and read of all men, testifying that Paul was true, and that the Spirit of God dwelt in his heart. Nothing but a very blinding false theory could have prevented even great men from seeing that this epistle was written in Paul and Timothy and not in the Corinthians. No immediate operation on the sinner in conversion here.

Time expired.

J. B. Moody's Seventh Speech.

Gentlemen Moderators, Ladies and Gentlemen:

I arise to close my part of the debate. The investigation of truth is to me a delightful exercise, and I hope you have enjoyed this investigation as much as I have. I hope and pray that even the polemical improprieties will be overruled for good. Who knows but these sharp personalities may stimulate some sluggish reader who might not otherwise read. I have no ambition as a jester. I never use almanac anecdotes in preaching the word of God. If such merriment has prepared you for closer attention to the truth, then Mr. Harding is the monkey who has furnished you the sport. "Laughter," frequently written with his own hand, is his boast in this line. It always abounds in the first of our debates, but invariably fails toward the last. His well-organized laughing societies never endure to the end.

Unwittingly he gives his idea of conversion in his fifth reply. He asks, "Is it easier to join an army or to serve as a soldier," etc. If the man was at enmity with the king, "not subject to his law, neither indeed could be subjected," then it would be a human impossibility for him to join, or to loyally serve. The radical change required, I suppose, is harder than loving service. I now ask him, Is it easier for the dead to get life, or to possess it? to create one's self, or to exist? Can a man regenerate himself, create himself, cleanse himself? "Can *these dry bones live*?" I frankly confess that it is easier to join a Church (?) that requires no change than to live a true Christian life. To be plain, it is much easier to join his Church (?) than it is to live a Christian life. Mr. Harding must know from experience how hard (impossible) it is for one to live a Christian life who has so *easily* joined.

Again he asks, "What instrument does God use in circumcising the heart but the word?" I ask, What does he mean by heart and word? Does he mean a literal heart and the form of the written word, or the sound of its utterance? Must God have a literal weapon operating on a literal substance by a literal agent? This

circumcision of the heart is in the Spirit and not in the letter, whose praise is not of men but of God. (Rom. ii. 29.) It is done without hands, and it puts off the body of the sins of the flesh by the circumcision of Christ. He circumcised the ear to hear and the heart to love. He opens the understanding that they may understand the word, and the heart that they may attend to the things spoken. I am sorry my natural opponent cannot discern spiritual things. Man performs literal circumcision with a literal instrument; God, who is Spirit, performs spiritual circumcision in the Spirit, and without hands, or instrument that man can use. True, the truth uttered by Stephen cut his hearers to the heart, but they gnashed on him with their teeth, and cast him out of the city, and stoned him to death. This is Mr. Harding's idea of circumcision, and I suppose he knows from personal consciousness, for when I tell him the truth it cuts him to the heart, and he gnashes with his teeth, and no doubt he would cast me out of the city, and stone me if he could. The exasperation of his conviction is evident to all.

A few words in reply to his sixth speech. I leave him and his brother Baker, whom he has recklessly ruined, to repent of their own folly. The neighborhood in which he lives is able to look after one of his size and sort. His sanctimonious, self-righteous sighs are common to convicts, sometimes in the hour of execution. Does he challenge me on the point I made—the readiness of the witnesses to impeach his testimony? Does he want a tribunal on that? Ah, you dextrous dodgers! See how Mr. Harding connects his statements concerning their increase in Nashville. His aim is to impress the careless reader that all that, is the fruit of this debate. “The year of this debate which we are now reporting was the most prosperous year our people in Nashville ever had.” He does not say what the fruits were, but leaves the distant reader to *infer*. He pitched his tent almost at the door of a little pastorless Baptist Church, and fished vigorously for fruits of debate for nearly two months, but he didn't shake a hair on one of their heads. It is believed that the combined powers of those who would compass land and sea to make one proselyte would utterly fail in tossing to and fro a single simple-minded saint, of any denomination, who heard the debate in South Nashville. I have a letter to that effect from Dr. Lofton, written six months after the debate. He rejoices exceedingly in the effect of the debate. Mr. Harding says he wants such fruits as he gathered in Nashville in every community.

If his people in any community want more such fruits, they can be accommodated.

I have no doubt but his sort of candidate would be baptized for one hundred thousand dollars, yet many of them have died professing to believe that baptism was in order to the saving of their souls, and Mr. Harding's doubt, with his assertion that the Lord will provide, is on a par with many other of his statements. People know whether such things occur. He says the Holy Spirit begets sons by implanting the good seed, the word of God, in our hearts. Does he believe it? The Holy Spirit (the actor) plants in (the action) the word (the instrument) in the heart (the object) and thus begets. Does he believe the Holy Spirit operates thus on the sinner's heart to beget him? Who can tell what he believes from what he says? He quotes from Winkler, Gould, Williams, Milligan, one hundred and nineteenth Psalm, etc., but what for? Does he believe what he quotes? Then why don't he give up like a man. He says God quickens, and in proof quotes, "Thy word hath quickened me." Now what does he believe? The word does not profit if not mixed with faith. The dead have no faith, for whosoever believes has passed from death unto life, and yet God quickens even while dead. (Eph. ii. 5.) So off goes the limb again.

He says when Christ breathed on them and said, Receive ye the Holy Ghost, they did not receive him, because he was not yet given. This betrays my opponent's ignorance concerning the Holy Ghost. Zacharias, thirty-four years before this, was filled with the Holy Ghost. So was Elizabeth, and John the Baptist from his mother's womb. He came upon Simeon. (Luke ii. 25.) He filled and led Christ. (Luke iv. 1.) Christ cast out devils by the Holy Spirit, and yet Mr. Harding says the apostles could not receive him, because he was not given. And so, "if the light that is in them be darkness, how great is that darkness." His reply on the leper makes me say, poor thing! Have *peri* and *eis* any thing in the world to do with my argument? Well, let him take up *peri* and *eis*, or a last year's bird's nest, or any thing to fill up. Poor fellow, "the spirit is willing, but the flesh is weak."

Another point: Hagar represented the covenant of works, Sarah the covenant of grace. Sarah got tired waiting on the Lord, and so she gave Hagar to be Abraham's wife, and Ishmael was quickly born, "born of the flesh," a wild man, with his hand against everybody, and he mocked the one born of the Spirit (Gal. iv. 29), and

persecuted him. And so to this day with those of the covenant of works, "born in the natural way," without extra divine power. They oppose and mock and persecute the children of promise, like Isaac was. (Look in this glass, Mr. Harding, and see yourself, and don't forget "what manner of man you are.") But when Abraham's body and Sarah's womb were dead (Rom. iv. 19), divine power came at the set time and gave additional power to the means, and lo, Isaac was "born of the Spirit." The covenant of works is alive to bring forth Ishmaels to be cast out, but the covenant of grace is dead to bring forth of itself an heir of the world and of God. So we Baptists are not children of the bond woman (moral law), but of the free, and thus born of the Spirit, and begun in the Spirit, we will, through the Spirit, wait for the hope of righteousness by faith. If "born after the flesh" is contact with flesh, so born after the Spirit is contact with Spirit.

I must advance my argument. Although in the affirmative, I have given over half of my time in reply. I am now considering the cases of conversion recorded in the Scriptures. How were the Romans converted? Let the eighth chapter decide. They were not saved by a law of pardon preached on Pentecost, for there was no law of pardon then, or any other time; and of those who make that mistake it may faithfully and truthfully be said, "All hope that they may be saved is utterly taken away." A man may as well say that Matt. iii. 11 is the law of repentance, or xii. 42 is the law of preaching, or Rom. vi. 3 is the law of Jesus Christ, or Rom. vi. 4 is the law of death, as to say that Acts ii. 38 is the law of pardon. There is no excuse for such a blunder, and no forgiveness either in this age or the age to come. It makes salvation by grace impossible, hence it makes salvation impossible. The principle of salvation is so invariable as to become in this regard a law. "The law of the Spirit of life is in Christ Jesus," and it makes us free from the law of sin and death; and hence "there is no condemnation to them that are in Christ Jesus;" and hence he will make all things work for their good, and none can condemn or separate them from the love of God which is in Christ Jesus our Lord. For whom he did foreknow them he also predestinated, and called, and justified, and glorified in the purpose of his grace. If a worldly disputer should try to misapply this "reign of grace" from persons to things, as I heard one of his big men do, or from the Romans to others, let him take his pencil and make a circle around the pronouns in that chapter, and let him pause at the

31st verse, and properly refer "these things" to their antecedent nouns, and the "us" to the persons, and then if he says any thing against the plain sense he not only replies against God, but he is found fighting against God. Mr. Harding, are your people converted through such an "operation of God" as that? Mr. Harding said once that if that be the true God he would blaspheme him on the street corners, and if he should fail of predestination and ultimate glorification, that he would make the walls of hell echo and re-echo to all eternity with cries of *unjust, unjust*. He used the language of his brother, Sweeney, without credit, as he often does.

Well, if he and his were not pierced to the heart with the convicting power of the Holy Spirit, and made to cry out before they repented (Acts ii. 37); and if in this state they were not told to repent; or if they did not have the praying experience of Saul, with such a recognized change as to be called "brother" before baptism; if they did not have the praying experience of Cornelius, with the testimony of God that his heart was purified by faith, and all so manifest that even Peter could not gainsay it; or if their hearts were not opened like Lydia's, by divine power, that they might attend to the things spoken; or if they did not, like the jailer under the convicting power of God (see Rom. xv. 16-19), suddenly realize their lost condition and cry out for salvation, and received an answer with only faith in the Lord Jesus Christ; or if they were not like the Corinthians under conviction, made to fall down on their faces (1 Cor. xiv. 25); if they did not have the new covenant written in their hearts by the Holy Ghost (2 Cor. iii. 3); if by him they did not apprehend Jesus as Lord (xii. 3); if *he* did not work faith in them (xii. 9-11); if they were not created in Christ Jesus, so that old things passed away, and behold all things became new (2 Cor. v. 17); if in the Spirit they were not washed, and sanctified, and justified (vi. 11); if their faith does not stand in the power of God (ii. 5); if in one Spirit they were not baptized unto one body (xii. 13); if they have not that love that is kind, is not easily provoked, that thinketh no evil, but beareth all things, and endureth all things, and that will abide when prophecies have failed, tongues ceased, and knowledge vanished away; that *abiding* faith and hope and love that are greater than all gifts and duties, baptism not excepted (chapter xiii); or if they did not, like the Galatians, "begin in the Spirit" and receive the Spirit by the hearing of faith, and "become children of God by faith in Jesus

Christ," having been begotten like Isaac by a divine power in addition to means; or if they were not, like the Ephesians, "chosen in Christ before the foundation of a world," and predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will to the praise of his glorious grace, wherein he made them accepted in the beloved; if they were not *sealed* by the Holy Spirit *when* they believed (chapter i. 13, and Acts xix. 2); if that faith was not wrought in them according to the working of his mighty power which he wrought in Christ when he raised him from the dead (see i. 19 in Anderson, and Living Oracles); if they were not quickened by God while dead in trespasses and sins, and saved by grace through faith, and that not of themselves, but the gift of God; if they are not God's workmanship *created* in Christ Jesus unto good works (ii. 4-10); if through Christ they had not access by the Spirit unto the Father (ii. 18); if they are not strengthened with might by his Spirit in the inner man (iii. 16); according to the power that worketh in us (iii. 20); if they were not sanctified and cleansed by the washing of water in the word (iv. 25); or if, like the Phillippians, God did not begin a good work in them that he will perform unto the day of Jesus Christ (i. 6); or if they don't work out their salvation, because God works in them both to will and to do of his good pleasure (ii. 12, 13); or if they would not be found in him, not having on their own righteousness which is of law, but that which is through faith in Christ, the righteousness which is of God by faith (iii. 9); or if, like the Colossians, their faith and love are not matters of thanksgiving to God (i. 3, 4); or if, in addition to knowledge and wisdom, they have no "spiritual understanding" (i. 9); not strengthened with all might according to his glorious power, and by God made meet to be partakers of the inheritance of the saints in light, and *by him* delivered from the power of darkness, and translated into the kingdom of his Son; if before baptism they were not circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ; if they were not quickened together with him while dead in sins (ii. 11-13); if they are not dead, and their lives hid with Christ in God, so that when Christ our life shall appear they shall appear with him in glory; or if, unlike the Thessalonians, the gospel came to them in *word only*, as Mr. Harding says, without additional power or the Holy Ghost (i. 5); if Christ has not delivered them from the wrath to come (i. 10); if God

from the beginning did not elect them to salvation through sanctification of the Spirit and belief of the truth (2 Thes. ii. 13); or if God did not save them and call them with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the times of ages (2 Tim. i. 9); if God did not give them repentance to the acknowledging of the truth (ii. 25); if the Scriptures did not make them wise unto salvation through *faith* in Christ Jesus; if they did not *believe* unto life everlasting; if they do not know whom they have believed, and are persuaded that he is able to keep that which they have committed to him against that day; if he that called them is not faithful in sanctifying them wholly, and preserving their whole soul and body and spirit blameless unto the coming of the Lord Jesus Christ; if he will not deliver them from every evil work, and preserve them unto his heavenly kingdom; if God has not saved them according to his mercy, and not by works of righteousness which they have done, but by the washing of regeneration, and the renewing of the Holy Ghost; or if, like Onesimus, they were not begotten by the gospel apart from baptism, so as to become a "brother beloved in the Lord;" or if by one offering they were not perfected forever (Heb. x. 14); if the new covenant was not written by God in their hearts and minds (x. 16); if they had not their hearts sprinkled from an evil conscience before they had their bodies washed with pure water (x. 22); if they did not believe to the saving of their soul (x. 39); if God cannot make them perfect in every good work to do his will, working in them that which is well pleasing in his sight through Jesus Christ (xiii. 21); or if God of his own will did not beget them with a word of truth (James i. 18); or if, like the strangers scattered abroad, they are not elect according to the foreknowledge of God the Father through sanctification of the Spirit (1 Peter i. 2), and are not kept by the power of God through faith unto salvation ready to be revealed at the last time (i. 5); if their wives are not able *without the word* to win their disobedient husbands by their chaste conversation, coupled with fear (iii. 1); or if baptism was the putting away of the filth of the flesh, and not the answer of a good conscience toward God by the resurrection of Jesus Christ (iii. 21); or if they do not know they have passed from death unto life because they love brethren (1 John iii. 10); if they do not know that they who believe on the Son of God have eternal life, and whosoever loves is begotten of God, and he that is begotten of God sin-

eth not, and "cannot sin because begotten of God;" that he "overcometh the world," and "the wicked one toucheth him not;" or if, unlike John's readers, they had to love God to be begotten of him (John iv. 7); or to do righteousness to be begotten of him (2 John ii. 29); or to believe to be begotten of him (John v. 1); or to do good to be good (3 John i. 1); or if God is not able to keep them from falling, and to present them faultless before the presence of his glory (Jude 24); or if their names were not written in the book of life from the foundation of the world (Rev. xvii. 8); or if they did not, under the universal invitation of "whosoever will" (without the will of man), take the water of life freely (Rev. xxii. 17); or if they did not show the fruits of repentance before they were baptized (Matt. iii. 8); or if they did not repent and believe in the gospel (Mark i. 15); if they did not repent that they might believe (Matt. xxi. 32); if on looking on the Lamb slain they did not smite their breasts, saying, God be merciful to us sinners (Luke xviii. 13), and went away justified by faith in his blood (Rom. v. 25); or if Christ cannot say of them, "Thy *faith* hath saved thee" (Luke vii. 50); or if they did not have to be born from above to discern the kingdom of God (John iii. 3); or if they did not believe in Christ before they were baptized, and if whosoever of them that believed had not passed from death unto life (John v. 24), and were no longer under condemnation (iii. 18); or if they can't tell how far a man is from the kingdom of God without measuring the distance to a pond; or when he will get into Christ without looking at the face of a clock; or if, unlike the ancient worthies, God does not save them because they put their trust in him (Ps. xxxvii. 40); if, unlike the patriarchs, they could not be saved by the power of God without the written word; or, like the apostles and their converts, they could not be saved without the written New Testament; if their conversions are unlike those of all the faithful in Christ Jesus from Abel till now; if they have a definition of repentance and faith that the Christian world cannot accept; if they have an order of these that all others reject, and if all the Christian world repudiate their ideas of regeneration, and other gospel terms; if their conversions are so wholly unlike all true conversions, and to hide it they quote the brief records that omit the essential features; if by their fruits we can know them; and if they are found destitute of those sweet graces that adorn the true Christian character; if they are generally recognized as those who "Trust in themselves that they are righteous and despise others;"

if they are confessedly trusting to a covenant that they suppose contains both grace and works; if all this and all else that is false and fatal be true concerning this craft and creed, then by the obligation imposed by my high calling in Christ Jesus, an obligation imposing faithfulness to Christ, to them, and to the world; with this obligation upon me, and all authority in heaven and earth behind me; with the final doom of those "who believe a lie" ringing in my ears; with those Scriptures in mind that speak of the lake that burneth with fire and brimstone, where the worm dieth not and the fire is not quenched; with the love of souls and the salvation of men burning in my heart, and recognizing this as my great God-given opportunity, I would look through these pages into the eyes of all the readers of this unscriptural, anti-christian, Spiritless, lifeless, fighting religion, and with a motive to save and not destroy, in faithful sincerity and not severity, I would ask in all solemnity, "*How can you escape the damnation of hell?*" You have been deceived by false teachers that should arise in the last days, and who should speak perverse things and draw away "Disciples" after them; having a form of godliness but denying its power, as you see in these pages; speaking evil of the way of truth; "natural men," walking after their own desires, having separated themselves, and having not the Spirit; teachers who minimize *divine* power, and who magnify above and against it instrumental power; who can print, as you see on this card, in large letters, Acts ii. 38, with "the name of Jesus Christ" left off, that only name given under heaven whereby we can be saved; which Dr. Brents calls an adjunctive clause, so much in his way that he too sets it aside, that the main members of the trunk may stand close together (Brents, 505); teachers who use personal pronouns as they ought when speaking of God, of Christ, of themselves, or of any person, but persistently and intentionally run after the few errors of translations in applying the neuter "it" to the Holy Spirit, while professing to believe in his personality and equality with the Father and Son; who profess to believe in the operation of the Holy Spirit in conversion, when you must know that they use feigned words to beguile unstable souls, making fair speeches to deceive the simple-minded; who quote John vi. 63 to prove that the personal Holy Spirit is the word; who habitually and purposely use language so ambiguous that no man in heaven or earth can tell what they do believe; a habit of insincerity which has led my friend to say I am not in Christ Jesus, and hence none of his,

and yet, to make a fair show in the flesh, he *begins*, on page 60 of this book, to call me brother, a thing he never did in debate before, or in private correspondence since; a duplicity I now denounce and rebuke with all authority. And that my skirts may be clean of blood, and that you may be finally and faithfully warned, I raise my hand toward heaven with a zeal that is consuming, and in that fear that would lead me to save by pulling out of the fire, I declare by him that sitteth upon the throne, and who will judge you at last by his word, that "*except ye repent ye shall all likewise perish.*" If you hear and heed, happy am I. If you die in your sins, I am free from your blood. My heart's desire and prayer to God for you all is, that you may be saved.

Time expired.

ERRATA.

As the following errors affect the sense the reader is requested to note them:

Page 20, line 7, change appears in, to appears sin.

Page 21, line 13, change consciousness, to consciences.

Page 87, line 24, change Acts ii. 21, to Acts xi. 21.

Page 88, line 26, change verses 2-13, to 12, 13.

Page 233, line 1, under Holy Spirit, change sure, to given.

Page 270, lines 36 and 41, change 1,666, to 16,666.

Page 343, line 40, change the period to a comma.

Page 363, line 13, change other, to order.

Page 394, line 39, put quotation before B. and on to end of speech.

Errors of grammar, spelling, and punctuation are left to the charity of the reader, as my proof was read on the run.

J. A. Harding's Seventh Reply.

Ladies and Gentlemen :

The work of the last, the sixteenth, night of this debate is nearly over. Very soon now we will have to bid you farewell. As I look over this sea of faces, as I recognize so many that have been here nearly, if not quite, every night, as I remember how orderly and how attentive you have been, a feeling of regret steals over my heart that the farewell words are so soon to be spoken. But they must be spoken, however regretfully, however sadly. And now, beloved, I ask again for that which you have hitherto so promptly given, your patient attention, while I endeavor to make as good use as I can of the half-hour that remains.

You have heard what my opponent has had to say in defence of his position that man is so depraved as to be unable to obey the truth without the direct enabling power of the Holy Spirit. You have heard him teach that before this immediate operation of the Spirit upon his sinful heart, he is utterly incapable of hearing properly, of believing, repenting, obeying, or of even wanting to do any of these things. While he believes that those to whom God grants this operation cannot *but* love and serve the Lord. A dreadful doctrine that is stamped as false by almost every page of holy writ, and that has not in its favor one single passage of the Word of God. He has claimed to present seven lines of argument in support of his views, which I desire to notice briefly in this final review. He argues:

I.

The necessity for such additional power is seen in the helpless condition of man, growing out of his complete depravity.

In proof of this "complete depravity" the gentleman quoted a number of passages like Genesis vi. 5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." But upon examining these passages we found (1) that men were not born in this dreadfully depraved state, but that they had become thus by sinning—by waxing "worse and worse;" and (2) we

found in every one of these cases that God, instead of sending his Holy Spirit into their hearts to make them do good, utterly destroyed every one of them. As an illustration, consider this case from Genesis vi. In the very next verses (6th and 7th) it is said: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth." Then (in the 12th and 13th verses) it is said: "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." What a wresting of Scripture it is to quote this passage to show that men are *born* depraved, or that God sends his Spirit into the totally depraved to make them willing and able to hear and obey! For clearly, these people were not born thus, nor were they converted; they were destroyed *because they were so depraved*. And, as God is no respecter of persons, that is what he does with all who get into a like condition. When a man can no more do good than a leopard can change his spots or an Ethiopian his skin, God destroys him; he has sinned away his day of grace. (Compare Jer. xiii. 23, 24 with xiv. 10-12.) Such people are destroyed, seeing that when they had the truth they believed it not, because they had pleasure in unrighteousness. Listen: "And for this cause" (namely, "because they received not the love of the truth, that they might be saved") "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (See 2 Thess. ii. 10-12.) When people reject "the truth," when they take "pleasure in unrighteousness," when they continually "wax worse and worse," the time will come when God's Spirit will cease to strive with them (as he did with the antediluvians), and instead of preaching the truth to them (for thus God's Spirit strives with sinners) he will send them a strong delusion that they may believe a lie and be damned.

Just here I want to correct another of my opponent's "off-hand" quotations. In his last speech he says: "Are your people converted through such an 'operation of God' as that? Mr. Harding said once that if that be the true God he would blaspheme him on the street corners." Mr. Harding never said any such thing. The statement is an "off-hand" quotation that originated in the

gentleman's fertile imagination. But I did say that if any man were born totally depraved, if he were constrained by his very nature, by an irresistible impulse, to do evil, and only evil, continually, and if he were finally cast into hell because he did evil, it would be unjust, and that, under such circumstances, the damned would make the walls of hell ring with the cry, "Unjust! unjust!" What! damn a man for disobeying when he could not but disobey? for not following Christ when he could not follow Christ? for disbelieving when, according to God's foreordination, he was bound to disbelieve? That may be the God the gentleman worships (and hence his readiness to make "off-hand quotations" about anything or anybody to suit his own fancy), but, as sure as you live, he is a false God—not the pure, holy and just God of the Bible. Listen to the God that I adore: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?"

The gentleman's next arguments are these:

II.

The necessity for such direct divine power is seen in the insufficiency of the Scriptures.

III.

The necessity for such divine power is seen in the work to be done.

IV.

The necessity for such additional divine power is seen in the design of Scripture, which will accomplish that whereunto it is sent, and no more.

In this review I will consider these three arguments together, as they bear upon the same point, namely, the sufficiency of the inspired Word of God to turn the sinner to God. What is to be done? The sinner is dead; he must be quickened. He is a child of Satan; he must be begotten of God, that he may become a child of God. He is lost; he must be saved. He is in the broad way that leads to death; he must be converted, that is, turned into the narrow way that leads to life. Is the Word of God sufficient for these things? Listen while I read: "Thy Word hath quickened me." (Ps. cxix. 50.) "I will never forget thy precepts: for with them thou hast quickened me." (Ps. cxix. 93.) "Of his own will begat he us with the word of truth." (James i. 18.) "Begotten

again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." (1 Pet. i. 23, R. V.) "In Christ Jesus I have begotten you through the Gospel." (1 Cor. iv. 15.) "The law of the Lord is perfect, converting the soul." (Ps. xix. 7.) "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." (Acts xi. 13, 14.) "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. i. 16.) And John the apostle, speaking of his record of the Gospel, of his account of the doings and sayings of Jesus, said: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." (John xx. 31.)

So, my friends, if the dead sinner is to be *quickened*, the Word of God is represented as sufficient to do the work; if he is to be *begotten*, it is expressly said that God begets us "with the word of truth;" if he is to be *converted*, the law of the Lord is "perfect" for that very purpose; if he is to be *saved*, Peter was to speak "words" by which Cornelius was to be saved, and Paul says "the Gospel" is "*the power of God unto salvation.*" And when Jesus wanted his disciples sanctified he prayed, "Sanctify them through thy truth: thy word is truth." (John xvii. 17.) Now while these words of God, spoken by holy ones of old, who spake as they were moved by the Holy Ghost, are ringing in your ears, turn your eyes upon J. B. Moody, of "off-hand" quotation notoriety, and hear him talk about "the insufficiency of the Scriptures!" It is passing strange that such a very frail worm of the dust should thus put his words in contrast with those of the great Jehovah.

To my mind the gentleman is not consistent with himself in his teaching. At one time he clearly sets forth the idea that the Spirit must be sent into the hating and hateful sinner in order to enable him to receive the Word, to believe it and obey it. Then, when I drive him from this position, when I show that God quickens, begets, converts, saves, by using the truth, he changes his ground and argues as though he believes that God sometimes, for the benefit of certain individuals, vitalizes the truth, making it, for that occasion and for those individuals, life and spirit, sufficient to quicken and convert. Though these positions are contradictory, he has advocated them both in this debate.

In reply to the first position, namely, that the Spirit must enter the sinner's heart to enable him to receive the truth, I have shown

to you that it flatly contradicts the Word of God. For instance, Jesus said to his disciples, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." (John xiv. 15-17.) This passage is wonderfully full and clear. Notice: first, love, then obedience, and after these the Spirit was to be received. Notice again: the Spirit was *with* the disciples and they *knew* him, but he was not yet *in* them. And, in the third place, observe that Jesus says the world *cannot* receive him, and gives as the reason for it, "because it seeth him not, neither knoweth him." So the Spirit must be seen and known by a man before that man can receive him. The passage shows also that although a man might work miracles and cast out devils by the Spirit, these facts by no means prove that he had the Spirit in himself, for the disciples had been doing such things for more than two years, and yet the Spirit was not in them. It is true that Zacharias and Elizabeth, as well as the apostles, before this time had had the Holy Ghost to come *upon* them, and had been filled with his power, but he had not yet, in his own person, entered into them, as he was afterwards to enter God's children, for the inspired John says: "The Holy Ghost was not yet given; because that Jesus was not yet glorified." Thus he not only tells us he was not yet given, but he gives the reason why: "Jesus was not yet glorified." And, sure enough, immediately after the glorification of Jesus (his ascension and coronation) the Spirit was given indeed, and for the first time entered into the hearts of the sons of men. He entered the disciples, baptized believers; through them he preached to sinners, and by his preaching convicted them of sin and caused them to cry out in their fear and anguish. And in answer to their cry he told them to repent and be baptized, trusting in the name of Jesus for the remission of their sins, "and," said he, "ye shall receive the gift of the Holy Ghost." He told them that the promise was to them and to their children, and to all afar off, even as many as the Lord should "call." But Paul, speaking of God, said to the Christians at Thessalonica, "He called you by our Gospel." (2 Thess. ii. 14.) So the Spirit is promised to the called, and God calls people by the Gospel; but they are not reckoned as the called of God unless they give heed to the Gospel and obey it. Hence Peter said (after the descent of the Spirit),

“God hath given the Holy Ghost “to them that obey him.” Miraculous exhibitions of power from the Spirit belonged to the ages in which men worked miracles, and, as all of us agree, have now passed away. The ordinary gift remains. *And there is not a vestige of proof to be found in all the Word of God that this ordinary gift was ever bestowed upon any except upon baptized believers.* No man ever received it till he was born again—born of water and the Spirit. But, says the gentleman, “If born of flesh is contact with flesh, born of Spirit is contact with Spirit.” I reply, the child has no contact with his father in the birth. The Spirit begets by implanting the divine seed, the Word of God, and then, when brought forth from the water, the creature is born again; and then, to such people, with the Apostle Paul you can say, “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” (Gal. iv. 6.)

Just here let me explain Rom. viii. 29, 30: “Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.”

The context clearly shows that Paul is here talking about himself and the other Christians then alive (though the same principles and truths apply, as his argument shows, to all Christians in all ages). God had foreknown them, had predestinated them, had called them, had justified them and had glorified them. All these verbs are in the past tense. He had foreknown them—that is, he had made known beforehand the class of people he would save. He had predestinated that this class should be conformed to the image of his Son, that he would save them by having them become more and more Christlike. He had called them—that is, when the fullness of time had come, the Spirit had descended, and, through the disciples of Jesus, had begun to call people to Christ by preaching the Gospel unto them. Those that had heard, believed and obeyed were “the called,” the Christians of that age. He had justified them—that is, when the people had believed and obeyed, he forgave them, counted them as just. He had glorified them, namely, by adopting them into his family, by calling them Sons of God, and by granting to them his Holy Spirit to dwell in them. A wonderful glorification, indeed, it is. This is the first glorification, an earnest of the second and more wonderful one. Those who

suppose the word "glorified" refers to the final, heavenly glorification have not properly considered the fact that the verb is in the past tense, nor have they properly studied the context. Mark you, they were glorified (received the Spirit) after they were justified (that is, converted and forgiven). Hence this passage, when properly considered, like every other one bearing on the subject, shows that the ordinary gift of the Spirit was always received after conversion.

Now, a few words concerning the gentleman's idea that the Word is sometimes, for the benefit of some individuals, so vitalized, so impregnated by the Spirit as to be able to convert them. Were such the case would not God be a partial God? If, in the case of two totally depraved men, God so vitalizes his Word, so applies it to one man as to convert him, while he neglects to show the same kindness to the other, is he not a respecter of persons? As they are both his own by creation, as they are equally bad, as their claims upon him are the same, does not justice demand that he shall give them the same chance? The Bible plainly says time and again, "God is no respecter of persons." What does the gentleman understand that to mean? Peter once thought that God was—that he intended to show especial favors to the Jews, and give to them only the opportunity and ability to become Sons of God. But God drove that vile idea out of his head, and then he exclaimed, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." What is the sense in going into *all* the world and preaching the Gospel to *every* creature, as Jesus directs, if the great mass of them cannot hear, nor believe, nor obey? Beloved, there is no theory of a special, immediate operation of the Spirit in conversion that does not, when properly considered, represent God as being a partial, unfair, unjust respecter of persons. But, as I have abundantly shown you, the word of God is always "quick and powerful," "living and active," always "spirit and life," always "able to save" those who properly receive it. It does not need to be "made efficacious." It was made that way in the beginning, and will ever continue so. It does not need to be blessed by the Spirit, because it was blessed by him when he first spake it, and his blessing will abide with it forever. But as to whether or not men will receive the blessing is another thing. Each must decide that for himself. Christ preached to some people who would not receive the truth, and he wept because they

did not. How foolish that weeping, how hypocritical those tears, if they failed to receive it because he did not put the extra divine power into his words! According to the gentleman's theory he could have put the extra power into his words, but would not; hence they could not come to him, as he well knew, and then he wept because they did not. How perverted, how debauched must be the mind that can believe such a miserable doctrine! Christ would not have been entreating those people with outstretched hands and tearful eyes to come to him if he had known they could not come—that they were as powerless to do so as the trees and stones.

The gentleman's next arguments are these:

V.

"I will prove this extra divine power from the plain teachings of the Scripture."

VI.

"I will prove it from the examples of conversion given in Scripture."

Do you remember how he tried to sustain his fifth—to produce "the plain teachings of Scripture?" He would show that God quickens; I would reply by showing that he quickens with the word of truth. And then I would call for the passage that teaches he quickens by an immediate operation of his Spirit. It was never produced, and never will be. He would show that God begets, saves, sanctifies, and so on. But, in reply, I read passage after passage that represents him as begetting, saving, sanctifying, converting, etc., by means of the word. Not a single passage was brought to show that any one was ever begotten, converted, sanctified, or saved except through this means.

When we came to the cases of conversion we found that the three thousand received the Spirit after their conversion; so did the Samaritans; so did the Ephesians; so did the Galatians; so did Paul; so did all, as we might have expected, from the fact that our Master himself received him just after his baptism. The only apparent exception was the unique, miraculous case at the house of Cornelius. And even there they were devout, praying believers before the miracle was wrought. The gentleman's strong hold was the case of Lydia; he thought he would find comfort there because it is said the Lord "opened" her heart so "that she attended to

the things that were spoken of Paul." But we perceived that the Spirit was present in Paul; that he preached to her through Paul; that to open the heart is to enlighten the mind, to arouse the affections, and to cause one to surrender the will; no man will deny that God's truth, preached by God's Spirit, is able to do these things; and no one will deny that when these changes have been wrought in the heart one is ready to attend to the things spoken. All this is plainly in the record, while there is not a word there about the "immediate operation." Let us then keep in the record. Then, for the especial benefit of our Baptist brethren, I showed that Drs. Graves and Ford taught that God opened Lydia's heart through the truth preached unto her by Paul. So I think even they ought to be satisfied.

VII.

Finally, the gentleman argues, *If saints need the Spirit's help, sinners need "this additional divine power" even more.*

I reply, God did not seem to think so; for it is certain (I think no man will deny it) that measures of the Spirit were given to saints that were not given to sinners. Aye, more; the Spirit himself was given to believers, to sons, to the obedient, while it is expressly said the world "cannot" receive him. It is expressly taught that men must *know* him before they can receive him. He will not enter into a stranger, an alien. To know Christ is to know God, to know the Spirit; and Jesus plainly teaches that one must know him, and come to him, in order to get the Spirit. I don't see how God himself could make any thing stronger and plainer than he has made the truth on this subject.

Now let us consider a few items that yet remain of the last speech. And foolish things they are, too! The gentleman says Paul was called "brother" before baptism. Yes, and he and the other apostles continued to call the Jews "brethren" as long as they lived. But what has that to do with the question?

Paul says his gospel came "not in word only." True enough. Paul *lived* the Christian's life; he worked miracles, spake with tongues, etc., as well as preached. But he says they were begotten "through the gospel" for all that. Yes, says Mr. Moody, but they were "begotten by the gospel apart from baptism." Certainly; all are begotten before birth—the begetting is finished before the bringing forth begins. But if he means that any of Paul's converts were not baptized he is mistaken.

He talks about "divine power" and "instrumental power," but he never answers my question as to whether or not the Bible is divine power. Why not? Because if he says it is not divine power his own people would be ready to give him up. It will not do to say that God's holy word is not full of power, nor will it do to say it is not divine power. But if he had frankly said, "It is divine power," half of his talk on this question would have appeared, even to his most ardent adherents, as it really is, the perfection of foolishness. He would have had no excuse then for laboring so hard to show that quickening, begetting, conversion, etc., are attributed to divine power. Who denies it? Who ever did deny it?

He charges me with minifying "divine power," and with magnifying "instrumental power." And, to prove it, affirms that I printed on a card used in this debate, in large letters, Acts ii. 38 with the name of Jesus Christ left off. Here is the card, look:

"REPENT, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS."

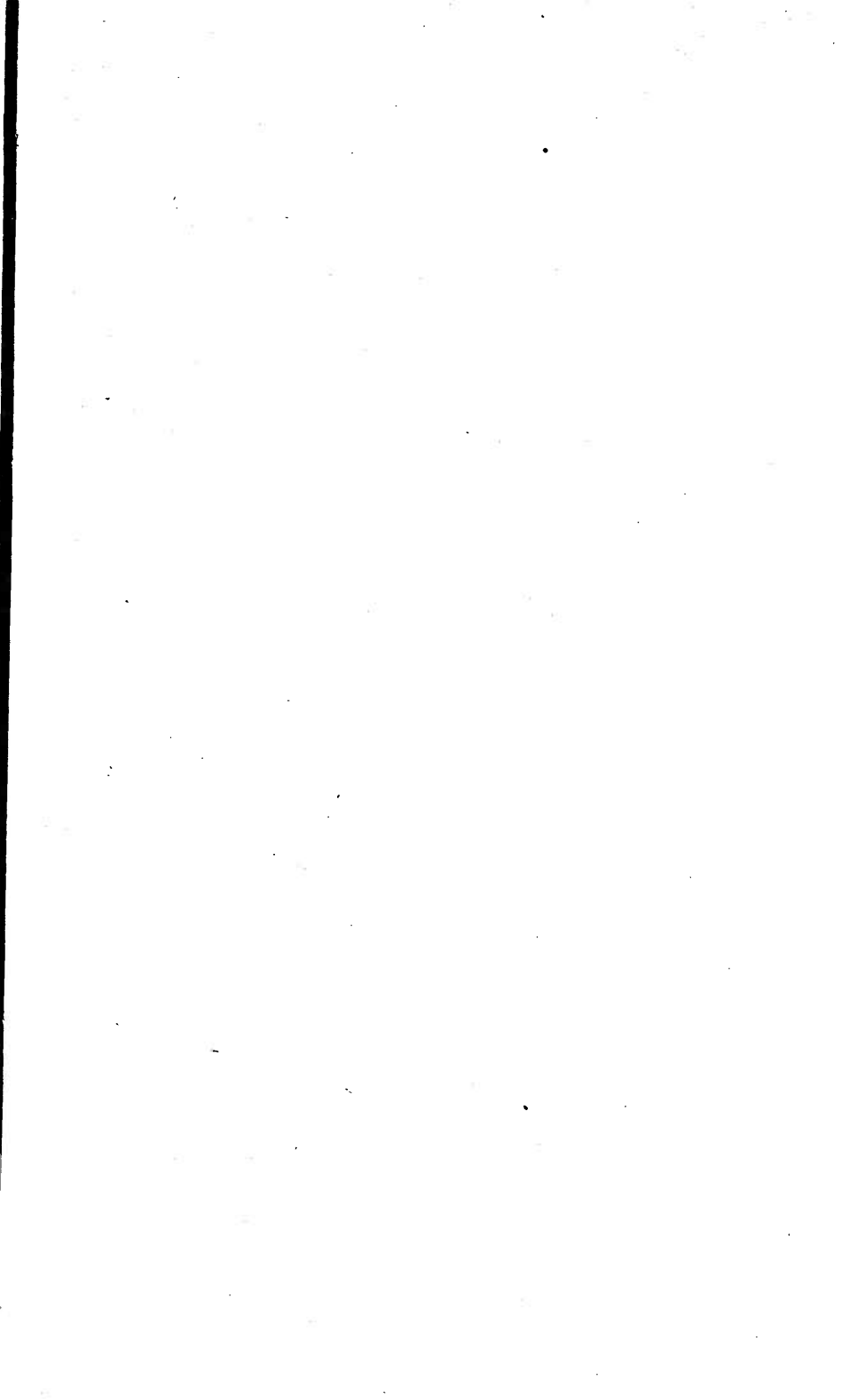
REPENT, AND BE BAPTIZED *eis* THE REMISSION OF SINS.

There is the card. It speaks for itself. And every one of the two thousand eyes that now looks upon it sees that his statement is exactly the reverse of the truth. Strange man!

As to the fruits of the Nashville debate: Armed with divine truth, blessed by the God of heaven, and surrounded by such a band of workers, how could I fail? We held a meeting in the city just after the debate; one hundred and fourteen were added to the congregation, quite a number of them from the Baptists. Failing health caused me to stop about a week. Then we began by that "little pastorless Baptist Church," where their tent meeting had failed to make a single convert, and secured about forty more; then, at another point not far from the place of debate, but on the other side of it, about twenty more. In the meantime our people were having additions at the different meeting points all over the city. The brotherhood was strengthened and sinners converted. Not fewer than fifteen Baptists, I think, were received by us during these meetings. A number had been received during

the meetings just before the debate; and none seemed to enjoy it more than they. During the debate, before it and after it, I had the hearty sympathy and support of one of the grandest brotherhoods in the world. Human speech cannot express the love and tenderness that fills my heart as I think of them. May God's richest blessings ever rest upon them, and upon all who love the truth, through Jesus Christ our Lord. Amen.

Time expired.



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